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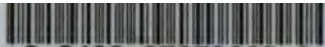
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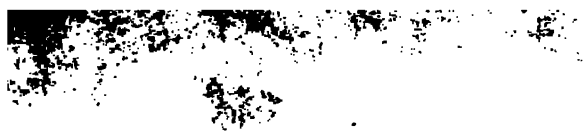
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— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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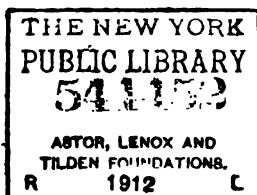
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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLV.

The sanctification of the Sabbath is to be the subject of the ensuing lecture. On this important topic our Catechism instructs us, that "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the publick and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." And beside this positive statement of the manner in which the Sabbath ought to be observed, we are taught, negatively, that "The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations."

As we can devote but a single lecture to the duties and prohibitions of the command before us, we shall take them in connexion; and even when thus taken, I shall be obliged to make the discussion concise and summary. With a view to this, I will endeavour—

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I. To state the duties which precede, and are preparatory to, a right observance of the Sabbath.

II. The positive duties, and explicit prohibitions, which must be carefully regarded on the Sabbath, by those who would obey the command to keep it holy.

III. To specify those "works of necessity and mercy," which may lawfully be performed on the day of sacred rest.

A few short remarks, not properly falling under these heads, may be added, in closing the lecture.

I am persuaded, my young friends, that the Sabbath is profaned by many, through a disregard to the duties which ought to precede, and be preparatory to its observance. "Six days shalt thou labour and do all thy work," is as really an injunction of the fourth command, as is that which requires the keeping holy of the seventh day: and a disregard of this part of the precept leads, in many instances, to a violation of the other part. In consequence of idleness, inactivity, and a careless neglect of worldly affairs, during secular time, men too often find themselves tempted to attend to some pressing worldly avocation, which would never have occurred, if it had not been occasioned by the want of forecast, diligence, and exertion on the days proper for servile labour. Did men plan their business with due reference to the Sab-

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bath, and prepare for it assiduously, by doing ALL their labour on six days of the week, we should not so often see the seventh improperly spent—We should not hear so many pleas of a *necessary attention* to some urgent secular concern, nor would worldly thoughts and cares so often intrude on the minds of those who feel the obligation of hallowing the Lord's day. It is criminal neglect in preparing for the Sabbath, which occasions much of this lamentable evil. How often, for example, might a trading vessel, without loss or inconvenience, avoid leaving her port on the Sabbath, if the owner, or master, were as careful as he ought to be, not to trespass on holy time.

Some commentators I know there are, who maintain that the part of the fourth commandment which says "six days shalt thou labour and do all thy work," was intended merely to express an *allowance*, and not to deliver an *injunction*. This, it appears to me, is entirely without warrant, and in opposition to the plain import of the words. The form of expression which requires us to "do all our work" on six secular days, is precisely the same as that which directs us to rest on the seventh, except that in the former case it is positive, and in the latter negative. The language is *imperative*, and equally so, in both instances; and the one injunction seems to be intended as the exact opposite of the other. We ought therefore to consider this part of the precept as expressly enjoining diligence in our worldly business, in its proper season; as laying this duty upon us by divine authority, as really and truly as the duty of keeping holy the Sabbath day: and among other reasons for diligence, an important one is that which has already been stated—that we may be well prepared for the holy rest of the Sabbath, by having all our secular affairs so ordered, that there *may then be as little occasion*, and

as little temptation as possible, to act, or think, in reference to any worldly concern.

It is, indeed, not only to be admitted, but carefully kept in mind, that the worship of God in secret, and in the family, is a sacred duty to be performed, ordinarily, on every day; that special seasons for thanksgiving, and for fasting and prayer, ought likewise, as heretofore shown, to be occasionally taken from our secular time; and on the other hand, that there are some occasions, on which servile labour may and ought to be done, on the Sabbath. But all this is perfectly consistent with the construction I have given, to that part of the precept now under consideration. The requisition to rest and keep holy the Sabbath, is, you will observe, laid down without any qualification, yet it confessedly admits of some exceptions. Then surely the requisition to "do all our work" on the six days which precede the Sabbath, may, in the same manner, admit of the exceptions which have been mentioned. The truth is, that every precept of the decalogue was intended to be as summary as possible, and to receive the necessary explanations and qualifications from other parts of the revealed will of God. When, therefore, it is said, "six days shalt thou labour and do all thy work," the meaning plainly is—thou shalt not fail to do ALL the work which is *proper and practicable*, to be done on those days. Thus doing, therefore, we shall obey that law of our Creator which requires us to be "diligent in business;" and at the same time, we shall remove a temptation and hindrance to the keeping holy of the Sabbath: and if, in addition to this, we devote, as I have heretofore recommended, the evening which precedes the morning of the Lord's day, to serious meditation and devout exercises, we shall make a preparation for the right observance of that sacred day, which we may reasonably hope will be attend-

ed by the divine blessing—enabling us to spend our holy time in a manner truly pleasant and profitable to ourselves, and most pleasing and acceptable to “the Lord of the Sabbath.”

II. Let us now consider the positive duties, and explicit prohibitions, which must be carefully regarded on the Sabbath, by those who would obey the command to keep it holy. Here let us take the clauses of the Catechism in order—

1. “The Sabbath is to be sanctified by a holy resting all that day.” *Holy rest* is a cessation from worldly cares and occupations, for the sole purpose of employing all our faculties in sacred exercises. If, when we cease from servile labour, we should be engaged in no spiritual exercises, you plainly perceive it would not be a *holy rest* that we should enjoy, but one that is merely animal or worldly. Hence our Catechism teaches us, that this commandment forbids “the profaning the day by idleness”—justly inculcating the idea, that idleness on the Sabbath is a real profanation of holy time.

We do not deny, my young friends, but explicitly maintain and inculcate that, in requiring us to suspend servile labour for a seventh part of our time, it was *among* the benevolent purposes of our Creator, to consult the bodily health and comfort both of man and beast: and experience shows that animal nature requires this, and that those who keep closely to the revealed rule, will, in the end, gain much, and lose nothing, by the observance. Both they and their cattle will, in the course even of a year, effect more than will be done by those who labour on the Sabbath, and thereby diminish their health and strength, and even shorten their lives. He who made man and beast, knew what was the portion of animal rest that was most conducive to the well being of both; and if, without revelation, physiologists and physicians

could ever have ascertained this point, which is very questionable, it would have required much time and observation for the purpose. It was therefore a most cruel, as well as impious attempt, that was made by the French philosophers and legislators, a few years since, to establish their *decades*, in place of the Sabbath,—allowing less time for bodily rest than God has appointed: and they, in our own country, who, at the present time, employ the Sabbath in servile labour, are chargeable with a practical approbation and imitation of the atheistic project which was adopted in France, and which, in words, many of them loudly condemn—Nay, they go farther than the French did, for they provide for no cessation whatever, from those bodily exertions which wear out the animal frame. God has unquestionably determined what is the most proper period for relaxation from servile labour, and secular care; and it is both foolish and wicked to attempt to improve on his appointment—to take more, or less, than he has ordained.

But I return from this digression, to remind you again, that *rest* is not *idleness*. In our waking hours the mind, at least, never is or can be idle. And even a weary body, when in health, is most relieved by moderate action, and not by torpid stillness. The proper duties of the Sabbath, therefore, which are performed in the domestic abode, and in going to and attending on public worship, are, in every view, most admirably calculated to benefit both our bodies and our souls. In the case of those whose occupations *occasionally* call them to lose a portion of their sleep, or to weary themselves beyond their strength, more bodily rest on the Sabbath may be proper, than in the case of others. There is, however, much sin committed—very much—by those who, without any special necessity, sleep longer on the morning of the Sabbath, than on any other

day of the week; and by many more, who saunter away, in a kind of listless apathy, many, if not the whole, of those precious hours, which should be diligently occupied, in preparing for the eternal Sabbath of heaven.

2. The next clause of the first answer before us affirms, that on the Sabbath we are to abstain "even from such worldly employments and recreations as are lawful on other days;" and the second answer more particularly specifies, that the commandment forbids, not only idleness, but "the doing of that which is in itself sinful, with all unnecessary thoughts, words, or works, about our worldly employments and recreations." Much of what might properly be introduced here, has been unavoidably anticipated; but without repetition, much might be added. As however I must be brief, let me first request you particularly to notice, that the doing of that which is in itself sinful, is *more* sinful, if done on the Sabbath, than if it had been done on any other day of the week. The reason is most obvious—two commands of God are violated by one wicked act. Never let it be forgotten, therefore, that he who commits a known sin on the Sabbath, is responsible to God for the inherent guilt of that sin, aggravated awfully by the violation of his holy day.

As to those worldly employments, or works, which are lawful on other days, but unlawful on the Sabbath, it is neither practicable nor necessary to attempt to specify them minutely. They comprehend every kind, and every act, of the common business of life, not provided for in those acts of necessity and mercy, which we are afterward to consider. Few indeed there are, who extend the rule as far, and observe it as strictly, as they ought. The greater part, even of professing Christians, allow themselves in some things, which it would be hard for them to show, that either neces-

sity or mercy demands. But I cannot pass from this part of the subject, without calling you to deplore with me, the open and awful profanation of the Lord's day, which is even enjoined by the laws of our country, in requiring the transportation of the national mail, and the opening of the Post offices, on this holy day—and thus setting the law of the land in direct opposition to the law of God. Let us pray that he who hath the hearts of all men in his hands, may dispose our legislators and rulers to remove this dreadful evil, so reproachful to us as a people, and so directly calculated to bring down the judgments of Almighty God on our country.

But not only servile labour, but recreations which are lawful on other days, are to be forborne on the Sabbath. In popish countries generally, a large part of holy time is openly and avowedly devoted to recreations, many of which are not lawful—if the law of God be the rule—at any time whatever. Theatres, dances, bull-baitings, gambling, and indeed public spectacles, sports, and amusements, of all descriptions, are not only tolerated, but legalized and countenanced, by the highest authorities both in church and state. Do such practices consist with remembering the Sabbath day to keep it holy? Is it not next to an absurdity to ask the question? Surely those who do these things can be Christians only in name. In deed and in truth, they are the disciples of Antichrist. But, alas! in Protestant, as well as in Popish countries, our own not excepted, the Sabbath is shamefully and openly profaned, by the *tolerance* at least of recreations, which, if lawful on other days, are utterly inconsistent with keeping holy the Sabbath. The running of steam-boats and stages, unnecessary travelling, and all parties of pleasure, dining parties, tea parties, and visiting of all kinds, except visiting the sick and the poor—all the noisy

isterous sports and plays, in the children and youth of our and cities so freely indulge, and things like these, many which cannot be specified, are unlawful practices to which I

Against taking any part, in these recreations, my dear

I caution you solemnly. Every general and fashionable may be, they certainly are a great profanation of the Lord's

Think for yourselves, and will be convinced, that they do not dissipate all serious

it. Go from the most solemn affecting exercises of the house

l, and indulge in any of these tions, and you will find that good impression will com-

vanish in an hour. I really of nothing that can be pro-

called *recreations*, that are for the Sabbath, beyond tak-

walk in some retired place, solitarily for devout medita-

tion with a Christian friend, for our conversation. The appropriate exercises of the Sabbath are

ny, and with those especially re favoured with a number of books, may be so diversified,

f there be only the right temper, the Sabbath will never be tedious, for the want of va-

in its duties. Those who it must be a *weariness*, if the den recreations I have men-

l be altogether excluded, can be satisfied, unless the very of the command be given up; they will of course think it a

extreme, when I add— That many words and thoughts, are not only lawful, but pro-

not difficult for him—it even, in most cases, requires no self-denial—to forbear servile labour and vain recreations. But suitably to “keep the door of his lips,” and to prevent “vain thoughts from lodging within him,” on the Lord’s day, often gives him serious trouble, and demands from him much vigilance. Here it is that he has frequent occasion to say with the apostle, “when I would do good, evil is present with me.” Yet, whatever be the obstacles, he will steadily aim at obedience, and will truly mourn over his defects. In order to avoid improper conversation, as well as for other reasons, I am deliberately of opinion, that we ought to spend as much of our time as practicable on the Sabbath, and when not occupied in social worship, entirely by ourselves. When company is promiscuous, it is extremely difficult entirely to avoid improper conversation; and even when the company consists only of pious people, or of the family circle, we too often insensibly slide into discourse, or at least speak occasionally on subjects, which, on reflection, we must condemn as improper. Solitude is also most favourable to the exclusion of improper thoughts. Thoughts are unavoidably suggested to our minds, though they may not be cherished, by what we see and hear. We can best command them when we are alone, and can best indulge and pursue meditations that are serious and edifying. To prevent the intrusion of such as are improper or unprofitable, I know of nothing better, than to fix on some topic, or text of scripture, on the evening preceding the Sabbath, for the subject of meditation, as soon as we shall awake in the morning, and to fill up the day with a diligent and close attention to its proper duties, private as well as public. This leads us to consider

4. That our whole time, on the Sabbath, is to be spent in “the pub-

lick and private exercises of God's worship," with no other exceptions, than those which we are afterwards to notice.

"God's worship," you will observe, includes in it, not only acts of prayer and praise, in which it immediately and more especially consists, but also every thing calculated to dispose us to those acts, and enable us to perform them with enlightened and holy ardour; and indeed, whatever has a tendency to promote the honour and glory of God.

The exercises suitable for the Sabbath are so many, that I can do little more than name them, and furnish you with some hints, on which you must enlarge for yourselves.

1. *Meditation.*—This is a duty too little practised, or thought of, by Christians generally. The Psalmist says—"My meditation of thee shall be sweet, I will be glad in the Lord." Meditation, intermingled with devout ejaculations and aspirations of soul, is exemplified in many of the Psalms, and should form a part of a Christian's exercises on every Lord's day. The subjects of meditation are the works, the government, and the providence of God—his providence in relation to our own lot in life particularly—and more than all, the glorious plan of redemption, as a whole, and in its various parts and aspects.

2. *Self examination.*—This is a duty which no Christian should neglect on the Lord's day. He should, if I may so speak, settle his spiritual account with himself, on the regular return of this day. He should examine, generally, whether he is in a gracious state—consider whether he is gaining or losing in religion; and should particularly go over the past week, to mark his defects, to observe the temper he has been in, the example he has set, to repent of what was wrong, and

to form good resolutions for the future.

3. *Secret prayer and praise.*—Although no real Christian can neglect secret prayer, habitually, on any day of the week, yet he should perform this duty more frequently, particularly, and extensively, on the Sabbath, than he ordinarily can on other days—unless they be days specially set apart for the purpose of prayer. It is in secret prayer and praise, that the soul of the believer holds converse and communion with God; and what so proper as this, on the day which he claims as his own: and when this converse and communion is very sensible, no exercise so fully antedates heaven, the sabbatical "rest which remaineth for the people of God."

4. *Reading the Holy Scriptures, and other books of devotion.*—This, although it should be, to some extent, and as circumstances favour, an employment of a portion of our time on other days, yet it demands a special attention on the Sabbath. As far as practicable, method should be adopted in this, as in every other important concern. Let me advise you, my young friends, to confine yourselves principally, if not wholly, to reading, studying, and meditating, on the word of God, in the former part of his day; to read some sound, doctrinal and practical writer, in the latter part; and to leave sacred poetry (except psalms and hymns), with religious periodicals, to the evening. By pursuing this course, you will avoid the danger, which seems to be real and imminent at the present time, that the numerous publications of a periodical kind, will exclude almost every other sort of religious reading.—Should this unhappily be realized, the rising generation, whatever zeal they may possess, will be greatly deficient in that sound doctrinal knowledge, which is the only sure basis of consistent, stable and exemplary piety.

devotion and catechisation.—Family devotion, we, consists of prayer connected with the the holy scriptures. ises should, ordinarily, t more extended on the n on secular days; and of some pious commen- as Henry, Burkitt, or portion of the divine also be profitable. By instruction, I mean due attention to the echism of our church, member of the fami- be able accurately to out book, and which members should re- ear a portion of it ex- the head of the family. ell, if they can add the oofs, and better still, if ld to both the Larger -These were once com- ents, in pious families h; and I am persuaded r has taken their place, e better, but the worse. chetical instruction, I e a questioning of the he family, on a previous- d portion of the Bible; n account of what other ave read; and examin- s to what they can re- he discourses they may in publick. It is this unction—which must, in be principally commu- acquired on the Lord's ore than any thing—I said, more than every e—contributes to raise tion of well informed t Christians. It was long distinguished the d churches, and for it, led, no adequate substi- s been, or will be found. *worship.*—This is an d essential part of the the Sabbath, to all who emselves of it. Alas! e so many parts of our

country, in which the privileges of the sanctuary cannot be enjoyed. But great is the criminality of those who neglect these privileges, when placed within their power. The command to such is explicit, "For- sake not the assembling of your- selves together, as the manner of some is;" and the pretence too often made, that the Sabbath may as well be employed without going to the sanctuary, as by attending there, is utterly vain and inexcusable. Nothing but the want of health and opportunity, can justify the omission. In religion, the blessing of God is every thing, and he will not confer it on those who disobey his command. Nor is it a formal attendance, but one truly devout, that God requires. We should, in ordinary circumstances, always make special prayer for a blessing to ourselves and others from the services of the sanctuary, immediately before going to them, if this be practicable; and for a blessing on what we have heard, immediately on our return to our retirements. But although I thus inculcate the duty of publick worship, I cannot forbear to say, that I think there are some Christians, who greatly err, in endeavouring to spend almost the whole of the Sabbath in publick. Much of it should be spent in private, in those exercises which I have already specified. Two attendances on publick worship are, as a habit, as many as will be profitable, to those who seek to employ their holy time in the most advantageous manner.

Religious conversation is the last exercise, that I shall mention as proper for the Lord's day. This should take place when Christian friends are together on this day, and whenever we go to, or return from, the house of God in company, unless we pass the time in silence. Conversation on news, or politics, or other secular subjects, though mournfully common, is a real profanation of the day, in any part of

it, and peculiarly so, immediately before, or after, the services of the sanctuary. By this evil practice, all serious thought and good impressions are often prevented; or banished or effaced after they have been received. The conversation of Christian families, while taking their meals together, ought also to be on religious subjects—Often a profitable topick may be furnished by the sermons they have heard—not however if they be subjected to severe criticism, but when so treated as to impress the sacred truths which have been heard in publick.

III. I will now, in a few words, specify those “works of necessity and mercy,” which may lawfully be performed on the day of sacred rest.

By works of necessity, you will be careful to observe, we mean *only* those which could not be foreseen and provided against before the Sabbath; or those which, without the most serious injury, cannot be delayed till the Sabbath is past. Some of the most common of these are, flying from, and defending ourselves against an enemy; the extinguishing of fire, that has broken out and is destroying property; working a ship at sea; doing what is necessary for the burial of the dead, when delay would endanger the life or health of the living; stopping the progress of an inundation, or securing property which it threatens to destroy. Such are some of the works of necessity, and there may be others of a similar character. It is, however, of importance to observe, that we have no right to provide against risks which can happen only in the ordinary course of providence; and which it is very possible may never occur at all. In Exod. xxxiv. 21, we have this injunction, “Six days thou shalt work, but on the seventh thou shalt rest: in earing time, and in harvest thou shalt rest.” Here is an explicit command, to forbear *servile labour* in seed time and har-

vest, as well as at other times; because men might be tempted to think that they might consider such labour, at these times, as a work of necessity. But it is not—All the risk there is of unfavourable weather, is in the ordinary course of Providence: the evil feared may never happen, and the apprehension of it, is not a sufficient reason for violating the rest of the Sabbath. The same may be said of sending a vessel to sea, for fear of a hindrance by the delay of a single day. Observation, I am persuaded, will prove, that all descriptions of men, who strictly observe the divine precept in regard to the Sabbath, will, in the long run, consult their temporal interest, as well as their Christian duty. Defensive war is lawful, but it does not warrant all kinds of military operations on the day of sacred rest. My observation convinces me fully, that the frowns of the God of armies have often, and remarkably, been manifested toward those chieftains and their troops, who have voluntarily chosen to bring on a decisive battle on the Sabbath of the Lord. We ought always to keep in mind, that we shall not be free from guilt if, by neglect or choice, we *make* the necessity which we plead. This is often done, in small matters, as well as in those of magnitude. It is clearly proper to satisfy our hunger, and to make a decent appearance in the house of God, on the Sabbath. But much servile labour is often employed for these purposes on that holy day, which foresight and diligence might entirely prevent. The necessary food for a family may be so far prepared, and all that pertains to dress, and to personal decency and comfort, may be so ordered, that very little shall remain to demand labour, or occupy time or thought, on the Lord’s day.

Acts of mercy are such as are performed in visiting and relieving the sick and the poor; preparing food for a temperate repast for or-

selves; feeding and taking care of cattle, and relieving them when their lives are endangered; making collections for the poor, and for the propagation of the gospel; and doing all that could not previously be done, to render ourselves comfortable in our habitations, so that we may attend to sacred duties with satisfaction and full effect—These are the principal acts of mercy; but it is scarcely practicable, either in this particular or in that which immediately precedes it, to make the specification complete. Nor is it necessary—A truly conscientious person will be a law to himself, in regard to these things. He will, in cases novel and extraordinary, judge by analogy; and will always be more solicitous to have a conscience entirely void of offence, by keeping within the questionable limit, than to subject himself to doubt and apprehension by going beyond it.

I am now to close this protracted lecture, by making a few short remarks, which could not be so properly introduced in the previous discussion.

1. It is deserving of notice, that the fourth commandment begins in a manner different from all the rest. It is introduced with the emphatick word **REMEMBER**. For this there was doubtless a special reason, and I know not how it can be better stated, than in the words of our larger Catechism. That Catechism says—

“The word *remember*, is set in the beginning of the fourth commandment, partly because of the great benefit of remembering it, we being thereby helped in our preparation to keep it; and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion: and partly because we are ready to forget it, for that there is less light of nature

for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.”

Every clause of this pregnant answer, deserves to be distinctly meditated on, and kept in mind.

2. It is farther worthy of remark, that this precept is directed to those who have the charge of others—to parents, and to superiors generally. The reason of this also, shall be given from the larger Catechism—

“The charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them, by employments of their own.”

I will just add to this, that magistrates, who are set to execute the laws, and are sworn to do so with fidelity, have a dreadful responsibility, when they suffer the enactments of the state against Sabbath profanation, to be grossly and flagrantly violated in their very presence, and permit the whole to pass without notice—What then shall be said, if they themselves are among the chief transgressors, and thus not only sin themselves, but encourage others by their impious example!

3. Finally—We are taught to expect that those who truly obey this precept, have reason to hope for peculiar spiritual communications on the Sabbath; and for the blessing of God on the whole of their labours through the ensuing week. “I was in the spirit on the

Lord's day," is the declaration of the apostle John, in describing at what time, and in what circumstances, he received his revelations; and we have heretofore had occasion to remark, that the blessings of Pentecost were conferred on the Sabbath; and that in every age, the people of God have found this day the season of their sweetest communion with their God and Saviour; as well as that on which the blessings of redemption are most commonly and largely extended to perishing sinners. These surely are considerations, which should induce those who regard the salvation of the soul as the most important of all concerns, and the light of God's countenance as the supreme happiness of life, to keep holy the Sabbath day, with all the vigilance and strictness that has been recommended.

Worldly prosperity too, which always ultimately depends on the blessing of God and the favourable order of his providence, is, we have every reason to believe, connected with hallowing the day of God, both by nations and by individuals. We need seek no farther for the ultimate cause of the many calamities which afflict nations denominated Christian, than their notorious profanation of the Sabbath of the Lord; and in these calamities our own nation has to expect a large share, if it shall follow, as there is too much reason to fear it will, the bad example which so generally prevails in European Christendom.

In relation to individuals, I will only state the solemn declaration of Sir Matthew Hale, one of the most distinguished chief justices that England has ever produced—It is to this effect—that his worldly concerns were prosperous, or otherwise, throughout the week, just in proportion to his right observance of the previous Sabbath: And he declares that he says this, not lightly, but as the result of long and careful observation. Let infidels

and profligates sneer at this, as they will; but do you, my young friends, regard it as the testimony of a man distinguished equally for strength of mind, for deep and various learning, and for eminent evangelical piety. "The secret of the Lord is with them that fear him; and he will show them his covenant."

FOR THE CHRISTIAN ADVOCATE.

ON THE CALLING OF ABRAHAM.

Among all the distinguished personages whose names are mentioned in the sacred word, there is not one whose history deserves a more serious consideration, than that of the patriarch Abraham. His attainments in holiness were of the very highest kind: he is held up to the whole church as a pattern of faith and obedience, and he is distinguished by the two illustrious titles of "the Father of all them that believe," Rom. iv. 11, and "the Friend of God." Jas. ii. 23.

It is not our intention, however, at present, to consider the whole history of his life, but only that portion of it, which more immediately relates to his first calling of God.

Abraham was of the family of Shem, and the ninth in descent from him. He was born only two years after the death of Noah, 352 years after the flood, and 2008 years after the creation of the world. We know but little of the early history of his life, except that he was born among idolaters in the land of Chaldaea, and that his parents, and probably himself, had fallen into the idolatrous practices of his countrymen.

When he had arrived at the age of seventy-five years, the Lord appeared to him, and called him to forsake his country, and his kindred, and his father's house, and to go to a land that he would show

him; assuring him, at the same time, that he would bless him, and make of him a great nation, and make his name great. In what manner God made himself known to Abraham, the sacred penman does not inform us, but we may certainly conclude that he did it in such a way, as to banish all doubt from Abraham's mind that it was indeed God who was addressing him, and with such an influence on his mind as effectually disposed him to comply with the divine command.—Acts vii. 2.

No sooner was the divine will made known, than it was obeyed. "So Abraham departed as the Lord had spoken to him, and Lot went with him, and Abram was seventy and five years old when he departed out of Haran; and Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan, and into the land of Canaan they came."

That an individual should thus be selected by God—that this individual should be commanded to leave his home and his kindred, and wander in a foreign land, without any settled abode—and that God should select him and his posterity, and promise to bless them above all others—are circumstances calculated to fill us with surprise. We ask, Why was this? and as all the ways of the Lord are wise and good, we feel certain that a transaction so singular, must have been designed for the most important purposes. The situation of the world at the time when it occurred, the condition of Abram, and the purposes of God in relation to mankind, will aid us in endeavouring to ascertain this design—and a serious inquiry after it, will richly repay our labour.

1. A consideration of the state of the world at large at the time of this call, will greatly assist us in

our inquiries into its design. Mankind were rapidly apostatizing into idolatry: the pious traditions of Noah, the progenitor of the postdiluvian world, were passing into oblivion, or becoming mixed and debased with foolish additions, and the knowledge of the true God was perishing from among men. To arrest this torrent of iniquity and irreligion, God mercifully called Abraham out of his country, that in his posterity the knowledge and worship of himself might be preserved.

One of the strongest proofs of the corruption of our nature, and of our apostacy from God, is the fact, that mankind have been universally prone to the worship of idols. The apostle dwells on this crime with peculiar force, in asserting our universal depravity and guilt. Men "professing to be wise became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." The true sources of idolatry are to be found in the vanity, pride, and ignorance of men; their folly, and fondness for licentious gratifications; and their aversion to the self denial and holiness imposed on them by the law of God. "They liked not to retain God in their minds, and therefore they worshipped and served the creature more than the Creator."

It is impossible to ascertain the precise time when idolatry began, or who were the first to introduce it. Whether it did, or did not, exist before the flood, is a question on which there are different opinions. It is not improbable, that as having false gods was the great crime of men after the flood, so having no god was the great crime before it; for Atheism and superstition are the two extremes into which men are continually running, when they once forsake the only true and living God.

That it commenced at a very

early period after the deluge, is unquestionable, and it is equally unquestionable that Abraham's forefathers were guilty of it. When Joshua had gathered all the tribes of Israel at Shechem, he reminded them of this fact, and charged them against imitating it. Joshua said unto all the people, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods." Joshua, xxiv. 2. The vestiges of the awful judgment which God had sent on the whole human family were still visible in every direction—the ark was yet resting on Ararat—the earth was bleached with the bones of the unhappy victims of divine wrath,—Noah, the venerable patriarch who had witnessed the terrific effects of divine vengeance in the flood, still survived to remonstrate with his ungodly descendants, and to remind them of the folly and guilt of departing from God—but all in vain—With the most fearful monuments of divine justice before them, with the clearest proofs of the folly of irreligion and wickedness, they erect their altars, and impiously worship their false divinities; they forsake, and proceed afresh to affront and insult the Lord of Hosts,—they are bent on their idols, and after them will they go. Alas! what evidences have we in every age, of the depravity of the human heart, and of the folly and perverseness of men in the concerns of religion. No judgments of heaven, no instructions, no warnings, not even proofs clear as the light of the meridian sun, of the folly and awful consequences of sin, can restrain them from persisting in that which displeases God, and will plunge their own souls into perdition.

The first objects of idolatrous worship were, probably, the heavenly hosts—the sun, moon, and stars—their beauty and their usefulness *leading men to ascribe to them di-*

vine excellencies and honours. The worship of fire, too, as the symbol of the sun, which is the dispenser of light and heat, began very early, and prevailed very extensively in the East. It has been frequently observed, that from the name of Abraham's native city, which, in Chaldee, signifies the city of fire, it is highly probable that it was distinguished for this idolatry, and that this name was given to it because of the fire that was worshipped there. (See Park. Heb. Lex. Sub. *ur*, § 5. p. 38, and Calmet's Dictionary.)

In mercy to Abraham, and in mercy to our sinful race, the Lord called him out from his country and kindred, in order that in his family the true religion might be preserved. Had he left mankind to themselves, all true religion would have become extinct—a flood of wickedness, more dreadful than the flood of waters, would have swept over the world—profound ignorance, absurd polytheism, and awful corruption of manners, would have universally prevailed, as in fact, during a very long period, they did very generally prevail. The torrent however was arrested in Abraham and his family. For a long time, the knowledge and worship of one only living and true God, was confined to the land of Judea, while the people of every other land were idolaters, and looked on the Jews with hatred and contempt, because they refused to worship their idols. That we now have the knowledge of the one true God, and worship him only—that we are not bowing down to stocks and stones, or worshipping the hosts of heaven, is owing to the goodness of God in calling Abraham out from his countrymen, and choosing him and his posterity as the depositaries and guardians of the truth. Philosophy and science alone, never delivered a people from a corrupt religion. The renowned philosophers of antiquity were themselves, either po-

or atheists. Nor were sentiments concerning the end our obligations to him, their boasted science, a whit tional than the belief of the

It is not from Greece or hat we have received our . The God whom we wor- Abraham's God, and the in- records committed to Abra- posterity, are the sources we derive our knowledge.

(To be continued.)

EVENING TIME.

JAMES MONTGOMERY, ESQ.

Zech. xiv. 7.

I.

g time let there be light:
le day draws near its close;

Around me fall the shades of night,
The night of death, the grave's repose:
To crown my joys to end my woes,
At evening time let there be light.

II.

At evening time let there be light:
Stormy and dark hath been my day;
Yet rose the morn divinely bright,
Dews, birds, and blossoms cheered the
way:
O for one sweet, one parting ray!
At evening time let there be light.

III.

At evening time there *shall* be light;
For God hath spoken;—it must be:
Fear, doubt, and anguish take their flight,
His glory now is risen on me;
Mine eyes shall his salvation see:
—'Tis evening time, and there *is* light!

Miscellaneous.

IN THE CHRISTIAN ADVOCATE.

OF THE REV. WILLIAM ASH-
MEAD.

orted this life, in the city of
lphia, on the morning of the
December last, the Rev. WIL-
ASHMEAD, A.M. in the 32d
f his age, and the 10th of his
y. The friend whose death,
midst of his days and his
less, it is our painful duty to
was a native of this city.
ancestry little more is known
writer, than that he was the
on of the late Captain Ash-
who was, for many years, a
and respectable citizen of
lphia. His mother was one
excellent of the earth, and
ceased cherished the most
recollections of her to the
f life. But a day or two be-
e died, he spoke of her with
epest feelings of filial affec-
Doubtless the prayers and
ctions of this pious mother
greatly *blessed to him, as he*

appeared to have early possessed
great tenderness of conscience, and
to have been preserved from many
of the follies and sins of youth.

In his nineteenth year, he was
admitted to the communion of the
First Presbyterian Church of this
city, under the pastoral care of his
distinguished friend, the Rev. Dr.
J. P. Wilson. Whilst quite a boy,
he gave evident indications of su-
perior natural abilities. It was a
manifest fondness for literary pur-
suits, which attracted the attention
of the friend and pastor just men-
tioned; under whose private in-
structions he was prepared to enter
college, and by whose generous aid
he was enabled to defray the ex-
penses of a collegiate course. It
is however but justice to state, that
in less than two years after he en-
tered the ministry, he refunded the
money thus expended, which he had
regarded only as a loan. Yet he
was far from considering his obli-
gations as cancelled, by returning
what he had received, but always

retained the most grateful and devoted attachment to his early patron.

In 1815, he was admitted to the University of Pennsylvania, and passed through the several classes of that institution, with a good reputation both for conduct and attainments. He graduated in 1818. Shortly after, he engaged in teaching, and at the same time commenced, under the direction of his friend and pastor, the studies preparatory to entering the ministry.

In the spring of 1820, he was licensed to preach the gospel; and he soon acquired—what acknowledged talents and attainments in so young a man justly merited—considerable popularity as a preacher. In the winter of 1820, he received from the Presbyterian church in the city of Lancaster, Pa. a unanimous call to become their pastor. He accepted the call, and was shortly after ordained to the pastoral office, and at the same time installed. In his introductory sermon, he declared his determination to “know nothing among them but Jesus Christ and him crucified.” To this resolution he adhered, and to promote the spiritual interests of his congregation he devoted the best energies of his powerful mind. Many a heart will bear witness that his labours were not in vain, and many a soul, we trust, among the people whom he loved, will prove jewels in his crown of rejoicing, in “the day of the Lord Jesus.” But whilst labouring with growing popularity and usefulness, both at home and abroad, his devotion to study, and his sedentary habits, were making sure, though secret inroads, on a constitution not naturally the most robust.

In the years 1827 and 28, he had repeated attacks of hemorrhage of the lungs; by which, and the necessary medical treatment for his complaint, his health became so impaired, as to render rest and relaxation from the labours of his charge

absolutely indispensable. With the advice of medical and other friends, and the cordial concurrence of his congregation, he sailed, in the autumn of 1828, for Charleston, South Carolina—in hope that a more genial climate might facilitate his recovery. Finding his health considerably improved while there, he occasionally preached in several of the churches, at the solicitation of his brethren, and once only, just before he left that city, in the then vacant church of which he afterwards became the pastor. He returned, early in the spring, to his family; and immediately after his return, received a call to the Second Presbyterian Church in Charleston—a call which it is right to state, was unsolicited and unexpected. After serious and solemn deliberation, he concluded to accept it, believing that a new sphere of labour, and perhaps a change of climate, had become necessary to his existence on earth. He felt the more at liberty to do this, because he had proved his attachment to the congregation at Lancaster, by rejecting, a few years previously, a most pressing call to the pastoral charge of the church at New Brunswick, in New Jersey. He now thought that duty to himself and his family, as well as to the church, warranted his removal; and he accordingly obtained a dismission from his congregation, in April last, and repaired to Charleston, where he was installed pastor of the Second Presbyterian Church of that city. He remained there till late in June; but his health beginning again to decline, he left his new charge sooner than he had contemplated, and hastened to his family. But scarcely had he arrived, when he was attacked with a bilious fever, which confined him to his bed for several weeks. As soon as he was able to go abroad, though still very weak, he made the necessary arrangements for proceeding with his family to the

south. He reached Philadelphia, and had taken passage for Charleston, when he was again confined by a second attack of fever, which his enfeebled system was unable to sustain, and which, in less than six weeks, terminated his labours and his life.

In this mysterious Providence, the Presbyterian church has lost one of her most gifted, eloquent, and promising sons. God had blest him with a mind of a high order, and he had improved it in the best manner—his acquirements being uncommon for one of his age. With such talents and his habits of application, health and years were only wanting, to have made him one of the first scholars and most profound divines of the age. In connexion with a discriminating and solid judgment, he possessed a fine imagination, and the most correct taste. Of him it may be said with perfect truth—"Seldom have any been endowed with a more just discernment, of what is beautiful in composition and discourse, or with a more accurate sensibility to what is becoming in manner."

As a public speaker, he was second to few. His voice, though not powerful, was full of sweetness and melody, and its tones were modulated with the happiest success. His manner was serious and impressive, and at the same time graceful, animated and engaging. His eloquence was of that insinuating, persuasive kind, which never failed to awaken the attention, and interest the feelings of his audience. In doctrine he was decidedly Calvinistick; though he learned his religious opinions from the Bible, and not from the systems of fallible men. To the doctrines of grace he was warmly attached. On these his own hopes of salvation were exclusively founded, and these he explained and enforced, with great clearness and effect in his preaching, and earnestly endeavoured to impress on the minds of his fellow

sinners. A great degree of originality characterized all his sermons. In his hands, passages of scripture which, from frequent use, were quite familiar, would originate discourses new, and highly interesting and impressive; and while his general acquaintance with literature, philosophy, history and the sciences, enabled him to give a rich variety to his discourses, the plain and simple truths of the gospel, were ever enforced with the most affectionate earnestness. His style was energetick, chaste, and classical. His early compositions abounded, too much perhaps, in figures; but for several years he had almost entirely rejected the aid of ornament, and frequently said, "I wish only to feel and understand my subject, and to make my hearers do so likewise. It is the matter, more than the manner, which is important." In delivery, although sometimes rapid and impassioned, he was remarkably distinct. In prayer, he was solemn, impressive, appropriate and copious; and in reading the word of God, and the sacred poetry of the church, his manner was peculiarly happy, and could scarcely fail to awaken the devotional feelings of the most thoughtless hearer.

On the subject of the religious charities of the day, his feelings were always alive. In his sermon to his church in Charleston, on assuming the pastoral charge, he says, speaking of Sunday schools, Bible societies, missionary societies, tract societies, and other similar institutions of enlightened and pious benevolence—"Brethren, these institutions are all dear to my heart, and I shall seek by every practicable means to foster and expand among you, the spirit by which they shall be duly estimated and zealously supported. I shall tell you, again and again, that you have not done enough, when you have secured your own personal salvation;—that you can never discharge your obligations to Him 'who loved

you and gave himself for you;’ that you are unworthy the Christian name, if you can look without concern on perishing sinners, in your streets, throughout your state, and over your country; and if you are reluctant to perform something like your part, towards extending the light of divine truth over the whole earth, and planting the institutions of the gospel in every land.”

As a man, in all the walks of private life, he was peculiarly amiable; exhibiting, in a high degree, those virtues which cannot fail to endear the subject of them, to all with whom he may have intercourse. To a remarkable delicacy of feeling and high sense of propriety, he united that genuine politeness, which is the result of Christian sentiment and principle: those who were intimate with him, ever found him an interesting and pleasant companion: and what is no slight commendation of him, those who knew him best, esteemed and loved him most.

He had a heart eminently formed for friendship—alive to its sympathies, faithful to its claims, and attentive to its duties. As a husband and a father, he was the most kind, tender and affectionate—His highest earthly enjoyment he sought and found in the bosom of his family, and his life was an uniform display of conjugal affection and paternal kindness. His end was such as might have been expected that the end of such a man, and such a minister would be. During his long, painful, and trying illness, rendered more trying by his peculiar circumstances, no murmur, no complaint, escaped his lips. He was indeed, at first, greatly disappointed, when he found himself unable to proceed to his beloved charge, and expressed a wish to live, for the sake of his wife and children; but even this was in entire resignation to the will of his heavenly Father. When, a few days before his death, his friends

had flattered themselves and him that he was better, he desired a friend who was with him, to engage in prayer with him and his wife, and return thanks to God for any hope there might be of his recovery, and to ask that he might be raised up again—but he immediately added with much emphasis, “I desire it with entire submission to the Divine will.” His sickness, as he himself frequently declared, appeared greatly blessed to him. He seemed daily to grow in meekness, humility, resignation, and every Christian grace;—to feel more and more of the power and consolation of religion, of the preciousness of the Saviour, and to renounce afresh every ground of reliance, but the merits and righteousness of his Lord and Saviour Jesus Christ. His views of his own attainments as a Christian, were unaffectedly humble. When, on one occasion, he had, in conversation, spoken of himself as a Christian, he quickly added—“No, I did not mean that—the words of the publican become me better: I desire to die with his prayer, ‘God be merciful to me a sinner,’ upon my lips.” Yet at the same time that his views of himself were so lowly, he was unusually free from all distressing doubts and apprehensions, and his hopes, founded on the great and glorious promises of the gospel, and the fulness and all sufficiency of his Redeemer, were bright and supporting. He was perhaps constitutionally afraid of death, and when attacked by bleeding of the lungs, discovered great alarm. But the fear of death, as well as its sting, was taken away; and he expressly declared, on the last day of his life, to her who rarely left his side—“I am dying—but I am not afraid to die; my trust is in the Saviour of sinners.” And on the Sabbath evening previous to his departure, he said, “I am a sinner; but a sinner hoping for heaven, through the merits of the Lord Jesus Christ: and

now I am resigned to go, and feel as if I should delight to join the glorified and happy beings that are there." He enjoyed the exercise of his reason, with only one or two interruptions of delirium, to his latest breath;—spoke to his wife the moment before he departed, and then gently fell asleep, without a struggle or a groan. "Blessed are the dead who die in the Lord—they rest from their labours, and their works do follow them."

We cannot close this brief tribute to his memory, without adding a few sentences from the letter of one of his flock, to his bereaved wife—"And can it be possible! that I shall never again hear that pleasing voice, which imparted so much instruction, and which so affectionately guided my erring feet, in the narrow path which conducts to eternal life! Yes, it is too true, it is hushed in death; but it yet speaketh in emphatick language, 'be ye also ready.'—Dear pastor! his short, but laborious course, has terminated in a better world; but his luminous track still shines on the sight, and animates the efforts of all who knew him, and marshals them the way to heavenly glory."

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(Continued from page 549.)

Sunday, June 15.—Having received an invitation from our friends, Mr. R. and family, to pass the day, and go to church with them, I was set down at the meeting house door, just after service commenced, by one of the hackney coaches, which pass almost hourly from London to Camberwell, where the family of Mr. R. reside. I heard a good, plain, sensible discourse from the clergyman, and after service went home with Mr. R. We visited, together, the same church in the afternoon, and in the

evening they accompanied me to the chapel of Dr. Collyer, where I heard him deliver a kind of farewell sermon to his people, on account of a contemplated absence occasioned by ill health. He did not come up, by any means, to my expectations of him as a preacher. Though the occasion seemed to admit of it, there was nothing striking or interesting, either in his matter or manner. But I was, upon the whole, better satisfied with this Sabbath, than with any I have passed since leaving home.

Monday, June 16.—After spending the night and part of this morning with Mr. R.'s family, I left them with regret, but with the hope of seeing them again. I can with truth say, I have felt here more as if at home, than in almost any other place I have ever seen. The regular family devotions, the amiable deportment of every individual to the other, the family respect to every religious object, were all delightful. I walked with two of Mr. R.'s sons to the Elephant and Castle, an inn about half way between Camberwell and London. Here I stepped into one of the numerous hacks which were in waiting. I think I am within bounds when I say that seven hundred hacks and other carriages stop here *daily*. The very high rent of this house, is paid, I understand, by the *booking* of parcels, daily sent from it to all the neighbouring places. The price of booking is two pence for each parcel. On arriving in town, I went to the house of the British and Foreign Bible Society, located in a dirty lane called Earl street, near Blackfriar's bridge. The house, outside, has a very common appearance—this is perhaps as it should be—the inside, you know, contains a choice collection of curious editions of the sacred scriptures, and a vast amount of Bibles printed by the Society, in almost every important language. I felt a peculiar

glow of enthusiasm, on examining the different ware-rooms, in which thousands of Bibles in the different languages of the earth, were stored, and which were destined to cheer and enlighten many a heart, by their holy influence. I was particularly pleased with the copy of the Persian Testament, translated by Henry Martyn. After spending some time with the obliging librarian, and purchasing a copy of one of the Testaments, as a specimen for you to look at, I was introduced by Mr. R. into the committee room, where there was a meeting on some business. Lord Teignmouth was in the chair: he is a man of very venerable and amiable appearance, and presided without stiffness or much formality. There were a number of letters read from the agents of this vast religious charity, from various parts of the world, and some short speeches were uttered, all of which were very gratifying. After dining at a chop-house, I went to Newgate prison and to Smithfield, where poor John Rogers was burnt. This last is a large area, surrounded by houses, and is now used as a market for selling live cattle—I saw many hundreds while there. The heavy rustic walls and grated windows of Newgate, threw a chill over my mind, as I looked at them. Among the female convicts here, the benevolent efforts of Mrs. Fry have produced, you know, wonderful effects.

Tuesday, June 17.—I spent the morning with my friend Mr. Gray, at the British Museum, in the examination of certain animals from America, with which I was familiar. In the afternoon, at half past six, I dined with Mr. Children, and met at the table several eminent scientific men. A French gentleman, a botanist, with whom I fell in company last summer, in the western wilds of the state of New York, had just come to London, and was here. We were both

highly surprised and gratified to meet each other again, in another quarter of the globe. He is on his way to India—and asked me if we should meet again in Calcutta. The dinner at Mr. C.'s was in a peculiarly handsome style, and the party highly agreeable and instructive. From the table we adjourned to a meeting of the Linnæan Society, where I was introduced to Lord Stanley, the president, who is mild and conciliating in his manners, and is actively and zealously engaged in the cause of natural science. I saw here a number of eminent persons—Menzies, who accompanied Vancouver round the globe—Kirby, the interesting biographer of insects—and Dr. Prout, distinguished as a chemical annalist. Dr. P. was exceedingly kind, and showed me much civility. The society meets in the house formerly occupied by Sir Joseph Banks. The rooms were crowded with gentlemen, who had distinguished themselves in the various departments of literature and science. Before the society was organized, I was introduced to so many celebrated men, and we said a few words on so many different subjects, that I can now recollect little else than the general gratification which this evening afforded.

Wednesday, June 18.—This is the anniversary of the Battle of Waterloo, and there is to be a grand *breakfast at 4 o'clock*, P. M., on the Thames, in commemoration of it. A barge, dressed out in the flags taken at Waterloo, was anchored at some little distance from the shore, in which the breakfast was to be eaten, and the eaters were rowed out to it, from the stairs at Somerset house. The crowd on Waterloo Bridge, from which the affair could be witnessed to advantage, was immense. To me the scene presented was strikingly incongruous—the beggars in rags, and the ladies in silks, were not more in contrast, than the coal

boats—with which this part of this muddy river was filled—with the gilded barges of the breakfasters; and then there were the dutchesses, dukes, and other noblesse, in a crowd with coal carriers, fish-women, and other commoners. At 3 o'clock, an hour before breakfast, there was a rowing match, which was about as interesting as a horse race.

In the evening I got into a boat with an American friend, and was rowed, by one of the watermen of the Thames, up the river to Vauxhall gardens, where the battle of Waterloo was to be fought over, in miniature. As the night was dark and tranquil, it was favourable to the design. The gardens were splendidly illuminated, indeed; on first entering them, the number and brilliancy of the lamps, which are of many colours, is almost overwhelming. The fire-works of powder were the most beautiful and ingenious efforts of pyrotechnick skill; yet revolving wheels of fire, the fantastick flights of rockets, and showers of particoloured stars, were far less interesting, than the natural coruscations of the phosphorescent ocean. A genuine Congreve rocket was also exhibited; the noise it produced was terrible. The plays, which were performed, the dancing, and the musick—all could not prevent my feeling a tedium, or a void, which I am glad such things can never fill. Vauxhall gardens are no doubt the most distinguished place of the kind in the world. The gay, the dissipated, and the abandoned, of this great metropolis, are constantly found, during the warm season, sauntering along its gravel walks—feasting under its piazzas and pavillions—listening to the varied musick of its orchestras, or gazing on its scenick exhibitions and brilliant fire-works. Though this place did not so captivate me by its beauty, as to bring to my memory the fairy scenes and

Elysian fields of the writers of romance—yet it is certainly calculated to excite the admiration of the young and inexperienced, and admirably fitted to seize and carry away the senses—It is therefore no doubt a most successful school of corruption and misery.

Thursday, June 19th.—I wandered in different parts of the town. The new parts of London are very fine; the large open squares give a beautiful and airy appearance to the dwellings around them—in some of the old parts of the city at the west end, these open spaces are also to be found. I noticed to-day what I had observed before, large square pieces of board, painted with coats of arms, surrounded with a black border—these are fastened between the second and third stories, and are intended to signify that the family or the house is in mourning. They remain attached to the house for 12 months. I could not help repeating over to myself, as I passed some 6 or 8 of them,

“Grieve for an hour perhaps—then mourn a year.”

In the evening I was invited to the Royal Institution, to hear a lecture by Mr. Faraday. The large lecture room was crowded with ladies and gentlemen, who listened for more than an hour with the utmost attention, while the lecturer, in a plain, perspicuous, and sometimes eloquent style, gave us an account of the past, present, and future prospects of the Thames tunnel. As Mr. Faraday described the first irruption of the river into the tunnel, while the men were at work—the rushing in and noise of the water—the cries and confusion of the men, and the crashing and whirling about of the machinery through the narrow passages, by the force of the current, a breathless silence was produced. A more perfect picture of such an occurrence could not have been drawn—a complete

ideal presence of the scene was before the mind of every auditor, and the effect it produced on us all was thrilling. The whole lecture was illustrated by numerous diagrams and models, so as to make the operation of tunnelling perfectly intelligible to every one. Such recreations and amusements as we had this evening, are eminently calculated to improve the state of society—and a portion of the Londoners at least seem as much disposed to encourage literary and scientific institutions, as the abominations of Covent Garden and Drury Lane Theatres, or those of Vauxhall.

Friday, June 20th.—I spent a considerable part of this day with Mr. G. at the museum. It would require months to examine half the novelties of this place. I think I have not mentioned before, that on the stairs near the Cameleopards, there is an immense polar bear, brought by Captain Ross from the North Seas. Upon leaving the Museum, I examined several publick edifices. My object on this occasion, and on others of a similar kind, was to obtain some general idea of the publick buildings here—but I have found that it will take up more toil and time, than I can afford for such a purpose. The churches, hospitals, prisons, schools, and various other institutions, are so numerous and so widely separated, that it would require years, rather than months, for their inspection. As my object is not to describe every thing seen, I will say nothing more of this day's *labour*.

Saturday, June 21st.—After making some little purchases of books, and objects of natural history, I rode to Blackheath, about six miles from London. The road, a considerable part of the way, is built up with houses; but here and there a highly cultivated field is to be seen. My friend Mr. Gray resides here, in a lovely situation, and I came to dine with him.

Blackheath, though generally a broad elevated plain, commands some fine prospects. There are many pleasant villas on this heath, remarkable for the rural taste and beauty, so common in this country. Some traces of an encampment made here by the Danes in 1011, are said yet to be visible. There is also a cavern, in its vast chalk beds, which was occupied by banditti in Cromwell's time. I found quite a party, both of ladies and gentlemen, assembled at Mr. G's. Every thing was in a neat and very pretty style; and if it had been otherwise, the hospitality and urbanity of our host and his family, would have satisfied us all. After a most agreeable visit, I returned to town about 11 o'clock, with my friend Mr. Children and his lady, in their coach.

Sunday, June 22d.—I went to worship this morning in the celebrated Mr. Irving's chapel. I expected to hear the Rev. Andrew Thompson, of Edinburgh, but found a young Scotchman in his place. Mr. Irving has been in Scotland for some time. The chapel is large and elegant—a Scotch thistle is painted on the glass of every other window, and something like a rose, on the intermediate one. The clergyman did not seem to me to be very Presbyterian, on some points of doctrine; he was occasionally very vehement in his manner, and upon the whole an unpleasant speaker. In the afternoon, I heard a sermon from one of the establishment. It was interesting—but seemed to be written by some one 50 years ago, and by one who was not very well acquainted with practical piety. I spent the evening with my good friends at Camberwell. Mr. R. and his eldest daughter were making a short tour on the continent.

Monday, June 23d.—This has been a very busy day. The immense breweries of London have always been to me objects of great

osity. An Englishman and a porter, seem almost identified by mind—and since my arrival in the kingdom, I have drank only any thing else but *beer*, in any shape or other—from brown to down to *swipes* and *two-penny*.

Brewhouses which are the most celebrated, are those of Whitbread and Co., and of Mr. Meux. Having an order, which I found necessary, I went into Meux's establishment, which, though not so extensive, is more interesting than the other. It was here, two or three years since a vast or immense tub, containing thousands of barrels of beer, broke away the walls of the brewery, deluged the houses in the neighbourhood, and drowned six persons. A vat, precisely like it in every respect, stood alongside, and still remains. I was curious in examining its vast hoops, staves, and its enormous capacity.

I forget the depth and width, a coach and four might drive in, and 200 persons have dined in it. The enormous size of this vat, and the multitude of smaller ones by which it is surrounded, demonstrate the extent of the demand, for the salubrious and invigorating beer which they contain. The scale of this brewery is conducted in the most neat and lucramanner—and the beer, I believe, is as popular as that from St. Paul's, Barclay's, or any other establishment. Some 60 or 70 huge dray horses are employed constantly, in carrying it to customers. Most of the machinery of the brewery is worked by steam.

A person who conducted me through the buildings, explained with much patience all the different processes of malting, infusing, mashing, boiling, and cooling, to my perfect satisfaction. In the vat is and near the great vat, we look together a tumbler of the porter, which is the art of man's manufacture. The Thames

water, so far from contributing to the superior quality of London malt liquor, as some suppose, would, I should think, give it a peculiar taste and flavour, by no means agreeable—its excellence arises, no doubt, from the large quantity which is fermented and brewed at one time. Most of the water used, is wisely obtained from other sources than the Thames. Every one knows that the English excel in a species of low wit called *caricaturing*—and I may here state, that they have a *caricature* representing a person examining the Thames water by means of a solar microscope, magnifying 8,000,000 times. What ingredients a tumbler of this water is supposed to contain, and which are thus rendered visible, I leave for your fancy.

From the brewery I went to see Mr. Soane's private museum. This gentleman has collected a great variety of Egyptian, Grecian, and Roman antiquities, and other curiosities. His house is in Lincoln's Inn Fields, which is perhaps the most extensive square in the metropolis. My principal object was to examine the celebrated alabaster Sarcophagus, brought by the late enterprising traveller, Belzoni, from Thebes—and for which Mr. Soane gave 2000 guineas. It is indeed a magnificent relic of Egyptian sculpture. The stone of which it is formed is so translucent, that when the housekeeper placed a candle behind one of the sides, I could see the light. According to the analysis of Dr. Wollaston, it is composed of anagone. Mr. S. is a very great oddity, and I could write much concerning him, and his costly curious mansion.

From Mr. Soane's, in company with Mr. Gray, I set out for the Thames tunnel, which is some three miles off. On our way, we called to see Thomas Bell, Esq., who has an excellent private museum of natural curiosities. I was

introduced, some time before, to Mr. B., at the Linnean Society. He is one of the editors of the *Zoological Journal*, and has furnished it with some good papers. His collection of Chelonian reptiles is perhaps the most perfect in the world. Leaving Mr. B. we passed through Rag fair. Here the Jew ragmen, who collect old clothes about the town during the day, dispose of their truck every evening. I had often heard of this great resort for vending old clothes. Among the little *picture books* which amused my infant hours, there was one called "The Cries of London," adorned with marvellously fine painted prints—representing fish women, orange women, sweeps, and many such like personages, all in a gaudy, though tattered apparel. None of these made so deep an impression as the Jewish ragmen crying "old clothes—any old clothes," a cry which I now hear in almost every street: you may therefore suppose I was interested in seeing this great emporium, in which my old acquaintances appeared to the best advantage. There was a wonderful display of half-worn finery; and I have no doubt that many a dandy, that figures away in Hyde Park on foot, purchases here the same apparel that some noble dandy figured in at the same place, on horseback, before him. Who had the best right to the clothes the salesman can tell.

We stepped into a wherry boat at Wapping, near St. Catherine's Docks, one of the most extensive works of the kind known. More than 3000 men are now employed in completing them. As we passed down the river, I found the ships from different quarters of the world so numerous, as literally to present "a forest of masts." They occupied, near the London docks, both sides of the river, and a large portion of the *centre*, so that our boat, and a multitude of

others like it, could hardly squeeze along. We were put on shore at Rotherhithe, and walked along the town about half a mile to the tunnel. This wonderful enterprise is placed thus far down the river, to secure a passage across it without interrupting the navigation. The lecture I heard from Mr. Faraday some days before, prepared me to understand and appreciate this great undertaking. You first descend by a kind of immense *well*, sunk at some distance from the shore, to the level of the passage under the river. The well contains the working part of a steam engine, used to remove the water and rubbish. It is a fine piece of machinery, peculiarly and ingeniously modified to answer this particular purpose. When you get to the bottom of this well, which is 30 or 40 feet in diameter, you see before you a long arched passage, of plain but finished masonry, splendidly illuminated with gaslights. There is also a passage, similar and parallel to this, in which the workmen are at their labour. Here there is a railway for the cars which remove the dirt, and which are dragged along by the steam engine. This operation occasionally produces a terrible noise, which, till you know the cause, makes you think that an irruption of the river into the tunnel is about to take place. I was about 150 feet under the bed of the Thames—the excavation has proceeded almost twice that distance, but the visitors are not admitted beyond the place where I was stopped. I was as much gratified with my visit to this magnificent work, as I have been by any thing since I left home.

(To be continued.)

A PRACTICAL COMMENT ON MISS F. WRIGHT'S LECTURES.

In the following statement of facts—for let it be noted that they

s and not imaginings—there such that is important and ble, that we have determined the paper a place in our “Bad people, for whom oks are written, are the very who never read them”—said shrewd reviewing critic: fear that our Miscellany is looked into by any of the es and Wrightites. But it that some of our readers, not need the warning con- in this paper for themselves, ive access to an individual es; and if so, we request n Christian charity, to read ce to such an individual— possibly “save a soul from ind hide a multitude of sins.”

from the *New York Gazette*.

late, my friend Lang, a good as been said about Miss t and her Temple of Reason. the plain, simple, but true of myself and William, af- s good a practical comment effects of infidel principles, thing I have met with. If nk it worth publishing, it is service.

a short time it will be forty s since I first landed in New

I was then in my twentieth ithout a face that I knew, or to counsel or direct. On the bbath morning after we land- ee young men of our passen- lled, and inquired where I ing to-day. I said, to church; ivered, we have been near eks confined to the ship, let walk out and see the coun- r health requires exercise, e can go to church another I said, as long as I can re- r, I had gone to church with her, every Sabbath of my life, en we parted, his last words *Remember the Sabbath day.*” vent to the country; I went rch; they spent a few shil- f their wages; I put two one corporation bills in the plate.

Some of them were good mecha- nicks, and got from \$8 to \$10 per week; my branch was poor, and it was only by close application I earned \$5 per week. They con- tinued going in the country, found loose company, spent most of their week's wages, came home half drunk, sometimes caught by a thun- der storm, spoiled their fine clothes and hats; rose late on Monday morning, bones and head aching, but could work but little all that day. I went to church, saved my wages, rose early on Monday morn- ing, my bones rested, my head sound, and started on the labours of the week, with a light heart and quiet conscience. At the end of the year, they could show fine clothes, and powdered heads on Sunday; but, I could show \$100 piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early; while I, as one consequence of reg- ular living, have not been confined by sickness for one day, in all that period. Now, Mr. Deist and Mrs. Deist, you who purpose to reform the world by destroying the Bible and abolishing the Sabbath, I would ask you—who lived the most com- fortable life, they or I? Who were the most useful members of society? They died and left their wives and children beggars. If I die to-night, my family have the tools and hands to make themselves independent of the world.*

About three months after I land- ed, there came from England into the shop where I wrought, a man by the name of William. He had a fine little woman for a wife, and one or two young children. He was an excellent mechanick, and the first, I believe, who manufactured

* One of the young men of whom I speak was a baker; in a fit of intempe- rance, while working dough in a trough, alone, he lost his balance, tumbled in with his head buried in the dough, and in this situation was found dead. The fact is known to scores of his countrymen, now in this city.

coach springs in New York. He was by religious profession a Baptist, and went to the church in Gold street: Dr. Foster, I believe, was then the pastor. He continued a consistent professor, and attended church regularly with his wife and children. But William was a warm politician—a democrat, as red hot as the iron he hammered.

He was soon found out by the radicals of that day. About this time there came to the city a man by the name of Palmer, who was either born blind, or had lost his sight by disease. The blind leader of the blind used to lecture on deism, in what was then called the assembly room, in William street. William was led by some of his new associates into this dungeon of despair, and drank deep in their dark and cheerless doctrine. In a short time he came out a flaming deist, and instead of going with his wife and children to church, he led them to Long Island, or the fields in Jersey, or he went by himself to a low tavern, and harangued on Tom Paine's Age of Reason, to any set of blockheads who would hear him. His children, as they grew up, being left to wander where they pleased, soon associated with bad company, and turned out worse than good for nothing. He had commenced business for himself, and for some time was in a very thriving way, but now every thing was forgot, in his zeal for professing his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language, in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted, shunned his company and shop, and his worldly circumstances began to fall into decay. As old shopmates, he and I ever have been, and now are, on the most friendly terms, when we meet; and, from the beginning, have I expostulated and warned him of the ruin he was

bringing on himself and fast on this world, laying the next. Though he could not deny the truth of what I said, yet he seemed one who had gone so far, that he was ashamed to recede. One day, about ten o'clock, a few days ago, he called on me, and asked something to buy his breakfast; he had not tasted any thing that day. I looked on him with almost to crying—says I, William, has it really come to this with you? He said he had not a cent, and no child, to help him in the way. I asked for his sons and daughters by name. They had all gone to ruin, or were dead. The friends of the William street *minati*, now that he was poor, would not. I gave him a small sum, and told him to call on me in extremity. Says I, William, tell my sons and daughters; they will honour to their parents, being useful members of society. His children and mine were brought to one another—neighbours should make them to differ. He was silent. Says I, I told you years ago, your mad pride would beggar yourself, and ruin your family. While you called your children to the fields, and let them to wander in the road for instruction, I carried mine to church, where they were not exposed to bad company, and they walk in the ways of wisdom which are pleasantness and peace. I added, you must now be convinced that religion is the best thing for this world, and in the end they who profess it will be set off as you. But if the Bible is true, you may say with the miser, starved in this, and damned in the world which is to come. He confessed he had the best of the argument. He said he might have been a rich man if he had stuck to the principle he brought with him from England. He said he thought of going to the Alms-House—it was a good retreat; and for this, says

liam, I have to thank Christianity; for, where the Bible is not known, they have neither alms-house nor hospital. I have only to add that this story is no fiction, nor combination of characters that may have existed, but it is literally true. My friend William now lives (you know him)—he is a man of truth, (though a deist) and will vouch for what I have said, were he asked. If any one doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak. Yours,

CARDUUS."

THE NEGLECTED CHILD.

BY THOMAS H. BAYLY, ESQ.

I never was a favourite—
My mother never smiled
On me, with half the tenderness
That blessed her fairer child:
I've seen her kiss my sister's cheek,
While fondled on her knee;
I've turned away to hide my tears,—
There was no kiss for me!

And yet I strove to please, with all
My little store of sense;
I *strove* to please, and infancy
Can rarely give offence:
But when my artless efforts met
A cold, ungentle check,
I did not dare to throw myself,
In tears upon her neck.

How blessed are the beautiful!
Love watches o'er their birth;

Oh beauty! in my nursery
I learned to know thy worth;—
For even *there*, I often felt
Forsaken and forlorn;
And wished—for others wished it too—
I never had been born!

I'm sure I was affectionate,—
But in my sister's face,
There was a look of love that claimed
A smile or an embrace.
But when I raised my lip, to meet
The pressure children prize,
None knew the feelings of my heart,—
They spoke not in my eyes.

But oh! that heart too keenly felt
The anguish of neglect;
I saw my sister's lovely form
With gems and roses decked;
I did not covet *them*; but oft,
When wantonly reprov'd,
I envied her the privilege
Of being so beloved.

But soon a time of triumph came—
A time of sorrow too,—
For sickness, o'er my sister's form
Her venom'd mantle threw:
The features, once so beautiful,
Now wore the hue of death;
And former friends shrank fearfully
From her infectious breath.

'Twas then, unwearied, day and night
I watched beside her bed,
And fearlessly upon my breast
I pillowed her poor head.
She lived!—she loved me for my care!—
My grief was at an end;
I was a lonely being once,
But now I *have* a friend!

Review.

The following article is extracted from the last October number of the *Eclectic Review*—a periodical of great literary merit, always friendly to orthodox religion, yet but little read in our country.—The *Memoirs* which are the subject of the *Review*, relate to one of the most extraordinary men that ever lived; and of whom we have long wished to introduce some notice into our work. But the accounts we have seen of him, the best of which is in the *Archives du Chris-*
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tianisme, are too extended for our pages; and we have not yet found time to abridge them. We can only say at present, that by the blessing of God on his talents, industry, self-denial, perseverance and devoted piety, the whole aspect, natural and moral, of one of the most unpromising tracts of country in Europe was wonderfully and entirely changed—changed from rudeness, stupidity, ignorance, and irreligion, into "a garden of the Lord." Some traits of his extraordinary
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character will be seen in the following article; and the remarks of the Reviewer, prevent the necessity, which we should otherwise feel, of saying something of Oberlin's obedience to *impressions*, and his use of the Lot. The whole article will, we think, prove highly interesting, to our pious readers.

We cannot permit the present opportunity to pass, without expressing the deep and painful regret we have felt, on reading, in two or three religious journals, certain alleged extracts from the works of the late president Jefferson, recently published by his grandson. We do not like to take at second hand any thing so injurious, as are the extracts in question, to the character of one who has sustained the first office of dignity and power in the gift of our country. We have sought for the work itself, which is said to contain the paragraphs to which we have alluded, but were told, when we made inquiry, that no copies had then reached this city. It is our intention to review these volumes as soon as we can obtain them; and no considerations shall prevent our endeavours to sustain the character, and perform the duties, of a *Christian Advocate*.

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MEMOIRS OF JOHN FREDERICK OBERLIN, *Pastor of Waldbach, in the Ban de la Roche. Compiled from authentick Sources, chiefly in French and German. 8vo. pp. xx. 352. Plates. Price 10s. 6d. London. 1829.*

The readers of our Journal are already well acquainted with the venerable Oberlin; and there are few of them, we imagine, to whom a more extended memoir will not be a most acceptable and interesting present. In addition to the publications to which we had access, in drawing up our memoir of this admirable man, the editor of the present volume has been fortunate in obtaining the use of a va-

riety of unpublished documents, including some autograph sermons and other papers of Oberlin's; and the volume, we are told, has undergone revision by an individual "whose personal acquaintance with Oberlin, and the knowledge he possessed of his character, both as a benefactor, and an eminent servant of God, peculiarly qualified him for the task." The interest of the publication is not a little enhanced by a *silhouette* of the Pastor of Waldbach, a portrait of his faithful attendant, Louisa Schepler, and Views of the Parsonage at Waldbach, Foudai Church, and M. Le Grand's Residence at Foudai, supplied by the pencil of an accomplished friend. When we add, that the translation of the French and German documents has been executed with singular spirit and felicity, that the volume is got up in all respects with great taste, and that a delightful spirit of kindred piety pervades the work, we have said all that is necessary, to ensure for it the utmost benefit that can be derived from our cordial recommendation. All that remains is, to make a few citations from the additional matter, and to offer a desultory remark or two, upon some peculiarities in Oberlin's mode of thinking, which are in the present work brought forward into more distinct prominence.

The following extract from the Journal of a French Clergyman, who visited the Ban de la Roche in 1793, presents a lively picture of the domestick happiness which reigned under the good Pastor's roof.

"During the space of nearly thirty years, in which M. Oberlin has been Christian pastor of this canton, he has completely changed it. The language is, from an unintelligible *patois*, altered into pure French; the manners of the people, without degenerating, are civilized; and ignorance is banished without injuring the simplicity of their character. Many of the women belonging to his parishes, trained for the purpose under his paternal care and instruction, (and called *conductrices*,) assist him in his occupations.

teach reading, writing, and the elements of geography, in the different villages where they reside; and through this medium, the children are instructed in necessary things, but, above all, the seeds of religion and morality are sown in their hearts. The excellence of the schools is so well established and extended, that girls of the middle rank come to him from distant parts, and the father of a scholar of Pastor Oberlin, is no less an testimonial of piety, cleverness, and gentle manners. His countenance is affectionate, and friendly, and bears strong impress of benevolence. His conversation is easy, flowing, and full of animation, yet always adapted to the capacity of those to whom he is speaking. One evening we accompanied him as he went on his way back to Waldbach. He ascended a wooded hill to ascend; the sun was in the east setting, and it was a beautiful sight. 'What sweet thoughts and sentiments you have uttered, during this interesting walk,' said M. Oberlin, in a tone of confidence; for he considers us as friends to religion, and service to God. Our hearts were indeed in sympathy; and he related to us the circumstances of his past life, and spoke of his hopes and ideas, and the fear and love of God in a most touching manner. Some of us stood still to admire the beauties of the view, and at others to listen with ear-attentive attention to his impressive discourse. A moment was particularly affecting; he stopping about half way up the hill, he answered in the softest tone of voice to a question—'Ja ich bin glücklich, I am happy.' These words are never uttered by an inhabitant of this village, and they were so delightful from the mouth of one who is a stranger to all vicissitudes of fortune—to all the allurements of luxury—and who knows no other happiness than those which religion and benevolence impart, that we longed to live with him, that we might also participate in the same happiness.

The moon rose in all her majesty, and drew on, before we recollected that the time to return was approaching;

Pastor Oberlin exclaimed, 'If five years are necessary to bring a ray of light from Sirius to this world, though travelling at the rate of twelve millions of miles in a minute, how much swifter must the communications of spirits be! (Dan. ix. What is so swift as thought?)' and then he imagined to us the facility with which we apprehended we should appear one another in a future state."—28, 130.

It is surprising to witness the soundness, refinement, and superiority of the views evinced by these simple peasants;

the very servants are well educated, and are clothed with that child-like spirit, which is one of the truest tests of real religion. One of them, who is a widow, made many good remarks to us on the duties of married life. 'In order to introduce and preserve domestic peace,' said she, 'let us turn to Him who is peace.'

"I am writing this at his table, whilst he is busy preparing leather gloves for his peasant children. His family are around him, engaged in their different avocations; his eldest son, Frederick, is giving a lesson to some of the little ones, in which amusement and instruction are judiciously blended; and the *cher Papa*, without desisting from his employment, frequently puts in a word. He took me this morning into his work-shop, where there is a turner's lathe, a press, a complete set of carpenter's tools, also a printing-press, and one for book-binding. I assisted him in colouring a quire of paper, which is intended for covers of school-books. He gives scarcely any thing to his people but what has been, in some measure, prepared by his own or his children's hands.

"He will never leave this place. A much better living was once offered to him—'No,' said he, 'I have been ten years learning every head in my parish, and obtaining an inventory of their moral, intellectual, and domestic wants; I have laid my plan. I must have ten years to carry it into execution, and the ten following to correct their faults and vices.'

"Pastor Oberlin is too modest and generous not to bear testimony to the worth of his predecessor, who had begun to clear this wilderness, and to raise the superstructure, which he has so beautifully completed.

"Yesterday, I found him encircled by four or five families who had been burnt out of their houses; he was dividing amongst them articles of clothing, meat, assignata, books, knives, thimbles, and coloured pictures for the children, whom he placed in a row according to their ages, and then left them to take what they preferred. The most perfect equality reigns in his house;—children, servants, boarders,—are all treated alike; their places at table change, that each in turn may sit next to him, with the exception of *Louisa*, his housekeeper, who of course presides, and his two maids, who sit at the bottom of the table. As it is his custom to salute every member of his family, night and morning, these two little maids come very respectfully curtseying to him, and he always gives them his hand, and inquires after their health, or wishes them good-night. All are happy, and appear to owe much

of their happiness to him. They seem to be ready to sacrifice their lives to save his. The following reply was made by one of his domestics, on his questioning her about her downcast looks, during some trivial indisposition: 'I fear, dear papa, there will be no servants in heaven, and that I shall lose the happiness of waiting upon you.'

"Oberlin appears to be looking forwards to his eternal home, with holy confidence and joyful hope."—p. 132—135.

In the course of the year 1784, Oberlin drew up the following paper, and had it printed in French and German, to be placed in a conspicuous situation in every cottage throughout his extensive parish. It proves, the editor remarks, "at how early a period the subject of missions occupied his mind, and led him to form those monthly prayer-meetings to promote this object, which are now carried forward by most of the denominations of Christians throughout the world."

"Our Lord Jesus Christ desires his followers to espouse his interests; to aid him in his great work; and to pray in his name. To conduce to this end, he has himself furnished them with one common prayer.

"For the satisfaction and assistance of some individuals amongst us, a sort of spiritual association was established a few years ago; and by means of printed sheets, the following articles were agreed upon, and circulated:—

"First. Every member of this society shall pray, on the first Monday of every month, that the missionaries employed in the conversion of savage and idolatrous nations, in all parts of the world, may be supported and sustained, 'against the wiles of the devil.'

"Secondly. Besides habitual 'watching unto prayer,' every individual, if he be able, shall prostrate himself in mind and body, every Sunday and Wednesday, at five o'clock in the evening, to 'ask of God, in the name of Jesus Christ—

"1st. That every member of this society may be saved, with all his household, and belong to the Lord Jesus Christ.

"2d. Every member shall add to the list, all the friends of God of his acquaintance, and pray for them.

"3d. Every member shall include in his prayer all the children of God, in general, upon all the earth, of whatever region they may be, supplicating that they

may be united more and more in Christ Jesus.

"4th. Every member shall pray that the kingdom of Satan may be at length destroyed, and that the kingdom of God, and of our Lord Jesus Christ, may be fully and generally established among the innumerable Pagans, Turks, Jews, and nominal Christians.

"5th. Every member shall pray for schoolmasters, superiors, and pious magistrates, of whatever name or rank they may be.

"6th. For faithful pastors, and male and female labourers in the vineyard of the Lord Jesus, who, being themselves devoted to his service, desire, above all things, to bring many other souls to him.

"7th. For the youth, that God may preserve them from the seducing influence of bad example, and lead them to the knowledge of our gracious Redeemer.

"Thirdly. Every Saturday evening all the members shall ask God to bless the preaching of his holy word on the morrow."—p. 114—116.

In the brief memoir of Oberlin inserted in the former series of our Journal, it was hinted, that some of the venerable pastor's opinions were tinged with what is usually considered as enthusiasm; that, upon a few points of little practical importance, he indulged some favourite reveries; and that, towards the close of his life, he was led to adopt ideas which he had formerly regarded as fantastick. We can scarcely class among errors, that "dependence upon his heavenly Father," which "made him order all the events of his life, in which he felt any difficulty, by lot," although no part of his conduct, perhaps, will be thought to savour more of weakness. For this purpose, we are told, he always carried about with him two little tickets, inscribed *oui* and *non*; and these, after prayer for Divine direction, he was continually in the habit of using to determine his actions. From early youth, it had been a principle with him, "to wait for some intimation from Providence, whenever his reason proved an insufficient guide;" a principle which can neither be imputed to

firmity of mind, nor be able with any practical evil. The method which he sometimes took to ascertain such intimations, will appear not a little singular. Previously to his settlement in the Ban de la Roche, his mother had anxiously pressed him to marry; and with characteristic consistency, Oberlin had agreed to conform to her wishes, provided she should select a suitable companion for him. He was accordingly permitted to "try his fortune" in a casual visit to the daughter of a brewer's widow; but, having devoutly prayed that God would graciously reveal his will in this important step, "by the manner in which the mother should receive him," he resolved, if she should refuse to make the proposition, to regard it as a sign of providential opposition; but, if not, to consider it his duty to abstain from mentioning the subject. To English eyes, it may appear to have been unlikely, that the mother would accept the proposal, that Oberlin's conduct may seem on this point unreasonable. But it is evident, that the chance or probability upon which he calculated, depended altogether upon the customs of society, and the character of the individual. The subject was not introduced, and Oberlin departed without betraying the object of his singular visit. His choice was at length determined by that most equivocal of all signs of practical determination—namely, the impression upon the mind. When he was accompanied to Waldersbach by his good mother, who, disappointed of seeing him married, had only assisted in arranging his settlement at the stick establishment, the care of which devolved upon his younger

brother, who was a professor in the University of Strasbourg, at a very early age, and her mother died shortly afterwards; but although deprived of the benefit of parental instruction, she possessed a sound understanding, and a highly cultivated mind, deeply imbued with religious principles.

"She was, however, at this time, more expensive and worldly in her habits than her cousin Frederick, and their dispositions did not entirely harmonize.

"The time of her departure at length drew near. Only two days before the period fixed upon for her return to Strasbourg, Oberlin felt as though a secret voice within, whispered, 'Take her for thy partner!' He, however, resisted the call. 'It is impossible,' said he, almost aloud, 'our dispositions do not agree.' 'Take her for thy partner!' the voice still continued. He spent a sleepless night, and, in his prayers the next morning, solemnly declared to God, that if he would give him a sign, by the readiness with which Madelaine should accede to the proposition, that the union was in accordance with his will, he would cheerfully submit to it, and consider the voice he had heard as a leading of Providence." —pp. 56, 57.

His offer was accepted with a frankness answering to that with which it was made: and Oberlin never had occasion to regret his decision. Madelaine became his attached wife, notwithstanding her previous determination not to be allied to a minister, and an invaluable assistant to her husband in all his philanthropic labours; "tempering his zeal with her prudence, and forwarding his benevolent plans by her judicious arrangements."

The happy issue of this proceeding, if it may be held to prove that Oberlin's reliance upon the guidance of Providence was rewarded, will not render his conduct a safe or commendable precedent. The subject is one of extreme delicacy; and we could almost wish that the anecdote had been suppressed, were it not so thoroughly characteristic, and so entirely in unison with his conduct upon other occasions. On the one hand, it is impossible to dispute, that Oberlin had the feeling or impression which determined his conduct,—a sudden thought,

About a year after his settlement at Waldersbach, Miss Witter, who was a friend and niece of the family, came to pay a visit to Steinthal, and stopped some weeks at his parsonage. She had lost her father,

Literary and Philosophical Intelligence, etc.

Steam Conveyance.—A gentleman from India states, that a steamboat will leave Bombay for Suez about the middle of the present month, and it is expected that, by this conveyance, letters and passengers will reach England in eight weeks.

As it is one of the objects of the Christian Advocate to repress *all extravagance*, we publish the following lines, intended to ridicule the notions entertained by many with regard to wonderful improvements contemplated, in the speed and convenience of steam carriages—An *exquisite* in London, just about to take dinner, is supposed to give the following orders to his servant—

Tell John to set the kettle on,
I mean to take a drive;
I only want to go to Rome,
And shall be back by five.

Tell cook to dress those humming-birds,
I shot in Mexico;
They've now been killed at least two
days,

They'll be *un peu trop haut*.

I'll try that wine, too, *a la rose*,
Just brought from Ispahan;
How could those Goths of other times
Endure that vile Champagne?

The trip I took the other day,
To breakfast in the moon,
Thanks to that awkward Lord Bellaire,
Has spoiled my new balloon.

For, steering through the Milky Way,
He ran against a star,
And turning round again too soon,
Came jolt against my car.

Such fellows ought to keep below,
And never venture there,
Or if so clumsy, he should go
By no way but the Bear.

My steam is surely up by now—
Put the high pressure on;
Give me the "breath bag" for the way,—
All right—hey—whizz—I'm gone.

[*London Lit. Gaz.*]

Utility of Insects.—The honey of the bee, the dye of the cochineal, and the web of the silk worm, the advantages of which are obvious, may well be balanced against the destructive propensities of insects which are offensive to man. But a philosophical study of natural history will teach us, that the direct benefits which insects confer upon us are even less important than their general uses in main-

taining the economy of the world. The mischiefs resulting to us from the rapid increase and activity of insects, are merely results of the very principle by which they confer upon us numberless indirect advantages. Forests are swept away by minute flies; but the same agencies relieve us from that extreme abundance of vegetable matter, which would render the earth uninhabitable, were this excess not periodically destroyed. In hot countries, the great business of removing corrupt animal matter, which the vulture and hyena imperfectly perform, is effected with certainty and speed, by the myriads of insects that spring from the eggs deposited in every carcass, by some fly seeking therein the means of life for her progeny. Destruction and reproduction, the great laws of nature, are carried on very greatly through the instrumentality of insects; and the same principle regulates even the increase of particular species of insects themselves.

Freezing Quicksilver.—It is stated by Professor Hudsteen, that, during his tour to Siberia, in the month of January last, finding the mercury in the two thermometers becoming stiff, he determined to expose a quantity of it to the full effect of the air. Accordingly, at night, he poured 3 lbs. into a basin, and set it out. The next morning, before 7½ o'clock, it was frozen into a compact hard mass, which he could not loosen with his knife from the bottom of his basin! He cut it like lead; and, at first, as the knife came out of a warm room, the mercury was still rather fluid where it was cut!

It is certainly no slight testimony to the enthusiasm with which in these days scientific results are pursued, to state that in an atmosphere where mercury was thus frozen solid, the professor daily passed the hour after sunrise, in making observations and experiments in the open air. All the brass screws, however, of his instruments were covered with leather, as the mere touch of the finger to the naked metal scorched like a red hot iron, and invariably left a blister behind.

Amongst other extraordinary effects, it is calculated that the construction of railways, on all the principal roads of the kingdom, would enable this country to dispense with the use of a million of horses, thereby to save their food, which, being converted into corn, would supply three millions of men! Foreign supplies would, of course, then be unnecessary, at

least for some years, perhaps for ages to come.—*Leeds Mercury*.

M. Flourens, a French Savant, having made many experiments on the influence which cold exercises on animals, has drawn from them the conclusion that *exposure to prolonged cold is the most powerful of the causes which may induce pulmonary consumption*; and that, on the contrary, living in a warm place, is so powerful a remedy against that disease, that it is of itself sufficient to cure it, in all cases where the evil has not reached its highest degree.

Cultivation of Maize.—It is stated in the annals of the Horticultural Society of Paris, that the white maize of China, although it produces a smaller grain than the maize of Pennsylvania, which has been hitherto much cultivated in France, yields more abundantly, and gives a much finer flour. Some Chinese maize sown in the south of France, during the present

year, is stated to have turned out very well, notwithstanding the badness of the season.

M. Vauquelin, Deputy for the department of Calvados, Member of the Institute, Professor at the Garden of Plants, and one of the most distinguished chemists in France, died in November, at the age of 67 years. Thus the four most celebrated chemists in Europe, namely, Dr. Wollaston, Sir Humphrey Davy, M. Proust, and M. Vauquelin, have, within less than a year, been consigned to the tomb.

It is stated in the newspapers, that an officer in the U. S. Army at the Saulte de St. Marie, has translated the greater portion of the Bible into the language of the Indians (Chippeways). The narrations in Genesis are said to have excited great interest among the Indians, from their striking accordance, in many particulars, with their own cherished traditions.

Religious Intelligence.

FOREIGN.

In selecting foreign intelligence of a religious kind, it will be our object, commonly, to communicate that which, while it is interesting or important in itself, is not as generally circulated as some other, in the religious periodicals of our country.—The first two articles which follow are from the October number of the *Christian Observer*, and the other from the November number of the *London Evangelical Magazine*. The religious state of Ireland is one, which we know makes an appeal to the feelings of many of our readers. The language of the native Irish, preventing all possibility of addressing them advantageously in English, has heretofore almost wholly excluded them from communication with Protestants, on the subject of religion. But the Bible in their own tongue has recently, in spite of their popish priests, been distributed among them; and it appears that they are also likely, before long, to have protestant preaching in their vernacular language. The *Christian Observer*. Vol. VIII.—Ch. Adv.

server says—"The advantages to be derived from preaching to a people in their mother tongue, may be inferred from the following interesting particulars, related in a letter from an Irish clergyman in the county of Cork"—

"I have merely given a brief and rapid sketch of my tour, which, although it presents much interesting matter, cannot convey any thing like an idea of the many causes for which I have reason to bless and praise God. I said that I am sure the poor Roman Catholic Irish are prepared to receive the truth as it is in Jesus; and to the former grounds upon which my persuasion was founded, I last night added the most delightful and convincing proof. I preached in Irish at N—'s church, in Bandon, to nearly one thousand people—so crowded an audience I never saw, and never addressed: the church is small, and it was not only filled, but crammed—the people were raised upon each other's shoulders—they were in crowds in the door-way, outside the doors and windows, in the passages, and, in fact, a greater number could not be compressed together in a similar space: the calculation was, that the Roman Catholics were to the Protestants in a ratio of *three to one*. They surrounded the reading desk, were under the pulpit, in the seats with the clergymen, and, in fact, occupying every inch of ground they could find: a more

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attentive, impressed, and solemn congregation I believe was never addressed. They wept many of them. This is the finger of God, and the hand of God. We have (glory to His grace) a clear and open way to the people in this country. The Lord is owning the Irish Bible and the Irish preachers; and I do think that, in a very short time Christ will see of the travail of his soul in this country, and be satisfied."

MOLUCCA AND MANILLA ISLAND MISSIONS.

So little is generally known respecting the religious wants of these islands, and the partial efforts which from time to time have been made for the conversion of the natives, that we extract from Shoberl's work on missions the following particulars for the information of our readers.

"In the Molucca Islands, amounting to about one hundred, the present number of Christian inhabitants is computed at upwards of twenty thousand—a small number compared with the vast multitude who live in a state of moral darkness, under the brilliant sun of the Spice Islands. A laudable beginning has, however, been made by the Dutch to enlighten the minds of the natives. In Amboyna and Banda, British missionaries have been settled ever since the year 1814. They made it their first care to supply the place of teachers to the long neglected congregations, to which belonged about eighteen thousand Christians, and to procure for them Bibles in their native languages printed at Calcutta. In Amboyna itself a Bible Society has been formed for the circulation of the sacred scriptures, which in 1815 collected four thousand dollars for that purpose. There are also seminaries for training up young men as schoolmasters for the neighbouring islands, and as assistants to the missionaries sent out by the Netherlands Missionary Society to Amboyna, Banda, Bouru, Celebes, Seram, Kaybobo, Ternate, and Timor; and a printing press has been established to facilitate their operations. The attention of that society begins also to be directed to some of those islands which are not subjects to the Netherlands government, and to which labourers will probably be despatched as soon as they can be spared."

That Protestants should, at this time of day, persecute Protestants, and that this should be done in Switzerland, is equally astonishing

and reproachful. But so it is; and it is the consequence of the wretched system of having the church united with the state. We have heretofore adverted to this persecution: and the following statement from the secretary of the London Board of Congregational Ministers, will show that the persecution continues in the Canton de Vaud, and has commenced with the greatest violence in that of Berne.

PERSECUTIONS IN SWITZERLAND.

The definitive sentence, after appeal, was pronounced, Aug. 19, upon M. Durand, the laborious and useful deacon of the dissenting church at Vevay, for having signed a letter of recommendation of M. Lenoir as a Christian brother and a preacher: and upon M. Henri Olivier, pastor of the church at Lausanne, and M. Werly, a deacon of the church at Orbe, for having added a confirmatory postscript. The two former are condemned to *one year's banishment*; the last, to be *confined six months within the boundaries of his commune*, that is, the circle of authority of the local magistrate. M. Charles Rochat, being in England, has not been brought to trial; but, though the government know where he is, they have gratified their malice by advertising for his apprehension, by placards posted in the public places, conjoining his name with that of a criminal who had fled from justice. The accusation against him is the same as that of M. Durand. The latter gentleman is a wine-merchant, in extensive business; and he was allowed three or four weeks for the arrangement of his affairs, previously to his quitting his country. M. H. Olivier has left the canton, and has made Geneva his abode for the present. The church at Vevay feels deeply the loss of its pastor and most active deacon; but the members persist in maintaining union and discipline, and in holding their meetings, in which suitable persons conduct the worship by prayer and reading.

The arbitrary disposition of the Lausanne Council of State has been further manifested towards the two literary gentlemen mentioned in our last, who had been declared by the tribunals to have committed no offence. Yet the Council has imposed a fine (the amount not mentioned in our letters) upon Professor Vinet, for having published, without license from the censors of the press, his pamphlets in favour of liberty of conscience, entitled, "*Observations upon*"

Article relative to the Secretaries, in the *Lausanne Gazette*;" and "Further Observations," &c.; and Professor Monnard, for assisting in the publication, has been suspended from his professorship, that of French literature, till Oct. 1st, 1830.

But the Grand Council of Berne has far exceeded in the style of its tyranny. Without law, without trial, without giving the accused an opportunity of defence, it has decreed, *in a secret sitting*, BANISHMENT FOR LIFE against above twenty persons, for holding religious meetings. Among these is M. De Roth, the young noble mentioned in our last. When he was brought before the Prefect to receive his sentence, and to engage upon oath that he would not violate the banishment, he made some remarks upon the iniquity of the proceeding, and applied the words of Luke x. 11, 12. Perhaps this was imprudent and presumptuous, unless it was accompanied with a guarding explanation. It procured his being reconducted to prison. The interest of his father, a counsellor of state, procured his enlargement. But while he was preparing for his perpetual banishment, two or three days being allowed for that purpose, he was privately informed, from a source of high authority, that a plan was laid for an assault on his person, and that, if he were found in the city of Berne four hours longer, his life would be in danger. Having full evidence that this information was well founded, M. De Roth hastened his departure. Where he is gone, we know not. Other dissenters in Berne were apprehensive of imprisonment. Of the exiles, we are informed that the larger number had arrived at Geneva, where they were received with Christian kindness.

As soon as the Committee of the London Board of Congregational Ministers shall have obtained sufficient information for regulating the distribution of the small fund in their hands, they will act upon it without delay.

J. PEE SMITH.

Oct. 17, 1829.

DOMESTICK.

On page 40 of our present number, our readers will see the plan which we have adopted, for giving them hereafter a full detail of the Missionary and Educational operations, of which the Boards appointed by the General Assembly of the Presbyterian church have, at present, the superintendence and di-

rection. These operations, so far as missions are concerned, the Editor of the *Christian Advocate* was the first to propose, and for them, as well as for those which relate to education, he has unceasingly and earnestly pleaded. This Miscellany was for some time the organ, through which whatever related to these important interests was primarily communicated to the publick: and although no one was more forward than the Editor to send abroad, The *Missionary Reporter* and *Educational Register*, he foresaw, what he has since felt, that it would cause some embarrassment to himself. He determined, however, that his personal interests should never interfere with those of the church. And after feeling at a loss, for four months, how to dispose of information which he had long been the first to communicate, and which he was extremely reluctant to exclude from his pages, the statement above referred to on page 40, shows in what manner an arrangement has been made, which will manifestly subserve the interests of the church, while, as the editor hopes, it will promote his own. In the mean time, that his work may continue to be, what it has always been, the depository of every thing important, in which the welfare of the Presbyterian church is involved, he has determined to insert in it the contents of the December number of the *Missionary Reporter* and *Educational Register*. The number of that paper for September, the first published, he has already inserted at large. The two following numbers, less important than the first, have appeared somewhat abridged. But the December number, perhaps the most important of all, he will publish entire—as much of it, as his space will permit, in the present number of the *Advocate*, and the remainder in the next. His subscribers will thus have, in one work, the whole of what relates to Missions and Education, under

the recent orders of the General Assembly, and in a form in which those who bind their numbers, may preserve it with the greatest convenience.

MISSIONARY MOVEMENTS IN THE WEST AND SOUTH.

To the friends of missions generally, and especially those whose anxieties and prayers, and contributions have recently been bestowed upon the moral desolations of the *West and South*, it will undoubtedly afford the highest gratification to learn, that new and systematic plans have been adopted, and that vigorous and persevering efforts are now making, in the States of Ohio, Kentucky and North Carolina, greatly to enlarge the fields of labour, which have been opened to this Board of Missions, in those highly interesting and important sections of our country.

The Corresponding Secretary and General Agent of the Board has recently visited several ecclesiastical judicatories in this part of the church, and enjoyed the high privilege of participating, for the first time, with his fathers and brethren, beyond the mountains, in the delightful services, ordinances, and fellowships of the house of God, and in bearing a humble part in their deliberations and discussions in reference to missionary operations.

SYNOD OF OHIO.

The meeting of this body was held in Lancaster, Ohio. Its sessions commenced on the 15th, and terminated on the 9th of October. On Saturday the 17th an opportunity was afforded the Secretary of the Board of Missions, of presenting before the Synod a detailed statement of the plans and operation of the Board. On Monday the 19th, the following resolutions were adopted with great unanimity—

"1. That this Synod, for the present, relinquish to the *Assembly's Board* the management of missionary business.

"2. That they highly approve of the present organization, plan of operations and spirited exertions of the *Assembly's Board of Missions*, and recommend to their sessions and churches and vacancies a cordial co-operation with said Board.

"3. That they recommend to the churches, the '*Missionary Reporter*.'"

The way having thus been prepared, the Rev. *Thomas Burr*, Agent of the Board for the state of Ohio, entered immediately after the adjournment of Synod, on the

work of organizing the congregations in this Synod as Auxiliaries of the Board, and is still prosecuting this business with energy and success. The *Missionary spirit* is manifestly rising in this Synod, and *much more* will undoubtedly be *done* during the present year, than has been done in any preceding year, to call forth the contributions, and combine the efforts and prayers of the churches in this good cause.

SYNOD OF CINCINNATI.

This Body convened at Lebanon, Ohio, on the 22d of October, and on the 23d the Secretary of the Board of Missions, made a statement, similar to that which had been made to the Synod of Ohio, which was received with interest—and the following resolutions were adopted with unanimity.

1. *Resolved*, That it is not expedient for this Board, as such, at present to assume the management of Missionary business within its bounds.

2. *Resolved*, That this Synod highly approve of the present organization, plan of operations, and spirited exertions of the Board of Missions of the General Assembly, and recommend to the Presbyteries of which it is composed, to co-operate with the same by such organization and measures as they may please to adopt.

From the foregoing resolutions it will be perceived that this Synod chose simply to *relinquish all further Missionary operations*, and to refer it to the respective Presbyteries, to adopt such plans of co-operation with this Board as might be most agreeable to themselves. Two of the Presbyteries, those of *Miami* and *Cincinnati* had previously declared themselves Auxiliary to this Board—and nearly all the congregations in the former had been organized on the 50 cent plan. Corresponding Executive Committees were also appointed by both Presbyteries, according to the wishes of the Board, and a number of Missionary appointments, recommended by these Committees, have since been made by the Board. Previous to the adjournment of the Synod arrangements were made with members of the Presbytery of *Chillicothe*, and the newly formed Presbytery of *Oxford*, for the appointment of Corresponding Executive Committees in those bodies—and for the organization of the congregations in both, as Auxiliaries of this Board. The Rev. *Wm. J. Frazer* has since been appointed as a Missionary Agent in this Synod, and is probably now engaged in forming Auxiliaries to the Board.

On Saturday evening the 24th, at the close of a special prayer meeting held by the Synod, and attended by many of the

unts of Lebanon, an occurrence lace, which we cannot forbear to n in this place as fully illustrative interesting fact, that the spirit of an liberality is greatly increasing in tion of the church, and that Mis- efforts generally prepare the way liberal exercise of other charities. afternoon of this day the Female ociety of Lebanon had held a spe- eting, at which several animated es had been delivered, and a col- taken up, for the purpose of re- them from a small debt of \$60, isting them in completing the be- nt work of supplying the county ren with Bibles. The collection een small, and entirely insuffi- o supply their need, the claims of ciety were again presented in the g, and a proposition was made by the speakers that a subscription be opened on the spot. This was iately done, and in the course of a w minutes so deep an interest was ed in the assembly, that nearly ere subscribed. Three individuals ed \$10 each, one subscribed \$20, e \$50.

OBITUARY NOTICE.

While preparing to close our present number, we have seen announced in the publick papers the death, on the 28th ult., of the Rev. Dr. JOHN M. MASON, in the 60th year of his age. We knew him well, and enjoyed his friendship from his early entrance into publick life till its melancholy close: and it is an opinion which we have frequently expressed, that the force and brilliancy of his intellectual powers, were not second to those of any other man who has appeared in our country. Many memorials of his talents and pious labours remain; and we doubt not that among his numerous talented and devoted friends, some one will give to the publick his biography, in a style worthy of its subject.

View of Publick Affairs.

EUROPE.

ices from Europe are as late as to the 24th of November, but they contain no ar- much publick interest.

AIN.—The British parliament, after repeated prorogation, was still in recess, as expected to meet in the first week of January. The anti-ministerial papers lamorous, that the meeting of parliament was so long delayed. In some parts of gdom, business was revived, and the wages of mechanicks were satisfactory; but rs, great dissatisfaction and distress existed. The loss which had been sustained ds in Scotland, was immense. Reports were in circulation, but not generally d, of a disagreement between Britain and France on one side, and Russia on er, respecting the final adjustment of the affairs of Greece. The health of the as said to be good, and that he was to pass the winter in Windsor Castle. The f grain was somewhat advanced, and there was great activity in what the Eng- ll the Corn Market. Mr. M'Lane, our minister at the Court of St. James, was d to be carrying on an active negotiation with the earl of Aberdeen, to obtain ming, without restriction, of the British West India Islands, to the vessels of the States.—This was denounced with much warmth in the publick papers. There ll a very unsettled state of publick feeling in Ireland; and Mr. O'Connell was ll his influence and eloquence, to induce the people of Ireland to rally round his rd, to effect a repeal of the act of Union, and give a separate legislative body to l.—He was confident of success, and one of the London papers pronounces his at- "a complete failure." Our Tariff, or what is called "the American System," ewed with manifest dislike, and yet it was declared to be on our part impolitick, capable of producing its intended effects on British manufactures.

nce.—The French, it appears, are opening a brisk trade with the pacha of Egypt. tember last, seventy-five French vessels were in the port of Alexandria, waiting arrival of the cotton, indigo, and saffron crops, from the interior of the country. ary succours are sent from France to Greece, at present by an individual, Mr. l, but with the hope that the government will eventually supply them—the king ided to defray the expense at Egina, of certain orphan children who had been France, but were ordered to be returned to their own country. The vintage in

tween Buenos Ayres and Santa Fe, was signed in October last. In Colombia, all is again in confusion. Venezuela has declared itself an independent sovereign state; and Bolivar is denounced as a traitor, seeking to be a king—General Paez is looked to as the chief of this new state. Yucatan is formally separated from Mexico, amicably it would seem, and bears the title of the republic of CENTRAL AMERICA; but its Vice-president, and fifty other distinguished men, have been banished. A revolution is expected in CHILI, and the parties are said to be about equally balanced. There seems to be little safety even for foreign agents—Mr. Poinsett, our minister to Mexico, has narrowly escaped being murdered by a band of assassins, and both the British and American functionaries at Bogota, have been put in danger. In BRAZIL, or rather at Rio Janeiro, business has been suspended on account of the rejoicings produced by the arrival of the new queen (aged 17) with her step daughter, *that is to be*, and who *was to have been*, married to her uncle *Don Miguel*—She has made a happy escape, and got home in safety. What a world do we live in! How must its confused scenes of strife and folly, appear in the eyes of superior beings!

UNITED STATES.—Our national legislature convened on the 7th of December, and nearly all the members were present at the opening. On the President's message, our readers have already formed their own opinions, which we shall not attempt to disturb. We shall only say, that we were pleased with the distinct recognition the message contains of our dependence on God for prosperity as a nation; and that we were far from being pleased with the statement it contains in reference to the poor Indians. No business of importance has yet been transacted by Congress. Prayer in their behalf—earnest prayer—was offered up by many churches, on the day that they came together—we hope it will continue to be offered; and that the friends of humanity and religion in our land, will make their united voice to be loudly heard within our national legislative halls, by numerous petitions in behalf of the Indians, and against Sabbath profanation.

TO THE PATRONS OF THE CHRISTIAN ADVOCATE.

The experience of four months has proved, contrary to what was expected, that of more than eleven hundred subscribers to the Christian Advocate, only sixty-four have hitherto forwarded their names as subscribers to the Missionary Reporter and Education Register—This has been ascertained by a careful comparison of the subscription lists of the two publications. On the knowledge of this fact, the Editor of the Christian Advocate proposed to the committees concerned in the issuing of the Reporter and Register, to purchase of them, at cost price, as many copies of their paper as would suffice to attach one to each copy of his monthly numbers. To this proposition both committees readily and unanimously assented; because it was plain that by so doing, the Reporter and Register would go into the hands of a thousand individuals, who at present are not subscribers, and a large proportion of whom would, probably, never otherwise receive it. The result of this arrangement is exhibited in our present number.

To prevent any mutilation of the original plan of his work, and to secure space for Religious intelligence of a general character, the Editor has incurred a considerable expense, by adding half a sheet to his former number of pages. For this he will make no additional charge to any of his subscribers. All that he asks or expects of them is, that as his work is now considerably improved, they will make some exertions to extend its patronage: and he hopes that the comparatively small number of his subscribers who have taken the Reporter and Register, will feel no dissatisfaction, when they observe that the Christian Advocate is so enlarged, that nothing of consequence which it has heretofore contained, will need to be excluded; and that the measure announced in this notice will promote interests which they have shown to be dear to themselves, as the notice itself proves that they are to the Editor—The pages of the Reporter and Register will be made to correspond to those of the Advocate; and our work in this form commences A NEW SERIES.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JANUARY 1, 1830.

CORRESPONDING EXECUTIVE COMMITTEES.

Deeply sensible of their solemn responsibilities to the churches, and aware of the difficulties which may meet and embarrass them in their management of the great Missionary concerns with which they have been entrusted, the Executive Committee of the Board of Missions have long been desirous of availing themselves of the counsels, and systematic co-operation of the several Presbyteries, in some way which should not mar the simplicity and harmony of the plan of operations which they have heretofore adopted and pursued. They have had this subject repeatedly before them, and after mature deliberation, they have adopted, and would now earnestly recommend, to the particular and immediate attention of Presbyteries, the following method of co-operation with the Assembly's Board, in their future operations.

They recommend to each Presbytery to appoint annually, such a number of the members of their own body, as they may deem necessary, to be styled a "*Corresponding Executive Committee on Missions*," to be invested with the following powers.

I. To receive, generally, applications for aid from feeble congregations, within the bounds of the Presbytery, which have Pastors or stated supplies, and to recommend the same to the Ex.Committee of the Board of Missions.

II. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the Treasurer of the Assembly's Board, and be held subject to the orders of said Board.

III. To select and recommend to the Ex.Committee of the Board of Missions, Missionary fields, and Missionary labourers, and also, to locate such Missionaries as may be sent to them by the Board for specific instructions.

The above plan of correspondence and co-operation has already been submitted to several Presbyteries, by whom it has been highly approved and cordially adopted—and the Ex.Committee of this Board are beginning to experience many important and beneficial results—and we are fully persuaded, that an experiment of a single year will be sufficient to satisfy any Presbytery of the great utility and importance of the measure proposed. It will be perceived, at once, that each Presbytery will, in this way, retain and exercise all the powers which are necessary to the most extended and efficient Missionary operations within their own respective bounds—not inconsistent with the general claims of the country upon the Assembly's Board. By appointing such an Ex.Committee, as we have proposed, who shall be responsible both to the Presbytery and to this Board, they will not only be duly informed of all that may be done by the Board within their bounds, but they will also, guard most effectually against all appropriations, to congregations soliciting aid, which may not be deemed by themselves necessary and expedient. Should Corresponding Committees be prompt and faith-

ful in the discharge of their duty, as it is hoped they will be, they will soon become intimately acquainted with the location, wants, and abilities of all the missionary stations, and feeble congregations within their bounds, and by communicating the results of their inquiries to the Assembly's Board, they will afford them essential aid in coming to correct and satisfactory decisions, respecting the various claims which may be made upon them for assistance. In this way, also, the number of Missionaries, in the several Presbyteries may be greatly increased, and the appointment of inefficient or unworthy men may be avoided. In view of these, and many other considerations which will naturally occur to the minds of all who seriously reflect upon this subject, it is earnestly hoped, that Presbyteries will avail themselves of the earliest opportunity to appoint Corresponding Executive Committees, and that they will immediately forward to the Corresponding Secretary of the Assembly's Board, the names and residences of the several members of said Committees.

COMMUNICATIONS.

INDIANA.

In compliance with the earnest and importunate entreaties of several feeble congregations in this state, the Board have recently appointed three additional missionaries, for one year each, and a fourth for a short period. Although the cause of truth and righteousness is gradually advancing, yet the spiritual wants of the people in general are truly distressing. On this subject, a respectable clergyman of this state, under date of Nov. 5th, 1829, writes to the Corresponding Secretary as follows:—

"I think, brother, that the cause of the Presbyterian church is gaining in this state. More ministers are becoming located, and the churches are increasing in members. But many parts, and extensive parts of our state, are in a deplorably destitute condition, as to the gospel ministry. Away from the place of my residence, there is no resident Presbyterian minister nearer than fifty miles. And on some sides the nearest is eighty and one hundred miles distant from this place, and the country is generally settled. I am in the Missionary employ, by the Missionary Society of Connecticut. But it is only a few spots of this wide range that I can occupy. I trust your Board will feel for souls, and for the church in this needy field, and send help."

MISSOURI.

The following remarks, of a Missionary to the Board in this State, are extracted from a letter addressed to the Correspond-

ing Secretary, under date of Aug. 31, 1829.

Although applied, by the writer, to his own particular field of labour, they may with equal truth and propriety be applied to most of the Missionary stations at the South and West, and are worthy of the serious attention of all who would be extensively useful as Missionaries in those sections of country:

"I am fully convinced that the most effectual way to benefit this people, is by free intercourse with them, and gradually gaining their confidence. Sociability is one of their most prominent characteristics. Reserve they cannot, and will not tolerate. Accessibility, freedom of conception and expression, is the "order of the day." And he, who will break to them the bread of life, is expected frequently to mingle in the family circle, not only of the members of the church, but also of those who take no interest in these things. He is a kind of common property. This state of things makes a heavy draw on the little time which a missionary can devote to meditation and study—but still it is not without its advantages. He becomes better acquainted with the people; can better enter into their views and feelings, and is, consequently, enabled better to adapt his public discourses to their necessities. And this very private and social intercourse, when properly improved, is what I suppose the apostle means by preaching "from house to house." Moreover, many, for the sake of consistency, are compelled to attend his preaching, who otherwise would seldom or never enter the house of God."

TENNESSEE.

The following communication, from a respectable clergyman in Gibson county, West District, was received at the office of the Board some time since. It presents in an affecting light, both the necessities and the claims of this section of the country, and we trust the appeal made to the sympathy and the charity of those who may be able to afford relief will not be in vain.—We are happy to state, that *two* Missionaries have already been sent by this Board to Tennessee, since this communication was received, but “what are these among so many?” Let Ministers of the Gospel, who are seeking for employment, and candidates for the Holy office, cast an eye over 17 populous counties in a single district, containing only *three* Presbyterian preachers, and then let each of them ask, on the bended knee, “Lord what wilt thou have me to do?” and let them act as the law of love requires. It will be seen that the christians who dwell amidst these wide spread moral desolations, much as they have to do at home, and pressing as is their need of help from others, have not been unmindful of the general claims of the Missionary cause upon them. They first present their own offering to the church, and then make their appeal to the church in behalf of the destitute around them.—This is, as it should be, and we hope the good example of the Shiloh church, will be imitated by many others in similar circumstances. The sum contributed is in itself small—but it is the free-will offering of a feeble, distant church, located in the very centre of a moral wilderness, where their religious privileges, and their pecuniary means are alike limited. “They have done what they could,” and we doubt not, their humble offering has been followed by many prayers.

With such a scene as is here depicted full before them, and this, too, being only a specimen of the actual condition of *whole States and Territories* at the South and West, can christians, who abound in wealth, and dwell in these Eastern gardens of the Lord, find it in their hearts to withhold their charities and restrain their prayers? Shall our Missionary Treasuries remain *empty*, and our benevolent operations be impeded and suspended for want of means? Let the

disciples of the Missionary from heaven read the statements and appeals of our venerable correspondent, and answer our inquiries by the increased fervour of their prayers, and the liberality of their contributions for the relief of the needy:—

To the Corresponding Secretary of the Board of Missions.

Rev Sir,—The New Shiloh Church, Gibson county, West District, directed me to forward \$5, to be at the disposal of the Board of Missions. It was thought that justice required us, to present to you the melancholy state of Zion here, (as respects the Presbyterian Church.) There are not less than 17 counties in the District. The climate mild, well adapted to the culture of cotton, an abundance of the most productive land. The prospect for health is tolerably good. Its navigable streams afford it advantages rarely to be found. The Tennessee runs through its Eastern bounds. The Mississippi bounds the West. The Forked-Deer, Hatchy, Obeyen, Wolf and Looshatchy Rivers, afford interior navigation. Its population sustains a character superior to most new countries. Its emigration is rapid, several of the counties tolerably populous, and in this vast region only three Presbyterian Ministers.—The Rev. David Wier, a man of talents, but troubled by the white swelling, and a large helpless family, and is bound to teach school for a support.—The Rev. John Gillispie, quite an old man and rides but little,—and myself born out of due season, *i.e.* no pretensions to literature, and with all, at times a hæmorrhage of the lungs, and considerably in the decline of life. There are six churches organized. There might be a number of other churches organized, could there be supplies granted. There is an increased and solemn attention to religion throughout the District, and numbers raised Presbyterians, have joined other churches thro’ necessity. In pecuniary matters we are much straitened. Much of our lands are held by men living at a distance: hence the money paid for lands is borne off. With regard to that active service the church requires, in order to its advancement, it appears that we are doing nothing. We want some leader. I have no doubt but an active agent might do much for Zion here.—I think an able, well qualified Missionary would be sustained here. The Methodist, Baptist, and Cumberland Presbyterians are entering the field.—This is a very important crisis to the church in this country. Sabbath schools

might be formed, and I think Missionary societies could be formed, if there were some active agents sent amongst us for that purpose. Dear sir, the cry for help is urgent in this section of country, as you may clearly see, and has been increased by the gracious out pouring of the Divine Spirit. In Shiloh church there were not less than 40 professed, at a Camp Meeting in November last, and some since. They have a sabbath school for the black people, the most of whom have professed. We have a Sabbath school in Jackson where I now reside, it is well attended. There are but few in this country, yet I think the attention of the church is more turned to that valuable institution. I hope the Board of Missions will direct some of the *Heralds of the Cross* to come to the help of the Lord, in this desolate part of the vineyard.

Respectfully your Brother in the Gospel of the Lord Jesus Christ.

KIND RECEPTION OF MISSIONARIES IN OHIO.

From many of the Missionaries who have been sent into this state, we have had from time to time, the most gratifying assurances of the unaffected kindness and cordiality with which they have been received by the people. The following extract, from a letter recently received by a member of the Board, from one of our highly esteemed Missionaries, may serve as a specimen of the manner in which they frequently write to us on this subject—and also to exhibit some of the prospects of personal comfort and usefulness which are presented before Missionaries, in this wide and interesting field of labour. It may not be amiss to state, that the writer of this letter, had formerly a pastoral charge in this vicinity, and might still have occupied an eligible situation at home—but the importunate cries of the needy reached his ear and affected his heart, and he deliberately chose to take his devoted companion, and enter into the Missionary field, with no other encouragement than a commission from this Board, and an assurance of the humble pittance of \$100 a year. He is already reaping the rich reward of his enterprise and self denial—in the ingatherings of the first fruits of his labours, and in the gracious indications which are afforded of a plentiful harvest of immortal souls—and we doubt not, that he will have occasion for thanksgiving to God

in time and in eternity, that he was permitted to build up one of the waste places of Zion. And will not others be encouraged to go, and do likewise?

The Missionary says:—

"We are here, and are happy;—happy in each other—in our people—and in our God. Our God has always been good to us, but never more so (to our apprehension) than at present. Our people are kind and affectionate almost to an excess. They cherish us with the dainties of their house—with the warmth of their hearts, and especially with the earnestness of their prayers.—They are very confident, many of them, that we are sent to them of God, in answer to their prayers for a minister; they accordingly open the way for all the usefulness of which we are capable. We have been able to form four or five Sunday schools, which are going on finely—have formed one church of 14 members in a county seat, and have added 13 to the communion of the church in H. where we reside. Our places of worship are well filled with attentive & sometimes weeping hearers; and altho' there is no general revival, yet such numbers are found anxious, that large additions to the church are expected to be soon made. May the Lord give us a heart to believe, and to labour, and then shall we be sure of his blessing.

The ministers among whom I have fallen, are as simple, fervent & downright a set of men as I ever saw. They have great zeal and a most blessed unction. It would do you good to hear them pray. "One will chase a thousand," for they "trust in God and are strong."

REPORTS OF MISSIONARIES.

NORTH CAROLINA.

Closing report of a Missionary who has been employed for the year past in this state, dated Statesville, N. C. Nov. 14, 1829.

Rev. and Dear Sir,—In presenting this, my last report, I would say, when I survey the wide spread moral desolation of these western counties, I lament that so little has been done; but surely we have great reason to rejoice that even something, as we trust of eternal importance, has been effected. Since my last report, I have delivered 12 discourses, visited 27 families, distributed a number of tracts, and travelled 166

miles. 'The Presbyterian churches, in the counties which have been the scene of my labors, have increased in numbers and importance, and in the spirit of the gospel; and are becoming more and more firmly fixed. The churches of Nazareth, Fairview, and Friendship, S. C. where I spent a part of last spring, previously to my engagement with the Board of Missions, and which I have visited twice since, are enjoying a delightful revival. Forty seven have been recently added to the church at Fairview, Greenville District. I have been able to collect for the Board only \$35 00, viz: from Morgantown congregation, \$18 00; Concord, \$5 00; Sherrills, \$4 15; Friendship, S. C. \$3 62½; the balance from individuals. To this I give \$5 00 as a donation. This makes \$40 00 I hold for the Missionary Board. The reasons why I could collect no more, are the following: 1. Rutherford and Burke counties have each lately resolved to supply all their destitute with the holy scriptures, in two years from last May. This will devolve principally on the Presbyterians in those counties. 2. The Young Men's Missionary Society of Concord Presbytery, which has supported a Missionary the last sixteen months in Burke county, at their last anniversary resolved to raise one thousand dollars, for the purpose of supplying, in part, the destitute in the bounds of the Presbytery with the preaching of the Gospel. 'This is certainly considerable for this society, just struggling into existence. You will perceive from my reports, that I have spent the most of my time in assisting my brethren at communions, and preaching in their congregations. The reason is, their peculiar situation. Here are three large and populous counties, with each only one Presbyterian minister. These brethren divide their labors among a number of congregations, insomuch that they appear to perform the work rather of missionaries than of pastors.— And it is thought more advisable to strengthen and build up feeble churches than to organize new ones, when there is no probability of supplying them.

I cannot close this report without laying before the Board (and would that I could lay it before every student of theology) the moral destitution of some of the western counties of North Carolina. I know, however, that such appeals have been multiplied until those "who prefer Jerusalem above their chief joy," often "weep in secret places" for the want of resources to relieve those who are "perishing for the lack

of knowledge;" while the parsimonious hand of others only adds another knot to their purse strings. I have hinted at the situation of Rutherford, Burke and Lincoln counties; but they are far from being the worst. West of Burke, lies Buncombe. In this county are five or six small congregations, supplied at present by two ministers, who are, however, by no means permanently settled. Still west of Buncombe are two other counties, viz: Haywood and Macon, never yet, as far as I know, visited by a Presbyterian clergyman. North-east of Buncombe and Burke, are Wilkes, Ash, Surry, Stokes, Rockingham and Davidson counties, lying contiguous, and in all this vast extent of country, stretching along the north western part of North Carolina, 300 miles in length, and nearly one hundred in breadth, there are but three small Presbyterian congregations, and but one minister, the Rev. A. W. Gay, who preaches in Wilkes, and teaches a school for support.

But, perhaps, I may be told, that these counties are supplied by other denominations. By whom? I would ask. The Baptists? They have, it is true, a few preachers living in these counties, but some of them cannot read; and others, though doing some good, yet either from necessity or custom preach to the same people, only once a month. Are these people supplied? But are they supplied by the Methodists? Their circuit-riders go round once in two, three, or perhaps, four weeks. But a large portion of the territory over which they travel, they can visit only on week days, when generally but very few, except the members of class attend. And this as we have remarked, only once in two, three, or four weeks. Besides they have a few local preachers. Now, I would ask, are these people supplied with spiritual food? It is believed that one half, perhaps more, do not hear a sermon once a month; perhaps not once in three months or more! Yet it has been said not two years ago, that one of the counties mentioned above was well supplied; when at the same time there must have been, at a moderate calculation, (judging from neighboring counties which have been explored,) three or four hundred families destitute of the Bible in this very county, notwithstanding it is published from Boston to New Orleans, that they are well supplied. But I forbear. Let us, while we send the "Macedonian" cry abroad, "pray the Lord of the harvest that he would send forth more laborers into his

harvest." And rest not until the "kingdoms of this world become the kingdoms of our Lord and of his Christ."

MARYLAND.

Extracts from a report of the Rev. A. O. Hubbard, dated Taneytown, Md. Nov. 24, 1829.

"A few days ago the secretary of our small auxiliary forwarded to your treasurer about \$35. It is intended to make up at least \$40 for the year; and it is believed that our Society will be able hereafter to remit you at least \$30 annually.

"My church in this place is small; but then it has this redeeming quality, it is an *active* one, exhibiting, I trust, in some good degree, a practical illustration of the precept, "Not by power, nor by might, but by my Spirit, saith the Lord of hosts." Not only its members, but several families in this, and in one of the other congregations would, exert themselves to the utmost to support a Presbyterian minister in this place. It is probable that the two congregations would be able to raise at least \$200 annually, apart from the contribution to your Society.

"Of this section of our country, it may be emphatically said, "The harvest is great, and the laborers few." We are permitted, however, to rejoice in the fact, that this State is, on the whole, improving, and that amid the vast moral wastes which meet the eye, and excite the sympathies of the beholder, occasionally "a garden smiles." Some are beginning to awake from their long slumbers, and to catch the spirit of the age. We have in this vicinity a few active and devoted Christians—a few, who, like their more favored brethren, are anxiously "waiting for the consolation of Israel."

"I have nothing of special interest to communicate at the present time. I might, however, remark, that some of my late meetings have been very solemn, and that some deep impressions appear to have been made. Little as I have been the means of accomplishing during the past year, I have not, I am conscious, labored altogether in vain."

PENNSYLVANIA.

Extract from a Report of a Missionary in the county of Huntingdon, dated Nov. 30, 1829.

"In looking over the field of my labours, I see many things to deplore, and some things to encourage to renewed exertion. In particular, intemperance

which was a growing evil in this region until lately, is now, if not on the decline, yet at a stand. This subject I have brought before the people, and exposed the complicated evils resulting from the use of ardent spirits; my labour has not been in vain. I am happy to state that one person, a member of the Church, who was given to this habit, is restored to sobriety, and one grog-shop has had its sales abridged one-third, as I am credibly informed by one who had it from the retailer. Yet this evil prevails to a fearful extent. Light will suppress the abominable sin.

The moral aspect of the people among whom I minister, is much more pleasing than at my first coming, and though I have not as I know, had the pleasure of witnessing any struggling in the pangs of the new birth; yet there is reason to justify the opinion that the sacred seed is silently taking root. There is an increased attention to the means of grace, and an increased degree of solemnity in time of worship. May He who alone can give the increase, bedew the soil with his heavenly blessing, and cause the seed to vegetate and bring forth much fruit, to the praise of the glory of his grace.

Extracts from a report of the Rev. Burr Baldwin, a Missionary of the Board in the north eastern part of this state, dated Nov. 10, 1829.

Divisions in a feeble church healed.

"Second Sabbath in Aug.—preached at Middletown. Here is a small church, consisting of about twenty members, which have till recently been in a most deplorable state. The division in the church had become so great as to threaten its very existence. The members thought it impracticable ever to adjust their difficulties. But through the kind interposition of heaven, my efforts to effect this desirable object were crowned with success. This was done in April last. On my return from the east, I visited them as I have stated, and found them in a state of harmony and union, which had been increasing since I left them. Attended three services on the Sabbath.

From this time there was an intermission of my labors for two or three weeks.

A church finished and serious attention awakened.

"Resumed my mission, and spent the 2d Sabbath in September in Bethel. In this place they have just completed

their meeting-house, which has been in an unfinished state for about 12 years. I have repeatedly passed this church, but never before tarried to preach in it; but have had a desire to do it whenever it should suit my convenience. A favorable opportunity now presented, and I embraced it, and we had a season in the sanctuary that appeared to be quickening to the people of God. Impressions were made, I trust, that will be permanent. Some desires were awakened for a revival of religion, which had never been witnessed in the place since its settlement. During the week following, attended the meeting of Presbytery.

Beginning of a Revival.

"The 3d Sabbath in September was spent in Brooklyn, but in consequence of the rain, but few attended; and although an appointment was given out for a meeting in the evening, yet on account of the storm there was no service. In the morning I addressed an interesting group of Sabbath school children—appointed a prayer meeting during the week, but the stormy weather prevented the people from coming together.

The 4th Sabbath in September was spent also in Brooklyn. Addressed the Sabbath school in the morning, it being the last time that the school would be held till it should open in the spring.—The season was solemn, and some of the children seemed impressed, that perhaps death might invade their number before they should meet again. Preached twice during the day at the usual place of meeting, and took up a collection of \$2 36. Appointed a third service for the evening, in a neighborhood about two miles distant. It was thought by some that but few would convene, as the people in that vicinity were very remiss in attending meetings. One of the elders remarked to me, you are now going to the place where Satan's seat is. To the disappointment of all, the inhabitants flocked together and filled a large room. The season was very solemn, and numbers were awakened—others went away offended. Both the heads of the family, where the meeting was held, appeared to be deeply impressed. On Monday, visited a number of families, and found two or three persons under serious impressions. Appointed a prayer meeting in this neighborhood, which was fully attended. During the service, the man and his wife before mentioned, became so overwhelmed with a sense of their sins, that they sobbed aloud. After some conversation, at the close of the exercises, they returned home, and at a

late hour retired for rest, but found no rest to their souls, till they found it in believing in Jesus. The family altar was soon erected in their house, and both of these persons now give satisfactory evidence of a gracious change. Dr. M. brother to the man alluded to, is considerably impressed. His wife, who was awakened before her marriage two or three years since, and whose mind has been afflicted with the melancholy impression that she had committed the unpardonable sin, now indulges a gleam of hope, and her mind has become, in a degree, tranquil and serene. Two other brothers of the same family are quite serious. A widow lady, in this neighborhood, during the week, has expressed a hope of an interest in Christ. About the middle of the week, I returned home to visit my family, and a Methodist minister, in the mean time, hearing of the attention in this neighborhood, appointed a number of meetings, visited all the families where any seriousness appeared, sold or lent his book of discipline to a number of persons. On my return, I found the minds of some were considerably agitated in regard to certain doctrines.

As the state of things in Brooklyn is so interesting, I have concluded to labor here altogether for the present.

1st Sabbath in October—Preached twice during the day, and took up a collection of \$1 63 cents. Lectured in the evening. The audience in the afternoon was peculiarly attentive and solemn.—The truth appeared to be accompanied with the demonstration of the Spirit.—On the day following, attended the monthly concert of prayer. Most of the members of the church were present. After the prayer meeting was closed, we held a church conference, and an inquiry was made of each individual respecting the state of his mind; the time spent in this exercise seemed very profitable. Most of the church appear somewhat aroused from their lethargy. Attended a lecture during the week. In my visits, I ascertained that some others were seriously impressed, whose cases I had not heard of before; and the good work is evidently increasing and extending into other parts of the town. Conversing with two heads of families on the subject of family prayer, and they have come to the determination of erecting a family altar in their houses.

A dying daughter's warning to her aged father.

"The young physician whom I have

mentioned, together with his three brothers, now indulge a hope. Their sister has just died in the triumphs of faith. On her dying bed, she sent an urgent request to her aged father, that he would search again, and see whether the doctrine of universal salvation is taught in the Bible, saying that she wished him to be told that she had found it a crumbling basis for a dying sinner to build his heavenly hopes upon. These brothers for years have advocated the doctrine of Universalism, but have now renounced it as a delusion of the arch deceiver. Their change of sentiment has created some alarm among their former associates. And if I mistake not, there are numbers in this place who begin to question the truth of their system.

2d Sabbath in October—Attended two services in the day time, and a prayer meeting in the evening. The weather was extremely unpleasant and stormy. On Monday evening attended a prayer meeting at Mr. G's. It was a solemn and interesting meeting. At the close, I requested those desirous to converse on the subject of religion, to tarry a few moments, when every individual present took their seats. I then commenced a conversation with every person present, excepting those I had conversed with previously. At this meeting, I found three or four others under conviction, that I had not before heard of.

Visited on Tuesday—Found two families where my visits were attended evidently with a divine blessing. Preached in the evening. On Wednesday I intended to have visited, but ill-health prevented. Lectured in the evening at Mr. B's.

A Universalist Church opened to a Presbyterian Missionary.

3d Sabbath in October.—As the Methodists had made an appointment at our usual place of meeting, the Universalists permitted us to occupy their house of worship. Numbers were present who have rarely been seen at a Presbyterian meeting, and appeared serious. In the evening preached to the young people. The house was crowded to overflowing. It was a solemn season, and one of great interest. Took up a collection during the day of \$1 58.—Visited on Monday. On Tuesday I met a number of the church at Deacon G's. for fasting and prayer. It was a profitable service, I trust, to us all. The sisters, in giving a relation of their experience, spoke with much feeling.

During my labors in this place, I have circulated a large parcel of religious

tracts, some of which have been attended with evident benefit, and I believe have been the means of awakening, or at least, of deepening religious impressions which had been previously made. Particularly I have taken pains to circulate Kittredge's Address, and Humphrey's Parallel, in order to prepare the way, before I leave the place, for forming a Temperance Society.

4th Sabbath in October—Preached twice during the day, but on account of the illness of my family, was obliged to return home in the evening, without attending a third service. Preached on Tuesday evening in a school-house, in the centre of the place, and on Wednesday evening in the neighborhood, where the excitement commenced. On Friday the session met at 11 o'clock, on business, and the church at 10 o'clock, for humiliation and prayer. A considerable excitement is manifest among the members of the church, but there is not that deep feeling, nor those agonizing desires that are desirable. In the evening attended an interesting prayer meeting at Mr. C's.

Stumbling blocks in the way of young converts.

Let those who pay "tithes of mint, and annis, and cummin," and those members of the church especially, who are advocates for "strong drink," attentively consider the distressing facts which follow, and let them take home to themselves the solemn warnings which such facts afford!

"1st Sabbath in November—Preached three times at the school-house, the usual place of preaching. On Monday, visited a number of families. In one of these families, I found two of the young converts embarrassed in their minds, on the subject of baptism. And here I would observe that a missionary, amid the joys of harvest, is called sometimes to conflict with distressing trials, arising from difference of sentiment respecting modes and forms and doctrines.

This day I have conversed with six of the young converts. One is troubled in his mind about infant baptism, another about the mode, a third about the doctrines. A fourth hesitates about coming forward to unite with the church, because some of the elders advocate drinking whiskey. On account of these difficulties and embarrassments, none will probably offer themselves for examination before session for the present.

Attended the monthly concert of prayer in the evening. The brethren appeared to be unusually engaged.—

Some were present who were never before seen at a prayer meeting. A man and his wife, in this neighborhood, where the prayer meeting was held, have hitherto been inclining to Universalism, but have of late, appeared very serious, and the woman begins to indulge a hope.

A new church completed.

"Through the spirited efforts of the Presbyterian church in this place, a house of public worship was raised last summer, and is just completed. On Friday I had the pleasure of dedicating it to the worship of Almighty God. This church, so many years without a stated place of worship, appeared to feel the joy of the children of Israel when the ark was recovered from the Philistines, and had obtained a settled residence in their own land. They begin to feel also more desirous than even to obtain a settled minister.

A Temperance Society formed.

"On Friday evening a meeting was appointed to form a Temperance Society, and a large congregation convened. The whole evening, till 9 o'clock, was spent in reading various publications and documents on the subject of Temperance. The audience listened with intense interest. At the close of the service, a constitution was submitted, signed by twenty-six individuals, and a society was organized. Great fears were entertained before the meeting, about the success of the object, for some of the principle men in the church were opposed to the Temperance Society, or had spoken of it in a light manner. And if such men should refuse to enrol their names as members, it was apprehended that it would act as a discouragement to others. Besides, one of the deacons and elders of the church thought the agitation of this subject would kill the spirit of the revival. But through the good hand of God upon us, we even prospered beyond our expectation, and it is believed that a most happy influence has already begun to pervade the community, in consequence of these efforts in the Temperance cause. The three retailers in ardent spirits (shameful to relate, they are all professing christians) have promised to vend no more ardent spirits, after they have sold out the supply which they have on hand.

2d Sabbath in November.—For the first time, on this Sabbath, the church in this place enjoyed the pleasure of meeting in a temple dedicated to the worship of Almighty God. Though the

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weather was unfavorable, yet the congregation was respectable and almost every church member was present.—The communion season was truly refreshing. A collection was taken up amounting to \$2 50.

Though the good work has not appeared to progress for two or three weeks past, yet there have been some indications to-day that the seriousness is increasing. Some professed Universalists, who have been as decided as any in the place, were out on the Sabbath, who have not been seen for years, till recently, at a Presbyterian meeting.—There are numbers, I believe, who have clung to Universalism, whose fears of late have been awakened, that this doctrine will not stand the test of the great day. The prospect of good being done here is therefore favorable."

Ohio.

Extracts from a report of the Rev. D. C. Allen, dated Marysville, Union county, Ohio, Nov. 16, 1829.

"Since my last report, my time has been much occupied, in preaching to my several congregations on the Sabbath, and frequently on other days; in attending prayer meetings and Bible classes; in visiting the sick and others; and in scattering about religious tracts, newspapers, &c. During this time, I have formed two churches, and administered the Lord's supper in four different congregations. These seasons were all marked with some considerable interest. May the Lord greatly bless them.

I will now give you some extracts from my Journal, accompanied with occasional remarks.

A church organized.

"Sept. 9. In the afternoon, went to Marysville, to organize a church. Two elders from Upper Liberty congregation and myself, examined thirteen candidates for church membership, and received eleven. Four of these had not made public profession, and seven were from other churches. At night, preached a sermon, baptized one adult, organized a church, and ordained two ruling Elders. The meeting was pretty well attended. May the Lord bless and own this little vine, as one of his own right hand's planting. This is the county seat of Union, and it was highly important that a church should have an early existence here, as the village is forming its character. The Methodists had been operating here for some time. Their number is yet small.

G

Sabbath 13th. Administered the Lord's supper in Upper Liberty, to about seventy-five persons. Two new members received at this time. The house was full of people. Some unable to get seats.

A solemn warning to the profane.

"19th. To-day, a man was thrown from his horse while running a race, near Milford, in this county, and nearly killed!

21st. The man who was thrown from his horse on Saturday, is still alive, but very much injured. This man is about 45 or 50 years of age, and notoriously wicked. As he was mounting his horse for the race, he uttered a speech too shocking for repetition. He started; his horse soon ran out of the path and threw him against a tree. He was taken up nearly lifeless. Medical aid was soon present, and while the physician was bleeding him, he cursed him, and inquired if he was going to kill him? Although a professed Universalist, he called mightily upon the Lord for mercy.

This horse race was on "a muster day!" The Lord hasten on the day, when those silly and unprofitable musters shall be abandoned, and when the prediction shall be fulfilled, that "Nations shall learn war no more!" There have been several deaths by racing, within the bounds of my labors, in the course of a few years past.

Another church organized.

"26th. Went to London—preached once. In the afternoon, held a meeting for the examination of candidates for a church. Twenty persons were present, and were all received. Two persons were nominated for Ruling Elders.—Three Elders from the two Liberty congregations were with me. I endeavored to obtain other assistance, but failed at two different appointments. At length I concluded to go on with the responsible and serious undertaking with the assistance of three Elders.

"Sabbath, 27th. In the morning, the Session met, and examined and received one other person. Preached once to-day. After the discourse, baptized two adults, constituted a church of 21 members, viz. 8 males and 13 females, (8 on profession and 13 from other churches) and ordained two Ruling Elders. After a short intermission, the congregation again assembled, when four infants were baptized, and the sacrament of the Lord's Supper was administered to 30 persons. A number of professors had lived several years without having the

privilege of commemorating the death and sufferings of their divine Redeemer! One man came on foot 8 or 10 miles, and sat down at the table with the professed followers of Jesus. He told me he had not had an opportunity to commune for four years. The assembly was large and quite attentive. May the great Head of the church bless the occasion to many precious souls, and water this little vine, and make it flourishing and fruitful. London is the county seat of Madison county. But two Presbyterian members live in the village.

The cause of Temperance advancing.

"29th. Preached in Marysville at night on the subject of Temperance.—Pretty good number out. Among them were some intemperate people. May the Lord favor the cause of Temperance. One intemperate man walked about the house with anger. Several persons here have drawn up resolutions in favor of Temperance, and annexed their signatures to them. I hope a Temperance society will be formed soon. One store has been commenced without any spirits, and one merchant has resolved to purchase no more.

Oct. 9th. This day has been observed as a day of fasting and prayer, in the church of Lower Liberty. After preaching, held a church meeting, which was rather interesting. Some good feeling was manifested among the members, in view of unfaithfulness.

Sabbath, 11th. Administered the sacrament in Lower Liberty to 65 or 70 persons. Three persons received.

12th. Preached to-day at Lower Liberty. A good number out, and considerable feeling manifested.

16th. The church session met to-day in Marysville, and received four persons to the church, one from another church, and three on profession. In a prayer meeting at night, the three latter publicly entered into covenant with God.—One of these received baptism.

Arrangements made for erecting a church.

"26th. Attended a meeting of the congregation of Upper Liberty, to consult about erecting a new meeting-house. They agreed on building, near to Milford village, a frame house, 35 by 45, without galleries, according to a plan exhibited. A subscription paper has since been drawn up, and about \$300 subscribed.

Nov. 2. Attended monthly concert this evening at Lower Liberty. The night was wet, but we had a pleasant

meeting. I proposed a collection for the first time, and one dollar was obtained for the poor heathen.

NOTICE TO NEW SUBSCRIBERS.

In consequence of the rapid increase of Subscribers to this work, we are unable at present to furnish our new subscribers with all the back numbers. In the course of a few days, however, the first three numbers will be *re-printed*, and forwarded to subscribers. As the work is published in numbers calculated for binding at the end of each year, and furnished at a very low price, it will be expected of all new subscribers that they take it from the commencement. We shall hereafter print 5,000 copies, and shall very soon be able, without delay, to comply with all orders for the back numbers.

☞ All persons who have the names of new subscribers are requested to forward them immediately.

NOTICE TO AUXILIARIES AND AGENTS.

As the Treasury of the Board of Missions has already been over-drawn, to the amount of nearly two thousand dollars, and as the Board have more or less engagements to meet with their missionaries almost every week, it is very desirable and important that remittances of all monies, collected for the use of the Board, should be made promptly. It is therefore earnestly requested of Auxiliary Societies, and of all Agents, and of other persons who have been authorized to receive monies for the Board, that they forward the same, as soon as may be practicable, to our Treasurer, SOLOMON ALLEN, Esq. No. 18, South Third street, Philadelphia. Congregations and individuals, who may find it most convenient to place their contributions in the hands of persons authorized by Presbyteries, or by this Board, to receive them, can do so, with the request, that they may be immediately remitted to our Treasurer.

☞ In the reports which may hereafter be made of New Auxiliaries, the names of members are not desired, as it

is deemed inexpedient to publish them. But we wish special care to be taken in giving the *number* of members, and the whole *amount* received.

MISSIONARY APPOINTMENTS.

Rev. E. W. Caruthers, Agent, 4 months to North and South Carolina and Georgia.

Rev. John F. Cowan, 1 year to Missouri.

Rev. Samuel H. McNutt, 1 year to Rockville, Parke county, and to adjacent countries, Indiana.

Mr. John Pumroy, 1 year to the congregations of Harmony and Carmel, N. C.

Rev. Thomas Archibald, 1 year to the congregations of Hamilton and Unity, and adjacent country, Mississippi.

Rev. Joseph Myers, 1 year to the congregation of Brockport, Monroe county, N. Y.

Rev. John Lodor, 6 months to Woodstock, and two adjoining congregations, Va.

Mr. P. H. Fullinwider, 1 year in the Presbytery of Mississippi.

Rev. Robert Hall, 1 year to Warrenton, Fauquier county, and Culpepper co. Va.

Rev. James H. Monroe, 1 year to Lorraine, Jefferson county, N. Y.

Mr. James Campbell, 1 year to Kittanning and Crooked Creek, Pa.

LETTERS RECEIVED.

J. Anderson 2, Pa.; J. T. Field 2, N. J.; W. Quillin, N. C.; W. C. Anderson, N. C.; R. A. Lapsley, Ky.; P. H. Fullinwider 2, N. J.; J. Reed, Indiana; A. Alexander 4, N. J.; E. Washburn, Ohio; G. Potts, and T. Archibald, Mississippi; J. E. Annan, Md.; G. G. Sill 2, N. Y.; Trustees of Brockport Congregation, N. Y.; W. Nesbit, Pa.; W. M. Carmichael, N. Y.; M. P. Squier, N. Y.; S. Montgomery, Pa.; A. Dayton, N. Y.; J. Monteith, Pa.; S. Wolf, Ohio; T. Barr, Ohio; S. Sturgeon, Pa.; R. M. Laird, Md.; D. Humphreys, S. C.; G. W. Ashbridge, Alabama; H. Van Deman, Ohio; S. McFarren, Pa.; A. Aikman, Geo.; G. W. Warner, Ohio; J. R. Boyd, N. Y.; W. Brobston, N. C.; W. Baird, Pa.; G. W. Bethune, N. Y.; B. McDowell, N. J.; J. A. Ogden, Indiana; R. G. Lynn, Ohio; J. Breed, N. Y.; A. W. Poage, Ohio; J. R. Huchison, Ky.; J. D. Hughes, Ohio; S. Goodell, N. Y.; R. B. Campfield, Md.; J. Talmage, Geo.; J. R. Talmage, Geo.; W. Hill, Va.; A. D. Montgomery, Va.; A. G. Dauby, N. Y.; J. Gray, Pa.; M. P. Moore, Pa.; W. Neill, Pa.; E. C. Hutchinson, Va.; Elders of the 1st Presbyterian Church, Mendon, N. Y.; H. Camps, N. Y.; J. H. Gray, Alabama; W. Jeffery, Pa.; R. B. Campfield, jr. Md.; Trustees of the Congregations of Andover and Greenwood, N. Y.; J. B. McCreary, Pa.; W. R. De Witt, Pa.; C. Wait, N. Y.; J. Hart, N. Y.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, from the 1st to the 31st of December, 1829.

<i>Allen Township, Pa.</i>	Avails of the Ladies' Sewing Society, per Rev. Alexander Heberton	\$ 15 00
<i>Bedford, West Chester county, N. Y.</i>	Donation from a friend to the cause	0 38
<i>Bridgeton, N. J.</i>	Additional collection from Auxiliary Society	6 50
<i>Concord, N. C.</i>	Collection in Presbyterian Church, per Rev. Mr. Quillin	5 00
<i>Cambridge, Ohio,</i>	From Auxiliary Society, per Rev. T. Barr	0 75
<i>Easton, Pa.</i>	Monthly Concert collection in Presbyterian Church, per Rev. J. Gray	\$ 10 00
Do.	From Miss Eliza Davis, avails of Missionary work	2 00
Do.	Auxiliary Society	38 00
		50 00
<i>Friendship, S. C.</i>	Collection in Presbyterian Church, per Rev. Mr. Quillin	3 63
<i>Greenwich, N. J.</i>	Additional col. do. do.	5 00
<i>George's Creek, Pa.</i>	Collection do. do. per Mr. A. G. Fairchild	10 00
<i>Hopewell, Pa.</i>	Donation from E. P. a member of the Congregation under the pastoral care of the Rev. Dr. Cathcart	5 00
<i>Jonathan's Creek, Ohio,</i>	Collection in Presbyterian Church, after communion, per Rev. J. E. Annan	2 75
<i>Morgantown, N. C.</i>	Collection in Presby'n Church, per Rev. Mr. Quillin	18 00
Do.	do. do. from individuals, per do.	4 22
Do.	do. Donation from Rev. Mr. Quillin	5 00
		27 22
<i>McConnellsville, Ohio,</i>	From Auxiliary Society, per Rev. T. Barr	5 19
<i>Martinsburgh, Ohio,</i>	From do. per do.	7 50
<i>Mount Vernon, Ohio,</i>	From do. per do.	7 13
<i>Newton, Ohio,</i>	From do. per Rev. J. E. Annan	1 50
<i>New Lancaster, Ohio,</i>	From do. per Rev. T. Barr	25 50
<i>Norwich, Ohio,</i>	From do. per do.	1 00
<i>Newark, Ohio,</i>	From do. per do.	1 00
<i>Newark, N. J.</i>	Additional collection from Auxiliary Society of the Third Presbyterian Church, per Rev. J. T. Russell	42 50
<i>New York, N. Y.</i>	From Mr. Moses Allen, his subscription for 1829	100 00
<i>North Chili, N. Y.</i>	Donation from Mr. L. Campbell, per Rev. G. G. Sill	4 50
<i>Philadelphia, Pa.</i>	Legacy from the estate of Mrs. Elizabeth Wittenberg, for the instruction of Indian children, by her daughter, Mrs. Mary Cornell	192 00
Do.	do. James Kerr, his subscription for 1829,	100 00
Do.	do. Collection at Monthly Concert, in Sixth Presbyterian Church	10 40
Do.	do. Donation from Mrs. C. M. Latta	0 50
Do.	do. do. from Mr. William F. Geddes	4 32
		307 22
<i>Princess Ann, Md.</i>	Donation from Miss Sally E. Jones	5 00
<i>Sherrills, N. C.</i>	Collection in Presbyterian Church, per Rev. Mr. Quillin	4 15
<i>Somerset, Ohio,</i>	Collection in Presbyterian Church, after communion, per Rev. J. E. Annan,	5 75
Do.	Sundry Collections, per Rev. E. Washburn	37 06
Do.	From Auxiliary Society, per Rev. T. Barr	7 50
<i>St. Mary's, Geo.</i>	From Rev. H. S. Pratt, his subscription for 1829	100 00
<i>Senecaville, Ohio,</i>	From Auxiliary Society, per Rev. T. Barr	2 81
<i>Tewaboro', N. C.</i>	Collections per Rev. D. C. Allen	21 00
<i>Thornville, Ohio,</i>	From Auxiliary Society, per Rev. T. Barr	3 50
<i>Unity, Ohio,</i>	do. per do.	5 50
<i>Walsh's settlement, Ohio,</i>	do. per do.	0 75
<i>Washington, Ohio,</i>	do. per do.	8 81
<i>Zanesville & Putnam, Ohio,</i>	do. per do.	34 75
<i>Mount Vernon, Ohio,</i>	From J. Johnson and family	1 56
<i>Missionary Reporter,</i>	From sundry subscribers	132 00
		\$1,004 41

SOLOMON ALLEN, Treasurer,

No. 18, South Third Street.

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

ATTENTION OF THE GENERAL ASSEMBLY
TO THE

SUBJECT OF EDUCATION.

Next May will be *twenty-five* years since the General Assembly gave a serious and particular attention to this subject. By an able paper, written by a venerable minister, to whom the Presbyterian church is deeply indebted, the consideration of our highest judicature was turned to the lamentable deficiency of ministers in regard to numbers, and the necessity of adopting speedily, efficient measures for supplying the wants of the church. The paper was sent down to the Presbyteries as an *overture*, on which, after due deliberation, they were required to report to the next Assembly.

RESULT.

On the reports of the Presbyteries, the committee who had examined them made a report as follows:

"The commissioners from all the Presbyteries represented in this Assembly, having been called to state the opinion entertained by their respective Presbyteries, on this subject, it appeared, that the *overture* had been seriously considered and highly approved, by the most of them; that some Presbyteries had long been in the habit of using the measures contemplated in the *overture*, for bringing forward youth of piety and talents, as candidates for the gospel ministry; and that others had adopted and organized such measures within the last year, and in consequence of the *overture* under consideration.

After maturely deliberating, the Assembly determined, that *the part of the overture which relates to the selection and education of young men of piety and talents for the gospel ministry*, presents a plan, which they consider as well deserving their countenance and support. It is indeed an obvious and melancholy fact, that the candidates for the gospel ministry, within the bounds of the Presbyterian church at present, are greatly disproportionate to the demand which is made for their services; and that the rapid increase of vacant congregations, taken in connexion with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measure be not taken to furnish

a supply of ministers, much greater than the existing state of things is like to produce. The Assembly were indeed deeply affected by the view which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures which circumstances permit, to remedy the evil which exists, and to prevent its augmentation. But, as the Presbyteries of which the Assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the Presbyteries, immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconvenience of both.—With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every Presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to press it upon the parents of pious youth, to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling—to make vigorous exertions to raise funds to assist all the youth who may need assistance—to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety*—to inspect the education of these youth during the course both of their *academical* and *theological* studies; choosing for them such schools, seminaries, and teachers, as each Presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry, well furnished for their work:—and the Assembly do hereby order, that every Presbytery under their care, make, annually, a report to the Assembly, stat-

ing particularly what they have done in this concern, or why (if the case so shall be) they have done nothing in it;—and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the Presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business.”

CONTINUED ATTENTION TO THIS SUBJECT.

On the above plan the General Assembly continued to act, and yearly to inquire of the representatives of the different Presbyteries what they had done, in relation to this important concern, and to decide by a formal vote, whether the Presbyteries had done their duty or not. This procedure had unquestionably a favorable effect. The inferior judicatories were quickened in duty and zeal, funds were raised, pious young men, needing help, were sought out and found, and a considerable accession to the ministry was made, which, without these exertions, would not have been secured.—Thus the important business of education was conducted in the Presbyterian church, till the year 1819, when a change of circumstances indicated the propriety of adopting new measures, in hopes of securing more *merited* and *concentrated* efforts throughout our bounds.

BOARD OF EDUCATION.

In the year 1819, the General Assembly constituted a Board of Education.

“Whereas the General Assembly forms the bond of union of the Presbyterian Church in the United States, and affords the acknowledged means of combining the intelligence, and concentrating the efforts of that denomination: Whereas the present state of our country most loudly calls for increasing energy and zeal, in training young men for the ministry of the Gospel; and it has become necessary to originate new and more efficient measures, for carrying on this great and important work; to systematize and unite the efforts that are now making within our bound: And whereas it is desirable that a fund be established under the direction of the General Assembly, which among other objects, might afford assistance to those Presbyteries and parts of the church that may require the same:—Therefore, *Resolved*.

1st. That the General Assembly establish a general Board of Education.

2d. That it be recommended that *boards of Education* be formed within

our bounds, auxiliary to the Board of the General Assembly, as extensively as possible.

3d. That it be recommended to the several Presbyteries to form themselves into Education Societies, auxiliary to the Board, and to adopt the most vigorous efforts to accomplish this important object.

For several years the Board had no funds, and merely received the reports of the Presbyteries and of auxiliary societies, and reported to the Assembly what was doing in the churches in the education cause.

The Board in 1825, aided 24 beneficiaries.

1826,	19
1827,	18
1828,	19

RE-ORGANIZATION OF THE BOARD.

In 1829, the Board was re-organized on a plan which has appeared in the *Register*.

One article of the plan states, that the Board will require *no written obligation* from any beneficiary, but leave the refunding of monies received entirely to the consciences of each individual who may receive aid.—We have strong objections to written obligations or bonds, exacting re-payment from young men, who are dependant on others for assistance in procuring an education. We think it inconsistent with the character which the church sustains as a *moral parent* to her youth, to require such bonds as no parent would demand from his children. We believe such obligations tend to dispirit the minds of beneficiaries, while pursuing their studies. We are apprehensive that they present temptations to licentiates to look for situations where the salaries are large, rather than for retired situations where they may be most useful, at least in the first two years of their ministry. Considering what a scanty support is generally given to the ministry, we think that very few, without great embarrassment, would be able, in the course of six or seven years, to re-pay the money advanced.

The plan of the Board will, as already stated, leave the re-payment to every one's conscience, when, without denying to himself and family a decent support, he shall find himself able to refund the amount.

But it will be expected of our beneficiaries, after being licensed to preach the Gospel, to hold themselves in readiness, if invited by the Board of Missions, to per-

firm, for a definite time, missionary labour in our destitute settlements. In this manner, the Board of Education will supply her sister Board with valuable missionaries; and our beneficiaries will be furnished with desirable employment, in which they may begin to exercise their gifts profitably both to themselves and to others. And thus too they will find a speedy opportunity of repaying the parental kindness of the Church, by carrying to her hungry children the bread of life, and watering her parched fields with the dew of heaven.

PROSPECTS OF THE BOARD.

The funds at the command of the Board are, as yet, far from being sufficient to meet the applications for assistance. The Board have, however, determined, in reliance on Divine Providence and the liberality of their fellow Christians, to assist *thirty-one* young men; and they hope, when the churches shall be aroused, to aid *five* or *ten* times that number annually. The Board of Missions, on its new plan of operation, is receiving the cordial co-operation of the churches; and we have no reason for doubting, in regard to the success of the Board of Education. In our last number, the reader will recollect that we gave a list of the Synods that have already shown a disposition to co-operate in the great business of educating our youth for the ministry. All who feel cordially attached to the creed and order of the Presbyterian church, will, on reflection, see that this is a business that ought not to be entrusted to foreign hands, but to be kept carefully under the inspection and superintendence of the General Assembly.

WORTHY OF IMITATION.

The following letter was received by Dr. Green.

Coshocton, Ohio, Dec. 2, 1829.

Rev. and Dear Sir,—Learning from the last number of the Missionary Reporter and Education Register, that numerous applications have been made to the Education Board, by young men, who were anxious to receive its aid; and that the Board, in consequence of its straitened situation in regard to funds, could not afford them that aid; a few individuals of the Presbyterian church in this town, have contributed twenty dollars for that Board. You will find the above sum enclosed, and will please to present it to the proper officer of that

Board, that it may be employed in aiding that good work, which calls loudly for a *much, much* larger sum. Hoping that the zeal of many may be stirred up to cast their mites into the treasury of the Lord, with a view of preparing many laborers for our extensive harvest, and wishing you, and your Board, and the Board of Education, God speed,

I remain, Rev. and Dear Sir,

Your friend and servant,

JAMES RENFREW.

We publish the above in hopes that individuals in other places will do likewise. A little exertion on the part of our numerous friends, would send into our treasury large supplies of pecuniary aid, and enable us to increase greatly the list of our beneficiaries.

AN OFFER.

An individual, who already stands pledged, if his life be prolonged, to contribute \$100 annually, for ten years, to the Education Board, offers to bind himself to pay for the year 1830, \$200 additional; provided *nine* other persons will engage for the same year to pay *each* an equal sum. He makes this offer, because he believes that the present is a crisis that calls for particular exertions from the friends of Christ, and the church to which we belong.

Extract from a letter dated New York, Dec. 14, 1829.

"I send you a copy of the preamble and resolutions which were unanimously passed in our Synod, Oct. 23, 1829.

"Whereas the General Assembly, at their sessions in May last, did adopt measures designed to give greater efficiency to the operations of their Board of Education; and whereas, the said Board have appointed an Executive Committee and a General Agent, whose duty it is to visit the several Presbyteries, to endeavor to stir up the minds of the brethren on this subject, to seek out suitable young men to be elevated to the Gospel ministry, and place the same, with the approbation of the Presbytery to which the selected beneficiaries naturally belong, in some school, college or seminary, in which they may prosecute their studies—Therefore

1. *Resolved*, That this Synod do cordially approve the object of the Board of Education of the General Assembly, and also recommend it to the patronage of the Presbyteries and churches in our immediate connexion.

2. *Resolved*, That the Synod organize a Board, to be entitled, "The Board of

Education of the Synod of New York, auxiliary to the Board of Education of the General Assembly.

3. *Resolved*, That this Board shall consist of three ministers and three laymen from each Presbytery, to be chosen annually by the Synod.

4. *Resolved*, That the Board shall have power to form their own constitution and by-laws, and annually to appoint an executive committee, consisting of seven, three of whom shall be a quorum to do business.

5. *Resolved*, That the members of the executive committee may be elected from individuals belonging to churches under the care of this Synod, who are not members of the Board, but who, after their election, shall be ex-officio members.

The Board were accordingly chosen immediately by the Synod, and have since met and adopted a constitution."

We beg the special attention of our readers to the following remarks of the Board, in an address published several years ago.

"Much has lately been done, and is still doing, for putting the Bible into the hands of all who are able to read it; and for teaching those to read it, to whom it has heretofore, on account of their ignorance, been a sealed book.— This is as it should be. Too much has not been done: nay, much remains to be done; and we should deprecate the idea of saying or doing any thing to lessen the exertions, or the zeal, manifested in dispersing far and wide the volume of inspiration. But we do verily believe that, as the human mind is apt to be engrossed by a favourite object, to the exclusion or neglect of other objects as important as that which it regards, so it has happened here. A zeal to disperse the written word has, with many, prevented a due concern and proper exertions to provide for the preached word. This is not as it ought to be. 'These things ought ye to have done, and not to leave the other undone.' Let us never forget that the preaching of the word is the ordinary means instituted by God for giving efficacy to the truths of revelation. Those truths are repositied in the Bible. But in order to their practical and saving application, (always under the influence of that Holy Spirit, whose operations alone can render them effectual to salvation,) they must be drawn out of the Bible by the preacher of the gospel, and

explained, inculcated and enforced by oral addresses.

"That this is the ordinary way in which revealed truth becomes the power of God unto salvation, is manifest from all experience, as well as from the scriptures themselves. Instances there no doubt are of individuals who have been converted unto God by merely reading the Bible; and it will ever be the delightful fountain from which the people of God will constantly and immediately draw the water of life, and the unerring test by which they will try every doctrine. But if an instance should occur, once in a century, of a religious awakening begun by reading the scriptures and other good books, we doubt if a single instance can be pointed out in which the good work has proceeded far, without the preaching of the word. Indeed, with very few exceptions, it is the preached word that both begins and carries on this work, among the mass of the community."

RECEIPTS.

The Treasurer of the Education Board acknowledges the receipt of the following sums in December, 1829.

Dec. 1. Mr. Pages donation,	\$5 00
4. Dr. Neill, the Agent of the Board,	350 16
14. Mr. James Renfrew, Ohio, by Dr. Green,	20 00
16. Dr. Janeway's annual subscription,	100 00
24. Donation of E. P. of Dr. Cathcart's congregation, York co. Pa.	5 00
Annual subscription of Rev. Horace S. Pratt, St. Mary's Ga.	100 00
	<u>\$580 16</u>

Contributions to the Board of Education, received by the General Agent, during the month of Dec. 1829.

From individuals of the 2d Presbyterian church, Philadelphia,	\$125 00
From individuals of the 1st Presbyterian church, Philadelphia,	139 00
From individuals of the church in Carlisle, Pa. annual,	55 00
From individuals of the church of Silver Spring, Pa. annual,	10 50
	<u>\$329 50</u>

A few subscriptions, besides the above, not yet paid.

W. NEILL,
Cor. Sec. and Gen. Agent.

THE CHRISTIAN ADVOCATE.

FEBRUARY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVI.

In the present Lecture we are to consider the reasons annexed to the commandment, which are, God's allowing us six days of the week for our own employment, and challenging a special propriety in the seventh, his own example, in blessing the Sabbath day." It is much that in strictness befitting to this answer of the Catechism has been unavoidably anticipated—that little remains to be added that has been heretofore said. We have already remarked, that the precept before us is introduced in a singular manner by the word *Remember*: and you will now notice that it is enforced by *more* reasons, than are attached to any other command of the decalogue. In this it is evident that God views, what has always been witnessed, that mankind, corrupted and debased by sin, would be prone and entirely to forget the day of rest, or to disregard the duties which belong to it; and that, at the same time, he intended to guard us, by the special guards around this precept, that its observance is highly important, at the sin of transgressing it *is* *very* *inexcusable*.

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Of the four reasons annexed to the commandment, the first is, that God has "allowed us six days of the week for our own employment." This, we have already had occasion to observe, is as large an apportionment of time for uninterrupted servile labour, as comports with the vigorous and healthful state either of man or beast. Time, like every thing else we enjoy, is the gift of God; and when, in making this gift, he has bestowed as liberal a portion for our employment in worldly concerns, as is consistent with our own comfort and happiness, even in the present life, we surely have reason, not only to be satisfied, but thankful also, to the bountiful giver of all good. Had he claimed a larger portion for his immediate worship, we should have had no cause to complain; but when he has taken no more than is most in accordance with our own advantage, his claim to this is manifestly supported and sanctioned, not merely by authority, but likewise by every principle of reason, and every sentiment of gratitude. How unworthily of a rational, moral, and accountable being, does that man act, who refuses to yield a seventh part of his time to the God who gave him the whole; and from whose bounty and beneficence he derives every present enjoyment, and every future hope!

The second reason for the obser-

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vance of the day of sacred rest is, that God challenges it as exclusively his own—or, in the language of our Catechism, “as having a special propriety in it.” Here the authority of the Supreme lawgiver is introduced. Our Creator sustains to us, his reasonable creatures, the two-fold character of a parent and a Sovereign; and in both these characters he often addresses us in his holy word. In the command before us, after meting out to us, for our own use, six secular days, he says—“But the seventh day is the sabbath of the Lord thy God.”—Here is a clear statement of a reservation—an appropriation of time to himself, on which no human being who hears this command can trespass, without gross presumption and high criminality. If you live, my dear youth, to have families of your own, and any of those of whom you have the charge shall ask your consent to employ the sabbath improperly, tell them that what they ask is not yours to give, nor theirs to take. Tell them that it is God’s time that they ask, and that he has appropriated it to a use, which no mortal has a right to change, or to alienate. Oh that men would remember, that the unnecessary employment of holy time in worldly employments and recreations, is a species of *sacrilege*. It is impiously seizing on property which the Sovereign of the universe has set apart for his own sacred use. So that, with the most emphatic propriety, the language of the Most High, by the prophet Malachi, may be addressed to all sabbath breakers—“Will a man rob God! yet ye have robbed me!”

The third reason for keeping holy the Sabbath day is, the example of God himself. “In six days the Lord made heaven and earth, the sea and all that in them is, *and rested the seventh day.*”—“God was six days in making the world; whereas, *had he pleased, he could have created all things with the same beauty and perfection in which they are at*

present, in an instant: but he performed this work by degrees, that he might teach us that what our hand finds to do, we should do it in the proper season allotted for it; and as he ceased from his work on the seventh day, he requires that we should rest from ours, in conformity to his own example.”*

How often, my young friends, have you heard the remark, that example teaches more powerfully than precept. Now, if there is something in the example of eminently wise and holy men, which induces us to imitate them without hesitation, on the presumption that a rule of conduct which they have adopted must be right and important, how much more powerfully ought this principle to operate, when the infinitely wise and holy God sets an example before us, expressly for our imitation. We know at once and assuredly, that whatever he has done is, in the highest degree, both right and important. Yet in the case now in view, we are able to see, and we have seen, the reasonableness and propriety of the divine order; and when to this we add, that in a holy resting on the Sabbath, God calls us to act as he has acted before us—calls us to be imitators of him as dear children—what a powerful appeal does it make to our sense of duty, to filial feeling, and to a holy aspiring to act, in our humble measure, like the greatest and best of all beings. In his sermon on the mount, our Saviour pressed on his disciples, as a powerful motive, the imitation of their heavenly Father—the proving themselves to be his children by acts of goodness similar to his own.

The fourth and last reason annexed to this commandment is, “God’s blessing the Sabbath day”—“The Lord,” says the precept, “blessed the Sabbath day and hallowed it.” We have seen, in a former lecture, in what manner God

has hallowed the Sabbath; that is, has set the seventh day apart from a common to a sacred use. "To bless a day," says Ridgley, "is to give it to us as a particular blessing and privilege: Accordingly we ought to reckon the Sabbath as a great instance of God's care and compassion to men; and a very great privilege, which ought to be highly esteemed by them." Think, my young friends, of the Father of mercies as an infinitely powerful and munificent Benefactor, who has the richest favours to confer—blessings to grant of inestimable value to the children of men; blessings, the recipients of which will be made happy for time and eternity; and the want of which, must render those who want them forever and inconceivably miserable and wretched.—Think of this Almighty benefactor, not indeed as *limiting* himself to any specified times in the bestowing of his invaluable favours, but yet as having appointed every seventh day of human existence as a *special season*, in which his choicest blessings are most commonly and most abundantly showered down, on those who sacredly devote that day to seeking them for themselves and others—Think thus, and then estimate, if you can, the advantage of the Sabbath to those who rightly regard it, and the loss and the guilt of those who slight and profane it. The one party go, as it were, to meet their God on his own appointment, to receive his blessings; the other party disregard and despise his appointment; and practically declare that they regard his richest gifts as not worth the asking for, and their possession as not worth the having—They prefer the creature to the Creator, sensual indulgence to spiritual delights, time to eternity, and earth to heaven. Yes, verily, and abiding by this impious preference, they will be doomed to take the choice which their folly and wickedness have made. In speechless confu-

sion, they will see themselves hopelessly and eternally denied the heavenly felicities which they refused to seek and accept; and to share in the endless wailings of those who have rejected the counsels of a merciful God against their own souls.

In closing the discussion on this commandment, I would remark that I have only followed the example of its divine Author, in treating the subject of it more particularly than I have treated, or shall treat, any other precept of the inspired moral code. In my most deliberate judgment, I am convinced that the religious observance of the Lord's day is essentially connected with vital piety. *No Sabbath, no religion*, is a maxim which you may safely apply, both to individuals and to communities. Show me a family, a neighbourhood, a village, a region of country, or a nation, in which there is no Sabbath, and you show me one in which, if there be a few individuals who possess genuine piety, their number shall be found too small to save any of these associations from being justly esteemed, in their collective capacity, as destitute of religion. And as to the truly pious individuals among them, you shall invariably find them observers of the Sabbath—although, like Lot in Sodom, "having their righteous souls vexed from day to day, with seeing and hearing the unlawful deeds" of those among whom they dwell. I am well aware that there are denominations of Christians who deny altogether the moral obligation of the fourth commandment; nor am I prepared, although I think them in grievous error, to reject them indiscriminately from my charity. The maxim I have stated does not require this. Attentive observation has convinced me, and I think will convince any one, that the truly pious part of these denominations do, in fact, observe a Sabbath; they always have set seasons consecrated to devotion; and if, as is commonly

the case, they live in a community in which a weekly Sabbath is generally held sacred, they rejoice in its return, and engage in its holy duties with delight.

The very truth is, a life of communion with God cannot be maintained without frequent exercises of devotion, considerably prolonged. And all who lead such a life do, and will, avail themselves of every season that is favourable, for the practice and cultivation of that in which they find their highest enjoyment. If, therefore, my young friends, you intend to lead a life of practical godliness, whatever may be the practice or pretence of others, be it your care, to "Remember the Sabbath day, to keep it holy."

FOR THE CHRISTIAN ADVOCATE.

ON THE CALLING OF ABRAHAM.

(Concluded from p. 13.)

2. God designed by calling Abraham, to gather for himself a visible church distinct from the world, and to make this church the depository and guardian of the truth, and of his ordinances of worship.

Hitherto there had been no formal separation between the church and the world; that is, no established mark of distinction, and no regular officers. The number of the pious was decreasing, and mankind were running into universal profligacy of manners, when God interposed, not in wrath, but in mercy, and selected the venerable patriarch, that in his family he might form for himself a holy people. By this means the knowledge of himself and of his law was preserved; his worship was continued in its purity, and especially provision was made for the regular instruction of children in the truth, which was thus transmitted through succeeding generations.

There were several pious men who existed both before and sometime

after Abraham, and who did not belong to his family. There were Melchizedeck, and Job, and Job's friends, and probably many others; but the descendants of all of them appear to have apostatised into idolatry. In Israel only the true God was known, and his worship perpetuated; and from them it has been handed down to the present day: for we must not consider Abraham as the head of the church of Israel only, and ourselves as unconnected with him; since the whole household of faith are called the children of Abraham, and he is called "the father of all them that believe."

The church of God which was thus visibly embodied, and which has been perpetuated in the family of Abraham, forms the most interesting society on earth. It is the light and the salt of the world—the light of the world, since it holds and exhibits the truth, thus preserving it from gross darkness in religion—the salt of the world, preserving it from the gross moral corruption, into which men are continually prone to run. The true members of the true church of God differ from the men of the world, in their views, tempers, conduct, relation to God, and prospects for eternity. As it was before the flood, so it has been in every age since—"the wickedness of man is great,—every imagination of the thoughts of his heart is only evil continually—all flesh has corrupted his way upon the earth." From this general corruption God rescues those whom he brings into his true church; they are redeemed and sanctified; they receive and love the truth which is according to godliness; they exhibit its influence in the purity of their lives, and in their upright and benevolent conduct to men; and they walk with God on earth, looking forward with hope and faith to the mansions of everlasting bliss as their permanent abode. All that belong to

assembly do, each in preserve and extend of truth and holiness. ver, are pre-eminent, ith a lustre that en- only their own, but ding generation. Thus e midst of a multitude lly, walked with God, e testimony that he

. Thus Noah, when corrupt, retained his in- was a preacher of

s. Thus Abraham, ounded by idolaters, he true God, and was s Elijah, when nearly d apostatised, was jea- glory of the God of Is-

ohn the Baptist was a a shining light; thus and the primitive mar- to the truth, and adorn- holiness of their lives;), do thousands at the love and honour the esus. They have felt ng influence on their rest on it their hopes and they exhibit its ex- he purity of their con- as the head and the if all, we behold the

the sun of righteous- whom they all derive and who is the only rue wisdom, holiness, onsolation to men.

ble are the benefits world derives from the it is the great instru- rving religious know- rity among men. It is h of God that we find tions which are the ho- ssing of our age—Bible ary Societies, Sabbath those various other in- hich are so many ram- it ignorance and vice, ike fertilising streams, ; health and blessings ey flow. Show me any purely benevolent and ititution which has no

connexion with worldly politics, and I confidently aver, that among its leading and most active promoters are the members of the church of God. Infidels ridicule them, and despots hate them, and no wonder; for in proportion as they prosper, ignorance, and vice, and oppression must cease—they are instruments in the hand of God—parts of that great moral machinery, which, under his direction, will effect the renovation of the world.

God also blesses the world for the sake of the church. Ten pious men would have saved Sodom—the prayers of Elijah prevailed to remove the drought that had afflicted Israel; and our Lord Jesus declares that for the elect's sake, the days of those awful calamities which visited Judea were shortened. Let us learn to view the dispensations of Divine Providence as they refer to the church and not merely as to their political influence and effects: and, while we pray for the arrival of the time when the borders of the church shall be enlarged even to the ends of the earth, let us aid in the efforts which are made to produce this desirable event.

When God called Abraham, he not only promised to bless him, but also that "he should be a blessing"—a blessing while he lived, and a blessing to the latest posterity. This promise was abundantly fulfilled—for,

3. Another design of God in the vocation of Abraham was, to preserve the knowledge and expectation of the Redeemer, and to prepare the way for his coming. "In thee shall all the families of the earth be blessed." To Abraham and his descendants promises were given that the Messiah, the deliverer from evil, should be raised up among them. Holy prophets were inspired to foretel his coming, and to describe the glory of his person and work; the priesthood was established, and the ordinances of worship were appointed to prefigure

him; and in the fulness of time, when all the pious in Israel were expecting his arrival, he appeared among men, meek and lowly, full of grace and truth, proclaiming the salvation of God, and the day of release from spiritual bondage.

Such were the important purposes for which God called out Abraham from his kindred and home. "We are to consider it," says a distinguished writer, "not as a partial favour to that family alone, but as the opening of that scene which was to bring a blessing upon all nations of the earth."* "The Lord promised Abraham," says Dr. Scott, "that he should be a blessing. To the latest ages important blessings would, for his sake, be vouchsafed to his posterity; he should be an instrument of great good, while he lived, to his relations, domesticks, and neighbours; and his example would be eminently useful till the end of time." "All the true blessedness the world is now, or ever shall be possessed of, is owing to Abraham and his posterity; through them we have a Bible, and a Saviour, and a Gospel. They are the stock on which the church is grafted. Their very dispersions have proved the riches of the world."†

But while much doctrinal instruction is conveyed by this interesting portion of the word of God, it also affords—

II. An admirable pattern for our imitation. Abraham, in complying with the call of God, exhibited a lovely example of *faith* and obedience. "By faith," says the apostle Paul, "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." The command to leave his country and kindred was difficult and trying; it tore him away from the

scene of his early at probably crossed his i and was opposed by t and it certainly exposed l toil, fatigue, privation, a But the Lord had spoke was sufficient. The p his obedience was faith i had such firm assuranc would do what he had that "he went forth n whither he went," a str strange land, far from t and surrounded with da he gave up all to God, him to guide, protect, pr bless him.

To ascertain and purs of duty, should always t concern, under a fixed that if we truly fear and he will direct our footste and safety. Are any c the reality and infinite of religion, and afraid profess and embrace it should meet with the opy ridicule of ungodly c Let such contemplate t of Abraham, that they their folly and guilt. or suffering could deter God called. And are y obey and trust God? or sitate for a moment bet to choose—his approba approbation of man? most dreadful, his wr scoff of the wicked? blessing and the guidan you need fear no evil. like Abraham; devote to God's service; go f path of holy obedience, him to protect and pr and thus you will find under the divine blessin After Abraham had le try and his father's hou journeyed by faith in the l mise as in a strange cour ing in tabernacles, and a city that hath foundat builder and maker is faith he habitually co

* Sherlock on Prophecy.

† Fuller.

his home. Like him, is a sojourner here, hastily from present pursuits hasty to the slumbers of and the stupendous reality. Let us, then, de- flections from the world, our rest and permanent eaven.

history of Abraham we iving illustration of the "godliness is profitable gs, having promise of the ow is, and of that which " When the Lord call- a promised to make his it. 'Though he was nei- esman, nor a philosopher, ior, yet his name is hand- to us with distinguished . Not only the Jews, but ons in the east, claim him patriarch and founder, whole church on earth re- as the Father of the faith- ue is it, that real and ex- is the source of real ho-

however, is infinitely more than the greatest earthly s, Abraham now occu- h place in heaven. To ie exalted bliss and glory Lazarus was raised, our us that "the angels car- to Abraham's bosom." of his pilgrimage have : ended; he no longer, ger, wanders from place ut is a settled inhabitant enly city, and dwells in iate presence of his God. e they who, in imitation lience and faith, are tra- the same "city of habita-

the Literary Souvenir.

REMONSTRANCE,

a Friend who complained of g alone in the World.

ALABRIC A. WATTS.

I.

hou art all alone,
wide, cold-hearted earth;

Sigh not o'er joys for ever flown,
The vacant chair,—the silent hearth:—
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth,
That people oft thy solitude!

II.

Though many a fervent hope of youth
Hath passed, and scarcely left a trace;—
Though earth-born love, its tears and
truth,
No longer in thy heart have place;
Nor time, nor grief, can e'er efface
The brighter hopes that now are
thine,—
The fadeless love,—all pitying grace,
That makes thy darkest hours divine!

III.

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems, of price untold,
From many a pure, untravell'd page:—
Youth's dreams, the golden lights of age,
The poet's lore,—are still thine own;
Then, while such themes thy thoughts
engage,
Oh, how canst thou be all alone!

IV.

Not all alone;—the lark's rich note,
As mounting up to heaven, she sings;
The thousand silvery sounds that float
Above—below—on morning's wings;
The softer murmurs twilight brings,—
The cricket's chirp, the cicada's glee;
All earth—that lyre of myriad strings—
Is jubilant with life for thee!

V.

Not all alone;—the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To soothe, subdue, and sanctify:—
The low, sweet breath of evening's sigh,
For thee hath oft a friendly tone,
To lift thy grateful thoughts on high,—
To say—thou art not all alone!

VI.

Not all alone;—a watchful eye,
That notes the wandering sparrow's fall;
A saving hand is ever nigh,
A gracious Power attends thy call:
When sadness holds thy heart in thrall,
Is oft his tenderest mercy shown;
Seek then the balm vouchsafed to all,
And thou canst never be ALONE!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(Continued from p. 22.)

Tuesday, June 24th.—As an American and a Pennsylvanian, I could not leave London without going to "West's gallery of Paintings." Three large rooms contain them. One room, however, is filled merely with sketches. Most of the subjects are from the scriptures, particularly from the New Testament. The picture I most admired was Christ rejected, as it is called. It is an exceedingly large painting—the fellow to it, Death on the pale horse, is preferred by many. The death of Lord Nelson I thought excellent. I never imagined that grief could have been made to assume so many different aspects, as it does on all the countenances of the sailors and officers in this picture. There is a *delicacy* about most of the works of West, which is strongly contrasted with the half naked figures of most ancient and modern painters.* The rest of this day I passed with Mr. R. and some American friends, who came over with me in the Algonquin. It is delightful to meet in this distant land the companions of our youth, and our native country.

Wednesday, June 25th.—This morning I walked through Regent street as far as the Crescent, and then went to the Diorama, a kind of painting which I first saw at Liverpool, and which presents the most complete optical delusion I

ever witnessed. There are two pictures at this place; one, however, is only seen at a time. When the first is examined a bell rings, and the whole room in which the spectators are seated moves round on a pivot, till you are opposite the second: one picture represents a country town in a mountainous country, and the other the interior of a chapel in ruins. This last is by no means so fine as the one at Liverpool; but the other must be the most perfect thing of its kind: the motion of the clouds, and the sun and shade, are true to nature. It is impossible to bring the mind to believe that these pictures are on a plain piece of canvass. I saw also, two Panoramas in Leicester square, but they did not strike me as any thing very remarkable. To-day I received a letter from M., which is the first intelligence I have had from home since I left you, and you may believe that I devoured it. As it was all good news, I feel I hope grateful.

Thursday, June 26th.—I heard, to-day, of the arrival from Paris of my old friends N. C., Esq., and the Rev. C. H., and I anticipate much pleasure at our meeting. I went with Mr. S. to Longman's celebrated bookstore—there are a number of small rooms in which the business is transacted; but, altogether, the establishment is far inferior to what I expected. Some other noted book *shops* I also visited, but they were all like Longman's. I also made a second visit to St. Paul's Cathedral, and was pleased, but not overwhelmed, with the magnitude of the building, and the costliness of the monuments.

Friday, June 27th.—I paid a long visit to Dr. Prout, the distinguished analyst of animal substances. He was exceedingly affable and communicative; he showed me his

* Since the above was written, the Picture Gallery of our illustrious countryman, West, was sold by auction. During the life of Mr. West, £10,000 was refused for the piece called *Christ Rejected*; it was struck off at the sale, I think, for less than half that sum, and the picture is now about to be exhibited in Philadelphia.

little laboratory, and presented me with a copy of his last work on animal chemistry. After this, I went to our consul, Mr. Lawrence, to get his name to my passport, as I now began to think of going to France. Mr. Lawrence I found an old friend, and I chatted with him about old times. He directed me to take the passport to the French ambassador, to obtain his signature. I found the Frenchman who attended at the office a coarse vulgar fellow: with him I had to leave my papers, and was told to call for them the next day, between 1 and 3 o'clock, which is the usual course. Having a card from Sir E. Home to see the grand Museum of the great John Hunter, I passed two or three hours in viewing that celebrated collection. It consists principally of specimens in comparative and morbid anatomy. It is in a fine hall in the Royal College of Surgeons, and is the most extensive and various in its specimens of any museum in the world. In the evening I went to Drury Lane theatre, to see Matthews perform Jonathan in London. It is a most ridiculous and contemptible caricature. I left the place early, and resolved not to go to another theatre in London.

It slipped my memory at the time, but I may here mention, that I heard Madam Sontag and Madam Pasta sing, the other evening, at the King's Theatre, or Italian Opera House. The Opera is the most fashionable place of amusement in the metropolis. The most *exquisite* musick and the most graceful dancing are here to be witnessed; they were both, however, far too *exquisite* for my taste. The crowd in the house was immense; and I was wedged in an almost immovable position in it, for about five hours, and thus, in spite of myself, became completely surfeited with "the concord of sweet sounds." The voice of *Sontag* is certainly most powerful and melodious. It

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is said that some of her notes, in softness and pathos, excel those of Catalani herself. The interior of the Opera house is superbly decorated: there are five tiers of boxes, and each box is enclosed by curtains, and furnished with six chairs. The whole building will accommodate about 2,500 persons.

Saturday, June 28th.—After taking breakfast with my London friends, Mr. and Mrs. M., I called on Mr. C. and the Rev. Mr. H. and enjoyed for an hour the pleasures of old friendship. As I was last, by nearly two years, from the land of our fathers, I had a great deal to tell them: we parted, expecting all to meet to-morrow at our friends in Camberwell. Upon calling at the French ambassador's, I got my passport without any trouble, except that of waiting half an hour for *my turn*. The vulgar fellow I noticed yesterday, was severely reprimanded for his insolence by some gentleman, who was waiting like myself for *his turn*. I dined at Islington, a pleasant little place about three miles from London.

You will smile when I tell you the circumstance which took me to Islington. Every one has read Cowper's diverting history of John Gilpin, "showing how he went farther than he intended, and came home safe again." At *school* I used to spout these lines, and now being here on the spot, I determined to take a tour from Cheapside to Edmonton, and examine the ground in *propria persona*, which I had often traversed before in imagination. I therefore took my place in a hackney coach to dine at the *Bell*, where good Mrs. Gilpin and children, "her sister and her sister's child," had regaled themselves on her wedding day—

Smack went the whip—round went the wheels,

Were never folk so glad,
The stones did rattle underneath,
As if Cheapside were mad.

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that all individuals could not be fully accommodated, we would yield our convenience most cheerfully to that of a vast majority, and join with them in earnestly praying, that objects so invaluable, both to us and to them, might not be sacrificed, because their preservation would be attended with a slight disadvantage to ourselves. We would call to mind, that without a set season for the purpose, there would be no stated and publick commemoration of the authority of the Supreme Ruler of the universe; no celebration of that worship which impresses on the popular mind the remembrance of his all-seeing eye; and no feeling, consequently, of the responsibility which all men owe to him—sanctioned by a retribution of reward or punishment, to be realized beyond the grave: And in the absence of these, we would consider that all sense of moral obligation, and of course all hold on the consciences of men, would speedily vanish; and that vice and disorder, in every form and degree, would come in like a flood—sweeping from their very foundations all our free institutions, and leaving in their place, if any thing was left, an odious tyranny, worse than a state of nature itself. This, it will be recollected, is not a mere picture of the fancy; it is little else than the recital of an experiment, which, within the memory of the living, has actually been tried in Europe;—and ought not the result to prove a warning to the world?

Your memorialists do, therefore, most earnestly beseech of Congress, by a regard to the command of God, and a just fear of his righteous judgments—by a regard to the Constitution of the United States, under which they act—by a regard to the consciences and rights of a large portion of their constituents—and by a desire to preserve principles and institutions, which sustain the whole fabric of our freedom and social happiness:—by all these weighty considerations, your memorialists most earnestly and respectfully pray, that so much of the existing Post Office law as requires the regular transportation of the Mail, and the delivery of letters from the Post Offices, on Sunday, may be speedily repealed.

We have seldom met with as much genuine pathos in the same compass, as in the following short narrative. But what is still better, it contains what *mothers and children* may read with lasting moral benefit, and we hope they will. The narration is taken from the *Portland Courier*.

MY MOTHER.

I was but five years old, when my mother died, but her image is as distinct in my recollection, now that twenty years have elapsed, as it was at the time of her death. I remember her as a pale, beautiful, gentle being, with a sweet smile, and a voice that was soft and cheerful, when she praised me; and when I had erred, for I was a wild, thoughtless child, there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "my child, how can you grieve me so." I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me "to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do, before I went to bed; and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered "mother, mother, woult you kiss me?" Her lips were very cold; and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room: but he could not speak.—After they put me in bed, I laid a long while, thinking, I feared my mother would indeed die, for her cheek felt cold as my little sister's did when she died, and they

er in the ground. But the
isions of mortality are always
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leep. In the morning I has-
to my mother's room. A white
covered her face—I removed
was just as I feared.—Her
ere closed, her cheek was cold
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on that always rested upon
s, remained. In an instant,
little faults for which she had
in reproved me, rushed upon
nd. I longed to tell her how
I would always be, if she
but stay with me. She was
—but the memory of the fu-
is indistinct. I only retain
pression, which her precepts
ample left upon my mind. I
passionate, headstrong boy,
never yielded to this turn of
position, without fancying I
r mild tearful eye fixed upon
st as she used to do in life.
hen, when I had succeeded
coming it, her sweet smile
robation beamed upon me, and
happy. My whole character
went a change, even from the
nt of her death. Her spirit
rever with me, strengthening
od resolutions, and weakening
opensity to evil. I felt that it
grieve her gentle spirit to see
, and I could not, would not,
I was the child of her affec-
I knew she had prayed and
ver me, and that even on the
old of the grave, her anxiety
welfare had caused her spirit
er, that she might pray once
for me. I resolved to become
could desire. This resolution
never forgotten. It helped
subdue the waywardness of
ood, protected me through
mptations of youth, and will
rt and support me through the
scenes of manhood. What-
here is, that is estimable in my
ter, I owe to the impressions
dness made upon my infant
by the exemplary conduct
ithful instructions of my ex-
mother.

E.

VIII.—*Ch. Adv.*

THE RIGHTS OF THE INDIANS ASCER-
TAINED.

“The heaven, even the heavens
are the Lord's; but the earth hath
he given to the children of men.”
In this passage of sacred scripture,
there is a reference to the grant
made of the earth to the human race,
by its Creator and original proprie-
tor. The grant however was general;
and since the days of Peleg, the
fifth in descent from Noah, there
has been no division of the earth,
by divine authority—no assignment
of different parts of it, to different
portions of the great human family.
Nor is a claim now made by any
nation or people, that they hold their
right to a part of the earth, in virtue
of the division that was made in the
time of Peleg. By what right then
do they hold it? In answering to
this inquiry, there are certain points
in which jurists, and writers on the
law of nature and nations, are
agreed; and there are other partic-
ulars in which they are not entire-
ly harmonious. *Prior occupation*,
it is agreed on all hands, gives a
perfect right to a certain portion of
the earth. “Of things that lay in
common for the use of man, I have
a right to take what is convenient for
me; and after I have taken it, no-
body can have a better right, nor
consequently any title to take it
from me. But many questions dif-
ficult to be resolved, arise from the
application of this principle. How
far does this right extend? Must I
take only what is sufficient for the
present moment, or may I provide
for future necessities and enjoy-
ments? In vacant lands, must I
take only what I and my present
followers can sufficiently occupy,
or may I touch a continent and call
it mine, though I shall not be able
to fill it in many ages? I answer,
common utility must be the rule in
all these cases; and any thing more
particular must be reserved till we
come to the law of nations.” Now,

* Witherspoon's Moral Philosophy.

K

common utility, as ascertained by the law of nations in regard to the point before us, decides that the known and well established boundaries of any nation, shall not be violated by other nations—That is, one nation shall not, under the pretence or plea that it greatly needs a part of its neighbour's territory, and that this neighbour does not need it and is not using it, proceed to take possession of such territory, and occupy it as its own. This would be considered as a perfectly just cause of war: And in fact, although the principle just mentioned is explicitly admitted by all, yet a large part of the wars of Europe for centuries past, have been waged in controversies about boundaries; about what they were or ought to be, or about their violation or extension. Here indeed is the source of all the questions relative to *the balance of power*.

In regard to parts of the earth without any inhabitants, the object of our present inquiry is not concerned. Our aim is, to ascertain the rights of the actual aboriginal inhabitants of the country in which we live: And as we do not profess to hold under the equally foolish and impious assumption of the Pope of Rome, that it was his prerogative to grant heathen lands to whomsoever he pleased, we are prepared to make an application of the principle already illustrated, to the state of the Indian tribes within the limits of the United States, when our European ancestors first came among them. The real state of the Indian nations, at the period to which we refer, as to the right of territory in a *national capacity*, is, we think, an essential point in this whole subject; and it is one which we have not seen distinctly presented, nor indeed scarcely glanced at. We profess to have some knowledge of Indian antiquities, and so far as it extends, we cannot name a single part or parcel of this country, especially on or near the Atlantick

seaboard, which was not within the limits or boundaries of some nation or tribe of Indians. These boundaries were not indeed marked, in the same manner in which they are defined by civilized nations; and they were about as often the cause of Indian wars, as the like cause has produced the like effects among nations called Christian—not oftener, we verily believe. Nay, we believe there have been more controversies about boundaries, among the several States of our Union, and in more instances than one producing acts of violence, though not general warfare, than took place in an equal space of time among the primitive occupants of our territory. The Indian nations had recognised boundaries, defined in their own way, and by memory and tradition the knowledge of them was handed down from one generation to another. In the numerous purchases of land made from the variety of Indian tribes in our country, we do not recollect an instance, of one tribe complaining that another had sold land which they had not a right to sell, because it lay without their acknowledged limits. But if an instance or two of this kind has taken place, it is no proof that our position is not sound. It has taken place occasionally among European nations; and is no more than a rare exception to a general truth—The complaint, if any such has been made, was more likely to proceed from envy or cupidity, or some other bad principle in the complainants, than to be well founded.

Let it then be kept in mind, that the whole territory of the United States, before a foot of it came into our possession, was parcelled out among tribes or nations of Indians, whose several boundaries were about as well recognised among themselves, as are those of other states and nations. Tell us not therefore that they have no rightful claim to their territory, because

parts of it which they have at in the chase, or seen mountain's top." It was prior occupation, and its ascertained by national s, before it was ever seen mountain's top or the valley, by a European eye? The that they have what they e for cultivation, or for tion of settlements, is a would never be address- ion with powers adequate otection; or if made, it be endured for a moment.

example, would Russia y state in the American even the proudest nation , should claim a portion mous empire—say of that on the western coast of ountry—and should offer on that it was unsettled, e did not use it. "Touch lare," would be the im- answer, however court- ight be wrapped up in the f diplomacy. The law of s settled no point more an that every nation is y possessed of all the ter- lies within her known stablished boundaries, to use she may apply that or if she apply it for the no use whatsoever. "Ev- included in the country to the nation, and nobody elf, or he to whom it has e right, being able to dis- if it has left uncultivated places in the country, no atsoever has a right to ssion of them, without its Though it does not make of them, these places be- it has an interest in pre- em for future use, and to be accountable to any the manner in which it of its property."* Vat- section from which we d, refers to what he had

previously said (Book I. sec. 81.) in which he had considered the very case of the Indian tribes, when America was first discovered; and it is but fair to state, that he there considers them as "erratick nations, incapable by the smallness of their numbers to people the whole," and decides, that they "cannot exclusively appropriate to themselves more land than they have occasion for, and which they are unable to settle and cultivate." We perfectly agree with Vattel in his principles, and only dissent from him in regard to facts, of which we believe we have a far better knowledge than he had obtained—knowledge, which if he had possessed it, we think he would have agreed with us in our whole statement.—The "erratick" Indian tribes of our country "had not more land than they had occasion for," in order to subsist in the hunter's state, the only state in which they could at that time subsist at all. If therefore they had a right to exist on the earth which the Creator had given them, they had a right to the territory necessary to that mode of existence: And all experience shows that the territory they possessed was actually necessary for this state of existence, since just as fast as their hunting grounds have been taken from them, they have dwindled, till they have become extinct. We are no advocates for the Indians remaining permanently in the hunter's state; but we wish them to be drawn from that state by persuasion, and choice, and instruction; and we contend that till this actually takes place, they have a right, derived from Him who created both us and them, to occupy those hunting grounds which are necessary to their subsistence, and which God had given them, and they had meted and bounded among themselves, before they knew that there was a white man on the earth. Vattel himself, seems to have felt that he was not standing on solid ground, in deciding against the exclusive

right of the Indians to their lands; and indeed there is no question in the law of nature and nations, so difficult as that which relates to the quantity of land or territory, to which a nation may rightfully maintain an exclusive claim. But we are clear that the Indians had not, *for their mode of life*, any such *surplusage* as to warrant the Europeans to take any part of it from them without their free consent. Accordingly, we find Vattel concluding the section to which we have referred, with saying—"However we cannot help praising the moderation of the English Puritans, who first settled in New England; who, notwithstanding their being furnished with a charter from their sovereign, purchased of the Indians the land they resolved to cultivate. This laudable example was followed by Mr. William Penn, who planted the first colony of Quakers in Pennsylvania."

Thus have we examined the exclusive right of the aboriginal Indians of our country, to the territory which is now embraced within the limits of the United States; and we have shown this right to be invested in them by the law of nature and nations, grounded in the immutable principles of reason, justice, and common utility; and therefore rightly considered as sanctioned by God himself. We have done this, because it has been a trial of our patience, to hear of pretended state rights to Indian territory, derived from grants made without the consent of the Indians, by the United States. We are well satisfied that no such grants have ever been made. But if they had, we wish our readers to see that no nation or people under heaven, had any *moral right* to make any such grants—that the Indian claims were prior and paramount to them all—that their rights were those with which our common Creator had invested them, and of which they could not be divested without their consent, but in dis-

regard of the Sovereign authority of the Ruler of the universe—the avenger of the injured and oppressed.

But it is indeed most grateful to us to know, that although the Indians have suffered innumerable and grievous wrongs from Europeans, yet our forefathers, as Vattel has admitted, did not wrong them in the first settlement of our country; and that the United States in their national capacity, ever since the establishment of the federal government, have uniformly considered them exactly as we have considered them—independent nations, having a right to their lands and their boundaries, and in all respects possessing the attributes of a people with whom treaties and stipulations were to be formed, in the same manner as with those in a state of civilization. It has been incontrovertibly shown of late, that there is not a single instance in which the federal government has not viewed and treated the Indians in this manner—treated them as possessing all the attributes of sovereign independent nations—in the numerous formal treaties that have been made with them, from the time that our national constitution came into operation.

Since we began to write, we have read the letter of Col. John Trumbull, the celebrated historical painter, to the Hon. Mr. Wilde, in Congress, who spoke disparagingly of him, in the debate which recently ensued in the House of Representatives, on a motion to refer to the committee on Indian affairs the memorial adopted by a large assembly of the most respectable citizens of New York, and of which Col. Trumbull was the chairman. After showing the calls and the advantages which he had had, to be well acquainted with the law of nations, the Col. adds—

"If you had known these facts, perhaps you would not have thought it so extraordinary that the Painter should now risque an opinion on a

which he regards as one of international law. Reason thus:—By the Constitution of the United States, treaties are the supreme law of the land; they are not merely on all the Indians, but on all the States which compose the nation.

The power of making treaties is exclusively in the President alone.

By treaties have been made with the Presidents and Senates of the United States and the Cherokee nation.

A treaty can be annulled only by the consent of both the contracting parties, or by the violent and illegal conduct of one.

The Cherokee nation, one of the parties in this case, far from giving its consent to a dissolution of existing treaties, earnestly insist upon their fulfilment.

Therefore, the present attempt to dissolve these treaties, by any act of the government of the United States, or by their supineness or negligence, does appear to me to be a direct and most unfair appeal to the passions of the strongest,—a principle which I am very reluctant to defend upon by the government of this country, in this or any case. I am thinking, and presuming that I am a free citizen of a free country, I cannot be persuaded that I am acted improperly in expressing my opinion on this important subject, to the Representatives of the nation, and I presume that every gentleman who took part in the debate in question, will most willingly subscribe to these opi-

conclusion at which Colonel Pickens arrives in these remarks, an unavoidable and incontrovertible principle that can be formed in plain stick reasoning,—the principle is as clear and the demonstration as complete.—Remarking that what he says of the Cherokee is equally and undeniably applicable to all the Indian nations

with whom we have formed treaties, it follows from the train of argument now before the reader, that no Indian tribe can be removed from the soil and territory derived from their ancestors, unless by their free consent, nor be subjected, on that soil and within that territory, to any laws to which they have not consented, without violating, 1. The gift of the Creator to this portion of his rational offspring. 2. The law of nations in relation to soil and territory. 3. Treaties as freely, formally, and solemnly made, and as deeply involving the faith and moral character of the United States, as any they have ever formed. It is in *opposition* to all these sacred obligations—let it be distinctly noted—that they are pleading, who either advocate the removal of the Indians by force or fraud from the inheritance of their fathers, or, in the possession of that inheritance, seek to subject them to laws in the formation of which they have had no voice: And it is that the same sacred obligations may *not* be violated, that those who are now petitioning Congress on the subject of Indian rights, urge their plea and their prayer.—We look with trembling anxiety for the issue.

As to the removal of the Indians, on their own consent, to a location far distant from their present residence, we cannot but view the measure as cruel in its very proposal, and deceptive in its final result.—Cruel, because it will unavoidably break up all their improvements, and all the civil and religious institutions which they have formed, and in which they are making the most hopeful progress, and probably prevent their ever being again commenced.—And in the end deceptive; for if the United States cannot protect them where they are, neither will they be able to protect them in the territory to which they will be transferred. By the treaty making power, Congress is invested with competent and complete authority

to protect the Indians where they now reside; and if Congress will not, or cannot, exercise this authority now, we verily believe they will not exercise it when the white settlements shall surround the proposed Indian reservation—nay, we believe that what shall wrongfully be done now, will be pleaded as a precedent for then doing it again. Our hope and earnest prayer therefore is, that He who has the hearts of all men in his hands, will influence those with whom is the disposal of this momentous and most interesting concern, by a reverence for his Sovereign authority, a regard to the rights of human nature, the law of nations, and some of the very principles on which we contended for our own independence, to do justice to the Indians; and not to expose our happy land to the sore visitations of heaven, and tarnish our national character before the whole civilized world, by a forcible removal of them, or a refusal to grant them complete protection in their present abode.

From the Evangelical Magazine.

PILATE'S QUESTION.

What is truth? The fickle Roman
Ask'd, nor waited for reply.
Question this of mighty omen!
Shall I also pass it by?
No! my Lord; I'll turn me to it,
Anxious all its depths to sound;
Let me humbly, closely view it,
Till I have the answer found.

What is truth? The only token,
Lent to guide our blinded race,
Is the word which God hath spoken
By the heralds of his grace.
Thence we learn how helpless strangers,
Guilty rebels such as we,
May escape ten thousand dangers,
Burst our fetters and be free.

What is truth? That man is mortal,
Wretched, feeble, and deprav'd;
Dying still at mercy's portal,
Yet unwilling to be sav'd:
Oft to safety's path invited,
Prone from it to wander far;
'Midst the blaze of noon benighted,
With himself and God at war.

What is truth? That He, who made us—
He, who all our weakness knows—
Stoop'd himself from heaven to aid us,
Bear our guilt and feel our woes:
Like the lamb the peasant slaughters,
See him unresisting led;
'Midst the tears of Judah's daughters,
Mock'd, and number'd with the dead!

Yes, my soul! thy lost condition
Brought the gentle Saviour low;
Hast thou felt one hour's contrition
For those sins which pierc'd him so?
Dost thou bear the love thou owest
For such proof of grace divine?
Bold I answer, Lord, thou knowest
That this heart is wholly thine!

Long, indeed, too long I wander'd
From the path thy children tread;
Long my strength and substance squander'd,
Seeking that which was not bread;
Now,—though flesh may disavow it,
Now,—though sense no glory see,
In thy might, my God, I vow it,
Ne'er again to turn from Thee!

Edinburgh.

H. E.

Review.

MEMOIR, CORRESPONDENCE AND MISCELLANIES, FROM THE PAPERS OF THOMAS JEFFERSON, *Edited by Thomas Jefferson Randolph.* 4 vols. 8vo. Charlottesville. Published by F. Carr & Co. 1829.

We do not propose to enter into a detailed review of these four closely printed octavo volumes—*The limits, as well as the design of*

our work, forbid such an undertaking. The religious, or rather the irreligious character of the publication, will claim our principal attention. We have read the first volume throughout with much care; and with equal care have perused selected parts of the other three, and taken a general view of their entire contents. We state this, because we think a reviewer should

always tell his readers what he has read, and what he has not read, of any book of which he attempts to give the character; unless he means to show them, by the manner in which his review is conducted, that he has faithfully plodded through the whole.

The first volume of the work before us contains a Memoir of Mr. Jefferson, of 89 pages, written by himself; an appendix to the memoir, of 56 pages; then a series of letters, entitled Correspondence, with an Appendix, which, together with an Index, fill the remainder of the volume of 446 pages. The other volumes, which are a little larger than the first, contain, in the language of the editor,

"I. Letters from 1775, to his death, addressed to a very great variety of individuals; and comprising a range of information, and in many instances, regular essays, on subjects of History, Politics, Science, Morals and Religion. The letters to him are omitted except in a very few instances, where it was supposed their publication would be generally acceptable, from the important character of the communication, or the general interest in the views of the writer; or where the whole or a part of a letter had been filed, for the better understanding of the answer. In these cases, such letters are inserted in the body of the work, or in an appendix, as their importance, and connexion with the subject discussed by the author, rendered advisable. And where inferences from the tenor of the answer, might in any way affect the correspondent, his name does not appear in the copy filed. The historical parts of the letters, and the entire publication, have the rare value of coming from one of the chief actors himself, and of being written, not for the publick eye, but in the freedom and confidence of private friendship.

"II. Notes of conversations, whilst *Secretary of State*, with Pre-

sident Washington, and others high in office; and memoranda of Cabinet Councils, committed to paper on the spot, and filed; the whole, with the explanatory and miscellaneous additions, showing the views and tendencies of parties, from the years 1789 to 1800.

"Appended to the publication, is a 'Fac simile' of the rough draught of the Declaration of Independence, in which will be seen the erasures, interlineations and additions of Dr. Franklin and Mr. Adams, two of the appointed Committee, in the hand-writing of each."

Returning to the memoir, with which the first volume commences, we have to say, that we are friendly to auto-biography; and were glad to find this narrative of a considerable part of Mr. Jefferson's life from his own pen. "It commences—remarks his editor—with circumstantial notices of his earliest life; and is continued to his arrival in New York, in March, 1790, when he entered on the duties of the department of State, of which he had just been appointed Secretary."—It begins thus:—

"January 6, 1821. At the age of 77, I begin to make some memoranda, and state some recollection of dates and facts concerning myself, for my own more ready reference, and for the information of my family."

Mr. J., after his grammar school education, entered William and Mary College, in the spring of 1760, where he continued two years. He studied law under the celebrated George Wythe, one of the signers with himself of the declaration of American Independence, and with whom he maintained, till the death of that distinguished man, a warm and uninterrupted friendship. After practising law at the bar of Virginia for two years, he became, by the choice of the county in which he lived, a member of the legislature of that then British colony, and so continued till the period of the revolu-

show, was as opposite to this as the east to the west; and we do not owe it to him that our national appeal to arms and declaration of independence, was not made without any recognition of the superintending and all disposing providence of God.

Yet after all, we find that Mr. J. did call in the aid of religion on one occasion, when he found it would serve a political purpose. In his memoir, which it will be recollected was written when he was 77 years old, he gives, in the true style of Gibbon or Hume, the following curious account of the method taken by himself and a number of his friends, to excite the people of Virginia to a defence of their rights, at the commencement of our revolutionary struggle.

"We were under conviction of the necessity of arousing our people from the lethargy into which they had fallen, as to passing events; and thought that the appointment of a day of general fasting and prayer, would be most likely to call up and alarm their attention. No example of such a solemnity had existed since the days of our distresses in the war of '55, since which a new generation had grown up. With the help, therefore, of Rushworth, whom we rummaged over for the revolutionary precedents and forms of the Puritans of that day, preserved by him, we cooked up a resolution, somewhat modernizing their phrases, for appointing the 1st day of June, on which the port bill was to commence, for a day of fasting, humiliation and prayer, to implore Heaven to avert from us the evils of civil war, to inspire us with firmness in support of our rights, and to turn the hearts of the King and Parliament to moderation and justice. To give greater emphasis to our proposition, we agreed to wait the next morning on Mr. Nicholas, whose grave and religious character was more in unison with the tone of our resolution, and to solicit him to move it. We accordingly went to him in the morning. He moved it the same day: the 1st of June was proposed; and it passed without opposition.

"We returned home, and in our several counties invited the clergy to meet assemblies of the people on the 1st of June, to perform the ceremonies of the day, and to address to them discourses suited to

the occasion. The people met generally, with anxiety and alarm in their countenances, and the effect of the day, through the whole colony, was like a shock of electricity, arousing every man and placing him erect and solidly on his centre. They chose, universally, delegates for the convention."—Vol. I. pp. 5, 6.

We have a few remarks to make on what we have here quoted: and first of all, we ask our readers what is the appellation they give to a man who, to carry a point, gravely makes use of religion, in some of its most solemn rites and appeals, when in his heart he considers the whole as a farce—and then has the face to tell the world that he has done so? If a clergyman should do this, we know that men in general, and none more readily than such men as Mr. J., would brand him as a most detestable hypocrite, and a most reckless profligate—and we think they would do perfectly right. But we want to know whether what would be thus base in a clergyman, aggravated, as we admit it would be, by the nature of his vocation, is altogether innocent in a politician? is rather a matter of boast than of shame? We want to know, too, whether it is very consistent for men who do this, to be the readers of all to charge the friends, and especially the ministers of religion, with almost an indiscriminate hypocrisy—"Physician heal thyself."

Our next remark is, that Mr. J. here admits, that at the commencement of our revolution, the influence of religion and the clergy, effected that which, without their aid, he and his brother politicians could scarcely have effected. This was indeed the fact. But for the religion of our country—the spirit it infused, and the habits it had formed and cherished—our revolution, instead of being orderly, and comparatively bloodless, would have resembled that of France. And but for the influence of the clergy, the people never could have been simultaneously roused to exertion, nor their spirits have been cheered and their

sustained, through the conflict which ensued. We well remember the times of which we are now reminded, and we know that we state the plain truth. Yes, and among the clergy of our land, there are some more universally and ardently attached to the cause of their country, or more zealous and efficient in advocating and promoting patriotic plan and effort, than

those of the Presbyterian and Congregational churches. Yet these are the men whom Mr. J., in the work before us, thinks he cannot reprobate with sufficient severity; the men on whom he exhausts the whole vocabulary of vituperation and of opprobrious epithets and appellations.

(To be continued.)

Literary and Philosophical Intelligence, etc.

Tree of Jaffa.—The Tāhpot is one of the most remarkable of the trees of the East. (It may be properly classed with the palm, but it is of a different occurrence; and has been well described by Mr. Spaulding in his journal of his mission. It is usually somewhat larger than the palmyra, is more erect, and has a much wider spread at top. The circumference of its trunk is indeed such as to cover six or seven persons from the rain when spread, and is so light as to be easily carried off, as it often is, in the shape of a fan. Natives of distinction often carry an umbrella fans handsomely ornamented over their heads by a series of tree blossoms and bears fruit in its life, and that at the end of its year. The sheath which envelops the flower is very large, and shoots from the centre of the leaf crowned with a height of 15 or 20 feet. When it is said to make an explosion equal to that of a cannon. Afterwards, the orth branches, spreading on every side and dividing into innumerable tassels on the top of Indian which are beautiful yellow flowers of strong smell. The whole tuft is in the shape of a cone, near thirty feet in height and half that in diameter. The tree is succeeded by a small fruit the size of a cherry, but of no use, except to the tree. It is, however, regarded as an instance of the luxuriance of the East, that, though this singular tree bears fruit but once, and then dies, it then produces seed enough to cover a large country with its progeny.—*Mr. Spaulding's Missionary Journal.*

Great Earthquake in Calabria.—In the last year the boding terrors exhibited by the earthquake by the animal world were remarkable. Man alone seemed to be free from all foreknowledge of the calamity, and causes which

excited evident distress and panick in the whole brute creation, produced in him neither physical nor moral change. The effect upon animals was infinitely diversified. In some the apprehension was evinced earlier, and with vehement and rapidly succeeding emotions: while in others it was later, slower, and less demonstrative. A short time before the first shock, and during the whole period of the great shocks, the fishes along the coast of Calabria Ultra appeared on the surface in a state of stupor, and were caught in unusual quantities. Wild birds flew screaming and in obvious alarm through the air, and were caught in traps and nets with increased facility; while geese, pigeons, and all other domestic fowls, exhibited the same degree of terror. Dogs and asses betrayed an earlier and stronger consciousness than any other quadrupeds. They chased about in wild and staring terror, and the air rang with their horrid howlings and brayings. Horses, oxen and mules, neighed, roared, and shook in every limb; pointed their ears forward, and their eyes rolled and glared around with terror and suspicion. When the terrible first shock was felt, they braced every limb, and endeavoured to support themselves by spreading their legs widely asunder; but many were nevertheless thrown down. Some of them took to flight immediately before the shock, but, soon as they felt the earth heaving under them, paused, and stood motionless and bewildered. Pigs appeared less conscious than any other animal of approaching danger. Cats, although not so early sensible of it as dogs and asses, were more demonstrative. Their backs rose, and their fur bristled up in terror. Their eyes became blood-shot and watery, and they set up a horrible and doleful screaming. Thus foretold by the brute creation, the first shock was more immediately preceded by a sultry shower—the wind howled and the sea

rolled fearfully—a subterraneous noise was heard, like the rolling of violent thunder, and then the earth rocked, and immense districts were convulsed to their foundations; and lakes and rivers suddenly appeared amidst rocks and dry places; and towns and villages were overthrown, and the falling rains crushed the unfortunate inhabitants, of whom, throughout Calabria, 40,000 were destroyed, and 20,000 more died of the immediate ensuing epidemics. *Blackwood's Magazine.*

Ecclesiastical Antiquities.—Under this head the London Literary Gazette of the 14th of July, gives an account of a curious relick of antiquity, which has been recently discovered in the tomb of St. Cuthbert, at Durham, and thence transferred to the Tower in London. It is a part of the pontifical vestments of a bishop, consisting of a maniple and stole, in excellent preservation, which are ascertained, by an inscription in embroidery perfectly legible, to have been the gift of Ælfred to Frithestan—a circumstance, says the Gazette, that at once fixes their date to the earlier part of the tenth century. Notwithstanding that these vestments must have been “quietly inurned” for nearly nine hundred years, yet the gold lace, which, from the account, seems to have been constructed of fine gold wire, with no admixture of silk, it is said to retain its metallick colour and brilliancy, almost as freshly as if just fabricated: and the material on which it is wrought, is said to have suffered but little from decay. The antiquity of this pontifical robe is rendered certain by the fact, that in the whole catalogue of English Bishops, there is but one of the name of Frithestan, and that contemporary with him there were three noble ladies bearing the appellation of the donor, one being a daughter of King Alfred, another his daughter-in-law, and the third his grand-daughter. The figures wrought in embroidery on the vestments are said to afford a curious and pleasing illustration of the costume of the period.

It is stated in a memoir published by the Royal Agricultural Society of France, that the use of the chloruret of lime, for the purpose of purifying the air in places where silk worms are kept in large numbers, is found to be very beneficial. The mortality so common to this insect from the miasma of the atmosphere, is thus prevented.

There is a project on foot at Paris, of forming a cemetery after the manner of the ancient pyramids, capable of containing 5,000,000 bodies.

Large Paper.—Much has been recently said about the immense sheets of printed paper produced by certain newspaper es-

tablishments; but it ought to be known, that the difficulty does not consist in manufacturing paper of almost any size, but in having printing presses of the requisite magnitude. At White Hall Mill, in Derbyshire, a sheet of paper was lately manufactured which measured 13,300 feet in length, four feet in width, and would cover an acre and a half of ground.—*London Imp. Mag.*

Falkland Islands.—The Buenos Ayres Argentine News of October 17, furnishes the following:—“These Islands, so notorious in British history, and now an appendage of the state of Buenos Ayres, it would seem, are about to emerge from the neglect and obscurity in which they have lately been placed. Mr. Vernet, at the head of a considerable body of emigrants, of all nations, left this city some months since, in order to settle there. He has often visited, and, for stated periods, resided in them.

The famous Champollion has published an account of the Egyptian Museum of Charles X. in the Louvre. The first saloon of this magnificent collection contains the divinities of Egypt; the second, historical monuments of the arts, and private life of the Egyptians.

Culture of Hemp.—Among the improvements in agriculture referred to by the Governor of Ohio in his late message, is that of Hemp. It is strange that an article so absolutely necessary, and even more so than flax, should have been so long neglected as to make us almost wholly dependent upon foreign countries for supplies.—The best hemp in the world, we are credibly informed, is raised in several districts in Lombardy, Bologna, and other states of Italy. It is said to be far preferable to Russia hemp, and the crops, generally, are bought up by the English. Our constant intercourse with the Mediterranean will not only enable us to obtain this hemp seed, but also the most approved modes of culture, and we should not neglect it.

The country in the vicinity of Norfolk is thought to be quite propitious to the cultivation of the white poppy. An intelligent friend, of the Medical Department of the Navy, has shown to the editors of the Beacon, several large pieces of Opium, much stronger, and in every respect superior to the imported article, which was made by him from the white poppy raised upon a small piece of ground near Portsmouth. The experiments which he has made have satisfied him that the soil and climate of this part of Virginia would yield this valuable plant in as great perfection as that of any country on the globe.

n's Progress as a Tract.—A gentleman offered \$100 to the American Society, for the purpose of stereotyping and perpetuating Bunyan's Pilgrimage, provided nine others will tribute a like sum on or before Wednesday, May 12th. The publishing committee have unanimously approved, to be published with the notes of Dr. Thos. Scott; and estimate

the cost of stereotyping, printing and binding the first edition, at \$1000.

An experiment has been made at the Navy Yard, Charlestown, on the relative strength of Russian and American Cordage; which resulted in giving the American hemp, the preference in three trials, of more than 20 per cent.

Religious Intelligence.

ist cheer the heart of every vital piety, to observe the which evangelical truth is in almost every part of the Its prevalence in Europe is en more interesting than that it obtains in heathen lands; Europe does and will exert powerful interest on all the eside.—The friend who has r us the following selections nslations, could not have a greater favour. The sources ich the information commu- is derived, are of the purest at authentick kind, and we s the information itself will high degree gratifying to our ,—to many of whom it will , and to all more extensive, y, than they will have re- from other quarters.

for the *Christian Advocate*, from *ournals of Paris and Berlin*.

s.—The Gallican church has man- greater zeal and activity in the tion of Romish doctrines than any of the great ecclesiastical body. Roman Catholics, it has not been ry to unite the laity into voluntariations, but rather to leave the ork of diffusing instruction in the 'the clergy. In later times, howe church has regarded with sus- and dread the successful efforts of cal Christians, and has even deign- opt some of their plans, in order rt their sinking cause. Since the 12, there has existed in Lyons, me of France," as it was called VII., a society upon the model of sh, except in this particular, that tion is solely in the hands of ec-

clesiastics. In their very advertisement it appears that they have been provoked to this new enterprise by the British societies. "Every where," say they, "we are struck with the greatness of the effect which has been accomplished by means so easy; every where we perceive the necessity of opposing to the gigantick efforts of the Protestant Bible Society some combination of equal efficacy in favour of the truth. Our French Association ought always to have a regard to the English Society, and to feel the necessity of becoming its counterpoise." Thus astonished at the simplicity and power of these institutions, trembling at the "gigantick efforts" of the Bible Society, and determined to employ against them their own weapons, they went strangely to work, in the first instance, by craving of the Pope, indulgences on certain specified days for the friends of the Society. Yearly contributions are received from the members. In 1828 the receipts amounted to 254,992 fr. or nearly \$47,812. Donations are sent in from Switzerland, Holland, Savoy, and even from Constantinople. (Berlin Ev. Ch. Journal.)

Statistics of the Reformed Church of France.—A statistical view of the Reformed Church, by Soulier, furnishes us the following estimates. This Church had in 1828, 305 Preachers, 438 Churches, 451 Bible Societies, 124 Missionary Societies, 59 Tract Societies, 78 Sunday Schools, and 392 elementary Schools. The proportion which the number of charitable institutions bears to the number of congregations speaks much for the pious enterprise of French Protestants.

Geneva.—The malignity which has spread so much distress among the simple hearted Christians of the canton of *Vaud*, was excited primarily by the religious movements in Geneva, the denunciations of the clergy of that city, and the secessions to which these gave occasion. In the month of May, 1827, the ministers of Geneva imposed upon all candidates for the clerical office, a promise which was

justly viewed by evangelical protestants as an intolerable yoke. By this, every one who was admitted to the ministry bound himself "so long as he should preach in the Genevese churches, never to express an opinion, either in a whole sermon, or in any part of it, upon the following points: 1. The mode in which the Divine nature is united with the person of Jesus; 2. Original Sin; 3. The manner in which Grace operates, or actual Grace; 4. Predestination; and further, never to quote the opinions of other preachers, upon these points, in public discourse." Upon such terms, men like Empeytaz, Malan, Bost and Guers, could no longer remain in connexion with the established church, and were constrained to preach the gospel as independent ministers. These pious clergymen and their followers were derided and denounced, even in the public papers, as Methodists, Quietists and Mohammedans. Their places of preaching and prayer were surrounded by a profane mob, who uttered cries, which we dare scarcely record; "A bas Jésus Christ! A bas les religionnaires! A mort! à la lanterne!" [Down with Jesus Christ! Down with the Religionists! To death! to the lamp post!] Let it be remembered, that the name "religionnaires," [religionists] had been in former days applied to the Reformed by the Papists. And what was the conduct of the city clergy during these riots? "Their predecessor Calvin," says a German writer, "witnessed many such scenes. In the council-chamber and in the streets, he was fired upon, with deliberate aim. Yet at no time did he hesitate, with his colleagues, to throw himself into the midst of the confused throng, and expose his breast to their swords. The thunder of his eloquence confounded his enemies, and brought his friends to their right judgment, and all to peace. The unbelieving pastors of Geneva, while the populace stoned the believing sufferers remained quietly in their dwellings." These notices of a contest which still continues, may serve to show that rational or liberal Christianity, can no longer charge evangelical Christians with the spirit of persecution.

Christian Zeal of French Protestants.—Among the letters received from Europe, by the General Assembly of the Presbyterian Church, was one from the Rev. Colani-Nee, which contained a very touching appeal to his fellow-protestants.* It may be interesting to our readers to learn something of the character of this good man. From a letter published in the Ber-

lin Evangelical Church Journal, we extract the following remarks: "pleasing to observe the influence the country-associations (land-gesellschaften) of the Preacher Colony exert upon the surrounding region. A young man in the midst of them is soon to become a large congregation in the town of Drome. Two others are doing themselves, in Paris, for their daily work; a fourth is studying at Montauban, while a number are employed as schoolmasters. Likewise attribute chiefly to the founding of an Evangelical St. Quentin, which promises great service to the whole of France, as it is situated in a centre of trade. It was opened in April, even in its present incipient state, a beneficial influence." This man says himself in a letter to a friend in the northern department the same advances. "The colporteurs (venders of the Bible) disseminate of life with good effect, and hold meetings in different places. I write me that the kingdom of God is advancing in W. He has held a meeting for Protestant Missions in the church of this congregation, in the presence of the preachers, who were either directly or indirectly of this evangelical undertaking, but appear by recent accounts to have claimed from their error, and employ their own hands to the work."

To this may be added the intelligence that almost every place in the south of France enjoys the labours of some evangelical pastor. The distinguished among these are, A. Lyons, Gardes of Nismes, Li Montpellier, Chabrand of Toulons, Schäfter and Soulier of St. Hippolyte. Montauban Napoleon established the only theological faculty of the Reformed Church in France. Here there were in 1829 about 150 students, who occupied a beautiful edifice, and have a library of 8000 volumes. This receives liberal supplies from the Government. It is to be lamented however that the works which are here in demand are those of the German Reformation.

Italy.—For more than three years has been a Protestant chapel in Venice, and although no formal license was granted, the service is permitted to proceed without molestation. The chapel is used by the English, who visit in great numbers, is near the *Polo*, and is often thronged with worshippers. At Venice, also, while the French, permission was

* See Christian Advocate for 1829, p. 427.

Protestant worship, and the authorities did not reverse this. A rich merchant, named Hein-
rected a building of moderate
is still used. The present
Mr. Wiedmann, who performs
amidst many embarrassments.
regation consists of about a hun-
ons; and as these are mostly
erchants and tradesmen, the
re daily decreasing with the
of this decaying city.

has both a Lutheran and a Cal-
hurch, and both of these are
as to numbers. The Reformed
in 1828, was Mr. Wolf, and
an, Dr. Manutius. Dr. Mayers,
to Trieste, as chaplain to the
nassy, was prevented from offi-
a minister of the Church of
set proposes to preach in the
church.

rence," says a correspondent of
elical Journal, "the Protestant
exceedingly prosperous. The
on numbers about two hundred.
nb, a preacher from French
d, is a zealous man, and much
o the spiritual welfare of his
e government has not laid the
ndrance in the way, and has
ed permission to preach in Ita-
s, for the first time since the
n, Italian Papists have the pri-
knowing and learning the ge-
el. Divine service is now and
led by Italians, and at times by
gh rank. It may be observed,
the Protestant's service and de-
the truth have been tolerated,
are correcting their distorted
vangelical doctrine. At least,
hem have already been con-
it Protestants are not, as they
thought, mere Deists or Athe-

as, under the protection of the
mbassy, Mr. Bellermann, of
eaches in German, and M. Va-
leneva, in French. Besides the
residents, they have, among
ers, some hundreds of Swiss
who are in garrison at this city.
has under his care a number
and youth, whom he instructs,
e week. In Leghorn, the Lu-
acher, Algoever, dispenses the
fe. In Bergamo, the Rev. Mr.
Strasburg, preaches the gospel
zeal, in three languages, viz.
rman and French. In Genoa,
stant congregation comprises
ed souls, and enjoys the zeal-
difying instructions of M. Ban-
m Switzerland. Turin bears
onjour, one of the Waldenses,

the doctrines of the primitive church. At
the foot of Mount Rosa, there are three
evangelical churches, and in the vales of
Piedmont, are 22,000 Waldenses, and
thirteen pastors. That God, who has not
left himself without a witness in any age,
is preserving some, even in Italy, to be
saved from the general ruin of the anti-
christian hierarchy.

Denmark.—At the close of the last cen-
tury, the religious state of Denmark was,
in most respects, similar to that of Ger-
many. Indifference, with regard to doc-
trinal points, a spirit of false liberality,
and an increasing love for bold and un-
scriptural speculation, had produced the
same effects as in the neighbouring coun-
try, lukewarmness in spiritual things, and
general defection from the faith. The
prevalent infidelity of Denmark, it is
true, was not altogether so universal in
its diffusion, or so methodically systemat-
ized, as that of Germany; and the pre-
lates, at least, had not yet rejected all the
opinions of their fathers. *Brun*, who was
called the Danish Chrysostom, and *Balle*,
the sixteenth bishop of Zealand, were
faithful witnesses for the truth. The latter
continued, notwithstanding the frowns of
his colleagues and clergy, to publish from
the pulpit and the press, the doctrines of
the Reformation. Yet it was not until the
year 1810, that a man was found, capa-
ble to stem the torrent of neology; and
at this epoch we may fix the date of the
revival of pure religion in Denmark. *Nic.
Fred. Sev. Grundtvig*, was the son of a
Lutheran clergyman, and was descended
from one of the noblest families of his
country. After having distinguished him-
self as a scholar, and engaged deeply in
the unchristian philosophy then in vogue,
he was enlightened with regard to the
truths of the gospel, and became a preach-
er in the year above mentioned. His trial-
sermon, which contained, in an undis-
guised form, the doctrines of grace, and
which was printed, gave occasion to long
continued disputations and excitement.
Although the attempt was made to ex-
clude him from the ministry, yet the cause
of justice prevailed, and from 1811 until
1814, he acted as the vicar of his venera-
ble father. With a fervid eloquence,
which fascinated even his enemies, and a
keenness of invective which caused them
to writhe, he preached the same hum-
bling truths, and very much in the same
manner, which gave efficacy to the mi-
nistrations of Luther. By numerous books
adapted to the people at large, he op-
erated upon public sentiment, and opened
the eyes of many to see the dangers of
the church from a *false liberality*. On this
subject, he delivered and published a
discourse in 1814. It is so rarely that we

are favoured with a specimen of faithful preaching from these parts of the world, that we cannot forbear extracting a paragraph from the glowing and cutting peroration of this sermon. Addressing the preachers who were assembled he says:—"And wherefore are ye silent? Ye cannot dissemble that the age is corrupt, that Christianity is scarce, that unbelief and ungodliness have waxed great, and wherefore then are ye not engaged in the conflict? Nay, if you are assured that I am misled, or that I mislead others who follow me, why are you inactive, ye watchmen of Zion? Why do ye slumber? Why do ye not correct the evil, and separate the chaff from the wheat? Here I stand—and dare ye say that I have ever reaped a reward from the world, which with joy I would not give to any one of you who will take my place? Here I stand—the humblest of the preachers of Zealotry, without office, and without flock, pursued by the malice and the scorn of the world, with no refuge but the invisible God; with no weapon but the Word; with no shield but my conscience. Here I stand, and declare in the church of Denmark, that the doctrine which is taught in the church and in books, is not Christian truth, but falsehood and absurdity.—Yes, with solemnity I here declare it, and future times shall make my words good, that if the clergy of Denmark do not come up to the contest for the word and the faith, then is there no longer a Christian Church in this land: then is the altar rased and the temple desecrated by an unbelieving rabble, by faithless shepherds, who make a prey of the flock: then have the love of the world and the fear of the cross, enchained those who are vainly making their boast in the Lord—I say vainly, for these things says he who is the Amen, the true and faithful Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. And the Holy Ghost testifieth, that the fearful shall have their portion with the unbelieving and all liars. It is high time to awake out of sleep! for the hour of desolation as well as salvation is nearer than we suppose. An awful stillness of death rests over Europe, over the great city which is spiritually called Sodom and Egypt, the midnight hour is at hand: then shall go forth the destroying angel, and the house which is not marked with the blood of the lamb is devoted to ruin. Black and stormy clouds are gathering; the deep thunder rolls; and were there not a remnant precious in the sight of the Lord's mercy, then should fire and brimstone be rained down out of heaven, and

the vale of Jordan, which was as the garden of the Lord, should be called Asphaltites, and the watchmen of Zion tremble together when they beheld the smoke of the burning."—"I am clear from your blood. With these words I leave your circle; with these words I am ready to meet my Lord when he calls; for God is my record, that these words show which are harsh as well as those which are mild. I have this day spoken, because my soul is burdened for my brethren according to the flesh, 'whose are the fathers,' and because the reigning desire of my heart is that before I am called hence, I may behold some ray of the Lord's glory break forth upon this land,—may see the holy child in the temple of God,—him whom the wise men of the world contemn and crucify, but who shall rise again and ascend to heaven, thence to come again in the day of the Lord, with the New Jerusalem. Amen."

With such plainness of speech did Grundtvig preach, and his labours in the capital and elsewhere are said to have been abundantly blessed. Since the year 1821, he has resided in Prestoë, a village of Zealand, and his efforts and those of his fellow-labourers encourage the hope that light is rapidly diffusing itself in the north of Europe.

Sweden.—The following letter contains statements which we cannot but wish might prove to be true. "Among us also, a solemn crisis seems to have just passed. The government is favourable to the ancient Christian doctrine, the high import of which is personally known by the King and the Crown-prince. It would appear as if infidelity dared not to go forth with as much effrontery here as in other lands, or at least that the *vestigia terreni*,—the errors of other countries—operate so as to warn and restrain us. A deep impression of the pure word of God still remains upon the people, and the hallowed influence of true theologians, such as the Lord has hitherto bestowed upon us, counteract in a happy manner the over-spreading unbelief. It is lamentable, however, to observe that many of the educated and half-educated people have been seduced into the errors of Swedenborg.

DOMESTICK.

(Continued from page 37.)

CINCINNATI.

Immediately after the adjournment of the Synod the Secretary of the Board visited Cincinnati, and the necessary arrangements having been made, he preached a Missionary sermon, on Sabbath morning, Nov. 1st, in the Rev. Dr. WILSON'S

h to the 1st and 3d congregations d, and proposed the formation of iaries to the Board of Missions. Al- b the weather was extremely unfable, and but a small part of either egation was present, yet on the af- on of that day two Auxiliaries were ized, and the names of two hundred rty persons were enrolled as mem- and many of them became subscri- les to the "Missionary Reporter and ation Register," the monthly publi- of the board—and the great pro- of the money subscribed was paid ystematick arrangements were sub- ntly made by the sessions of these churches, greatly to increase the er of subscribers both to the auxi- and to the paper. A deep and so- interest was excited here in the con- of the board, and much may be ex- d from the future efforts, and ra, and contributions of these highly ed churches, where seasons of re- ng have so recently been enjoyed— here the blessed *fruits* of those sea- re so manifest and abundant.

LEXINGTON, KY.

was the purpose of the secretary he left Philadelphia, to visit the of Kentucky, but this was found to practicable. Shortly after the ad- nent of that body, he reached Lex- , where several days were spent in nting to intelligent and influential 'men and laymen, the claims of the of Missions. On Sabbath morning, 8th, at the request of the pastor, ev. *Nathan H. Hull*, he preached a nary sermon in the First Presbye- hurch in Lexington, and proposed rganization of an auxiliary to the . His propositions were received : pastor, and a very numerous audi- with great interest and cordiality— ie same day an auxiliary was esta- d, consisting of about 150 members, large number of subscribers to the ly Publication was obtained. At quest of a number of the members, ion was preached in the evening to cond congregation, and a statement ade to them relative to the opera- f the Board of Missions.

PRESBYTERY OF WEST LEXINGTON.

Tuesday, Nov. 10th, a special meet- this presbytery was held at the ford church, about 13 miles from gton, which the secretary attended, yer having preached and present- e plans of the Board, by parti- invitation of the Moderator, and astor of the church, the Rev.

John D. Paxton, he proposed to the Pres- bytery the appointment of a "Corre- sponding Ex. Committee," which was immediately agreed to, without a dissent- ing voice, and the Rev. James Blythe, D. D., Rev. Nathan H. Hall, and the Rev. Samuel Steel, were appointed said com- mittee. It being deemed important by the members of this Presbytery, and by other friends of the Board, that Auxiliary Societies should be formed, without de- lay, through the state, and the Rev. Si- meon Crane being recommended as an associate with the Rev. John Hudson, the agent before commissioned for this state, Mr. Crane has since been appointed as a Missionary Agent for three months. It is believed that both these Agents are now diligently employed in the work assigned them.

The prospects, in relation to the cause of Missions generally, in this state, and particularly in relation to the future op- erations of this Board, are truly animating. It is confidently expected that the Pres- byterians of Kentucky will *do their duty*. This confidence is greatly increased by the following communication which has just been received at the office of the Board.

MUHLENBURGH PRESBYTERY.

Mitway Post-office, Caldwell Co. Ky. 1829.

"The Presbytery of Muhlenburgh at the October sessions directed me to transmit the following to the Stated Clerk of the General Assembly's Board of Missions.

"Resolved, that this Presbytery are grateful to the Board of Missions of the General Assembly for appointing a Mis- sionary to labour in our bounds; that we perfectly accord with the plans of that Board, under its present organization; and that as Presbyterians we feel bound to sustain it by our prayers and influence, and to co-operate, to the utmost of our power, in its plans and efforts to advance the Missionary cause.

"A true copy from the records of the Muhlenburgh Presbytery, Oct. 1829.

ROBERT A. LAPSLEY, *Stated Clerk*.

SYNOD OF NORTH CAROLINA.

From Mr. Wm. C. Anderson, Agent of the Board in North Carolina, the pleasing intelligence has just reached us, that, at their recent session at Fayetteville, November 13th, 1829, the following resolu- tion was adopted, viz.

"Resolved, that this Synod cordially approve of the plan proposed by the General Assembly's Board of Missions, for rendering sessions Auxiliary Societies to said Board; and they do hereby affection-

ately recommend to the several church sessions under the care of this Synod, to carry the said plan into effect, under the direction of the Agent which the said Board have appointed for this purpose.

"A true extract from the minutes of Synod.

COLIN McIVER, *Stated Clerk.*

The way having thus been prepared, the Agent of the Board, shortly after the adjournment of the Synod, entered upon the work of organizing Auxiliaries, and now reports, that, from the limited experience he has already had of the cordiality, and interest with which the plans of the Board are received and adopted, he is led to anticipate important and desirable results, and is greatly encouraged to go forward with energy and hope. We are, also, highly gratified to learn that the plans and operations of the Board of Missions are very favourably regarded by many of the churches connected with the Synod of South Carolina and Georgia, and in conformity with a request recently submitted to the Executive Committee, the Rev. E. W. Caruthers, of Greensboro' N. C. has been appointed a Missionary Agent, for four months in these two states, to co-operate with the agent already employed.

In the brief statement of facts which has now been given there is much to excite the gratitude, to encourage the hopes, to strengthen the faith, and to invigorate the efforts of this Board of Missions, and its numerous friends in every section of the church. We cannot hesitate to believe, that the mighty moral energies of the West and the South are about to be put forth with new vigour, and to be intimately and inseparably combined with those of the East and North in the hallowed enterprise of Domestic Missions. The feeble and the strong are uniting their powers. The indigent and the affluent are co-mingling the streams of their charity—and all, with one consent, are beginning to come up "to the help of the Lord against the mighty." While those, who are immediately surrounded with the ruins of Zion, are sending forth to their more favoured brethren, the most importunate cries for *help*, they are by no means wanting in determined purposes, and laborious exertions to *help themselves*. The noise of the workmen is heard from afar, and from the valley and the mountain-top, the echo of their grateful song assures us that the broken-down walls of Jerusalem are beginning to arise, and that lively songs are polishing to adorn her holy walls. Let every man then, *stand in his place*, be prompt and faithful in performance which, in the Providence of

God, has been assigned him, remembering while he labours, that "in the Lord Jehovah," and in Him *alone*, "is everlasting strength"—and the work will *go forward*—The City of the Great King" will be covered with the beam of his glory—and "out of Zion" the "perfection of beauty"—Jehovah Jesus will shine.

GREAT WANT OF MISSIONARIES IN GEORGIA.

It would have afforded us pleasure to have given publicity at an earlier day, to the following communication; but circumstances did not permit it. It is not, however, too late for the cry of the needy to be heard. We sincerely sympathize with our highly valued correspondent in his anxieties for the South; and we cannot but indulge the hope and expectation, that the solemn and affecting appeals of one, who has long been an afflicted eye witness of the moral desolations he describes, will find their way to the *hearts and consciences* of some of our youthful heralds of the cross; and prompt them to go forth without delay, and without fear, to this interesting field of labour. In a letter addressed some time since to the Corresponding Secretary, a clergyman in Georgia says:—

"My desire is to present to you and to your Board the deplorable deficiency of missionary labourers in Georgia. We have about 25 ministers of our church in the state, several of whom are engaged in teaching and other employments, which prevents their preaching much. We have, I think, between 50 and 60 churches, and might soon have a large number more organized had we labourers in the vineyard. The subject of religion is assuming daily additional interest in the minds of the people, and they are just now in that state that allows them to be moulded into almost any form. The interests of our church seem to depend very much upon the efforts we shall now make, and the number of labourers we can employ. We think the claims of the South are somewhat overlooked, in the attention which the Christian public are giving to the West—Not but that the West is of far more importance from its prospects and the immense extent of country—But still we have a large territory of destitute population; and a very large tract of fertile and healthy country in the west of Georgia is rapidly settling by an active and enterprising population. If the West is twenty times as important as the South at present for missionary operations, it appears to receive forty times the attention from the missionary societies. We regret what we think the overlooking of our comparative

The religious excitements which prevail in the South, and the strong missionary spirit, seem to urge the y of a very special effort. We with anxiety and confidence to the Assembly's Board to aid us.

Grieve that it is not now in my power to go definitely, where missionaries are wanted among us. I could tell you after returning home, and confer with my brethren. I can state in general that the counties lying between the Igees and Flint Rivers, have a number of interesting young churches unsupplied and offer a wide field for missionary work.

Many churches in that region are organized with good prospects, and missionaries employed.

The suggestion of the Presbyteries, society, through its president, has issued a circular to the churches, proposing a plan to obtain from every Presbytery member in the state the sum of \$1.00, or upwards, annually, for the Society. This, we think, will be carried into effect.—Our denomination is in infancy with us, and we need the prayers, prayers and monies of northwestern Christians to aid our cause. If you assist us this fall, and during the coming year in obtaining missionaries, you will be entitled to our sincere gratitude, and you will, doubtless, be instrumental in saving souls ready to perish."

THEIR GOOD EXAMPLE TO THE RICH.

The following communication, dated at Millville, Fayette county, Pa. Nov. 6, was recently received by a member of the Board of Missions, residing in this city. We take the liberty of publishing it entire, hoping that those who may be made to feel and pray and contribute, according as God hath given the ability. Again we say to the church, our Missionary treasury is empty, considerably over-drawn. Funds are needed—they are absolutely indispensable. To the Macedonian cries we have broken in upon us from the nations of the South and West, so faithful heralds of the gospel have truly responded, "Here are we, send that we shall soon be compelled to hold our commissions, and stay the walls of Zion, unless the rich, as well as the poor, shall speedily come up with their numbers, and with still more liberal contributions to our help. There are now more than 140 labourers actually in the field—and the responsibilities of the board for the current year, exceed \$100,000, and yet our subscriptions of a year for ten years, do not amount to \$100,000. But we must let our correspondents speak—and soon may his prayer be

answered, and more labourers be sent, to bless the perishing.

"Reverend and dear Sir,—Looking over the Christian Herald of Pittsburgh, of 17th October last, I see your name and a number of other subscribers to the Missionary Fund of the Board of Missions of the Presbyterian Church in the United States of America—and as the names of the treasurer and secretary are omitted in the publication, I have taken the liberty of addressing you, and requesting that you will add my name to the list of subscribers of one hundred dollars per year for ten years, to that laudable institution on the proposed plan. That the Lord of the harvest will send forth more labourers into his harvest; that the kingdom of the dear Redeemer may extend from river to river, and from sea to sea, even to the ends of the earth, and that our dear heavenly Parent may put it into the hearts of as many of his believing people to subscribe, as will complete the number of one hundred, as contemplated in the proposed plan of Christian charity and benevolence, is the sincere wish of your friend and obedient servant,

ALEXANDER JOHNSTON.

RESOLUTIONS OF THE PRESBYTERY OF WABASH, INDIANA.

The following communication, dated Indianapolis, October 26th, 1829, was received a few days since by the Corresponding Secretary, from the Rev. John B. Moreland, accompanied with a request for the appointment of a Missionary, and a list of 47 subscribers for the "Missionary Reporter, and Education Register." Let Presbyteries which have not yet acted in this matter, imitate the example here presented, and the number of our missionaries and the means of their support, will very soon be doubled—and many thousands of our own monthly publication will soon be circulating among the distant churches, and arousing them to action.

"Dear Sir,—The Presbytery of Wabash in session at Shiloh church, the 15th inst. made it my duty to send you the following preamble and resolutions.

"Whereas, the Board of Missions of the General Assembly, in connexion with the Board of Education, have recently published the first number of the Missionary Reporter, and Education Register, which promises to do much good in giving the churches more extensive information on the subject of missions, and the education of young men for the gospel ministry;—and whereas, it is important, in order to preserve the unity, peace, and purity, of the church, in this new country.

whose character is just forming, that Missionaries, who visit us, should embrace the doctrines of our Confession, and believe the form of government and discipline of the Presbyterian Church; and whereas, the Board of Missions of our church, have recently adopted such measures as promise to supply our vacant churches, not only with pious and able, but orthodox Missionaries; therefore,

Resolved, by this Presbytery, that we will aid the Board to carry their plans into effect by all lawful means; and, further,

Resolved, That this Presbytery become auxiliary to the Board, and that we recommend to all the sessions under the care of this Presbytery, to become auxiliary to the Presbytery or to the Board as may be most convenient, and that a copy of these Resolutions be forwarded to J. T. Russell, the Secretary and General Agent of the Board."

Permit me, my dear brother, to subjoin a few remarks. The territory embraced by the Wabash Presbytery, is the most important of any in the State of Indiana. It is an hundred miles in extent from east to west; its southern boundary is about thirty miles south of Indianapolis; the northern boundary not defined. Probably the United States do not afford a richer body of land lying together, and, as might be expected, it is rapidly filling with emigrants from other states. The county of Tippecanoe, which was, four years ago, without a white inhabitant, at the last August election, sent to the polls 1000 freemen. Many instances of the same kind could be given. The county is about twenty miles square. In many parts of the above limits, the soil is as productive as the best parts of Kentucky in its best days.

The country not being yet ten years old, the first settlers having young and poor families—farms as yet small—and the tide of emigration immense, it might be supposed that provisions would be scarce and dear—the contrary, however, is the fact, as you will be convinced, when I tell you, corn can be had in abundance for ten cents a bushel, and other provisions in proportion. In ten years there will be an immensely dense population within the bounds of this Presbytery, and shall not measures be taken to supply the inhabitants with the bread of life? and has the Board of Missions of the General Assembly no interest here? are the many members of our church to be left in their scattered state? There never can be a more convenient time to occupy the ground. There are valuable men belonging to our church already in the field, but

the work is too much for them; labourers are wanted, and permit me to suggest the sort this Presbytery members of our church would do. Where churches are formed, and people evangelized, men of ordinary talents and attainments, may be of great service in keeping the church and adding greatly to its number. The most talented, pious, and men you can command, are not to make an impression, where no converts are made. We are satisfied, if the church collect and organize churches, the best men ought to be commissioned. It is a mistake to suppose every new settlement must necessarily be settled by ignorant and uncultivated people.—Many people within our bounds are intelligent and some well educated. All the grades of error which exist in the church have emigrated here; and if talents are necessary to correct them, they are equally necessary to propagate the truth. But a weak man, if he has a good Spirit, may be effective.

We would not forget that the sword of the Spirit, and it is the Spirit that pulls down the strong holds of the devil. I feel that there is a difference between the professed ministers of Christ, and the true ones. No one injustice when we prefer our own faith, to those who deny the suffering of Christ, and such as have been amongst us.

REPORTS OF MISSIONARIES PENNSYLVANIA.

Report of the Rev. Wm. Raney, Corresponding Secretary, dated Philadelphia, Nov. 2d, 1829.

"Dear Sir,—Most gladly would I have kept silence concerning my labors at Southwark, but my commission requires me to report from me. Duty must be done. This report embraces a period of six months, ending with October. At that time I have preached 106 times, baptized 9 adults and 21 children, received into the communion of the church 21 persons, of which number one was on certificate.

"As the Board requires a full report from each missionary concerning his mode of operation, permit me to give you a sketch of a week's work, which, multiplied by 52, will give you how I spend the year.

"On the Sabbath I regularly preach four times. After each sermon I visit personally, with as many as are present, and to be spoken to concerning their own salvation, and urge upon

adom's request of 'give I have heretofore always ions willing to be spoken y cases have left persons from a few words spoken ersonally to them, who od remained perfectly ining the Sabbath school d talking to the children rms another item in my ours.

Monday evening (except month, which we devote Concert) I hold an anxious ich I invite all who feel t their souls, and desire to ticularly on the subject, to eeting is free for all who attend, but designed for

For the last three years I is meeting; and I do not at there have been more e evenings in all that time were not *some inquirers*. nced that the practice of meetings only in times of ary excitement, is altoget-

If the gospel be preach-and the people of God in n are engaged in prayer, ay rest assured that some-ouched, and that some are anxious meeting will, tell who they are, and feel.

evenings I attend a Bible ets in the basement story

The number of regular out thirty. Since its com-have gone through a har-pospels; the Acts of the s far in the Old Testament is class has been blessed ing of more than twenty ave since been added to e deep interest is felt by this mode of instruction. r more good is not done in an there is, appears to me a want of that simplicity in the mode of giving in-should always characterize r. Let the minister pro-jections to his class, which re some theologian to an-ay rely on it he will do but did not his Master. Be-ght to be a 'thou art the n of the whole subject to e conclusion.

Monday evenings the mem-urch have social prayer of which I usually attend.

"On Thursday nights I regularly preach in the church, which is always well attended.

"On Saturday nights I attend the church prayer meeting; this meeting is changed from house to house, and is also well attended. I usually address those who attend, and converse with the anxious after the meeting is dismissed. In this meeting I am assisted by the members of the church.

"Besides these publick meetings, I spend more or less time every week in visiting from house to house, and conversing with all I can find, from the garret to the cellar, upon the subject of religion; and on nothing else except it be as an introduction. It frequently happens, however, that all the family are out, but one or two; or they are "*so particularly engaged* that they cannot be seen at the present, but would be very glad to see me any time again." Felix-like, any time but the present. Sometimes the children are out, and it is not known where they are; but the gently lifting up of the latch of the stair door has let me into the secret, and enabled me to tell what had become of them. Frequently have I sat in the room with only one individual, and preached Christ to a number of others, who listened with breathless anxiety behind the cellar-stair, or room door. A missionary should take it for granted when he enters a house, that there are more persons listening to his discourse than those in his immediate presence. In these visits I have found it of great benefit to carry with me some copies of 'Baxter's Call,' 'Allein's Alarm,' &c. to give to those who may be impressed at the time, or will promise to read them.

"Every thing in this church is now of an encouraging kind; and all that is wanting, with the blessing of God, to build up a large congregation in this part of the suburbs, is a little longer time, and the missionary to give himself *wholly* to the work."

(To be continued.)

The Treasurer of the Trustees of the General Assembly has received of the Rev. Joshua T. Russell, for the New York and New Jersey Professorship, collected by him in New York, to be credited to the Synod of New York, the sum of \$180.

Dicto of Publick Affairs.

EUROPE.

The latest advices from Europe are from London January 2d, from Paris December 30th, and from Havre December 31st; but never was a month more barren of important news than the last. It appears that throughout Europe the severity of cold began in an early part of the month of November, and continued, with but little abatement, to the date of the last intelligence—So different are the seasons in different sections of our globe, in the same latitudes. With us, the weather was so mild till after mid-winter, that some began to think and say that this year we should have no winter at all. Till the present time we have had scarcely snow enough to cover the ground; whereas in Europe, it has been so deep as to stop the usual progress and arrival of the public mails—in France, for 48 hours.

BRITAIN.—Negotiations in regard to the West India trade were, at the date of the last accounts, still pending between our minister, Mr. M'Lane, and Lord Aberdeen. There were different opinions in regard to the result, but we see nothing that indicates a change of measures on the part of the British, except that they still continue to listen to Mr. M'Lane's representations. The king, it was affirmed, was in perfect health; but it appears that he had "a visual affection," which we suppose means that he was threatened with blindness. Ireland was still in a very unquiet state. It was said in the public papers, that the deficiency of revenue from the Excise, for the year ending January 6th, would be upwards of one million sterling. Trade was dull, and distress still continued in some parts of the kingdom among the industrious poor; and in Huddersfield a subscription was commenced for their relief. Mr. Maury, our late consul at Liverpool, on retiring from office, had been presented with a splendid service of plate by the merchants of that place. Four millions sterling had been invested in the American Mining Companies by the London capitalists. A project was on foot for a steamboat communication with India, by the way of the Mediterranean and the Red Sea; but it was said that the Pacha of Egypt had refused his consent.

FRANCE.—It is stated that about the middle of December, the cold at Havre was so intense, that the mercury, in Fahrenheit's Thermometer, fell to eleven degrees below Zero. The price of grain in France had fallen, but not greatly, since last summer. It was expected that the contest with Algiers would shortly be settled by treaty, as the Dey had manifested a desire for peace. There was still much agitation in consequence of measures recommended by the new ministry; but the last accounts state that the premier, Prince Polignac, was making head against the *liberals*, and that they were yielding. The Chambers were expected to convene about the middle of January. The Court Royale had reversed a sentence of the Correctional Police, in such manner as to establish the right of free discussion on religious subjects.

SPAIN.—The new Queen of Spain, who had been married by proxy, and was soon to be married *de facto*, was to enter Madrid, with a most splendid retinue, on the 11th of December; the king to ride on the right side of her carriage on horseback, and the Infants Don Carlos and Don Francisco de Paulo, in the same style, on the left. It was supposed that more than 45,000 persons had already arrived to witness the ceremony, and as many more were expected—We have nothing more important than this to report of Spain; unless it be, that there was an *intention* of restoring the lines of St. Roche, in the environs of Gibraltar, and of repairing certain fortresses on the sea coast.

PORTUGAL.—It is rumoured that Don Pedro and Don Miguel are likely to compromise their dispute, in regard to their several claims to the crown of Portugal. The truth is, that Don Pedro has not the means of making war, and the kingdom is in so wretched a state that it is scarcely worth a quarrel. Trade is destroyed, and apprehensions are entertained of a mutiny among the Portuguese troops, as there is no money to pay them for their services.

GREECE is freed from the Turks, and is likely to obtain more territory than had been contemplated till very lately. But then, as we have feared ever since the interposition of the allied powers, those powers are to give her a chief, probably with the title of king, without even consulting her on the subject. Britain, it is said, has been negotiating successfully with Russia and France, in favour of Prince Leopold. The London Globe, speaking of Greece says, "A king is to be consigned to them, without any more warning than a factor has of a bale of goods, viz: 'By the ship Speedwell

Il receive one king, named Leopold, (as per invoice) of which you will please owledge the receipt, and duly honour, and place to our account.' The dents of Themistocles and Miltiades are fated to receive a monarch from the hand Cimmericians." Capo d'Istria will retire with reluctance, it is said, on his part, th deep regret on the part of the Greeks. But if they are to be subjected to rd measure, we believe, from all we have heard of Prince Leopold, that he make them as good a king as could be found in Europe. It is not in his favour, er, that he should be willing to accept of such an appointment. In November readful storm occurred at Navarino, and lightning fell on the citadel, set fire to wder magazine, and blew it up with all the walls and buildings in the enclo- Above a hundred French artillery men were injured by the explosion; 17 were and 78 wounded, and several missing. Much injury was also done by the storm adjacent country. A Greek merchant vessel, with the flag of the nation dis-, had passed the Bosphorus into the Black Sea—No pleasant spectacle this to the and their Sultan.

IA.—The Emperor Nicholas has been very ill, occasioned, it is said, by a disas- ich befel him by rising in the night, on an alarm in his palace. There had been speculation among the *quid nuncs* of London and Paris on the consequences of th, if that event should occur. In the mean time he was recovering; and at the counts was able to attend to publick business, though still pale and feeble. He esented as distressed, by finding that the Russians are not satisfied with the terms ce which he has allowed to the Turk, and that his brothers Constantine and Mi- are among the malcontents. They think that he ought, after his army crossed ulkan, to have directed it to march into Constantinople. They also think that feminities he has demanded are not large enough—a coldness, it is reported, has place on these grounds, between the Emperor and his brothers. The Russian are partly to be withdrawn, and partly to remain for winter quarters to the south Balkan. The plague is prevalent in Moldavia; and an earthquake has done injury to buildings in Odessa and some neighbouring places, but no lives had ost.

xy.—The British and French ministers at the Porte, have been giving splendid inments to the Turkish Grandees, of which the Turks permitted a large num- their women to partake publickly. The British fête was given on board the e frigate, and that of the French at the minister's hotel. There was much g and wine drinking on board the Blonde, and some of the Turks became dis- with liquor. At the Frenchmen's fête the Turks were offered Sherbet or nade, in which to drink their toasts, but some of them preferred Champagne. strict Musselmén are scandalized at this anti-mahomedan indulgence; but it is sstly the wish of the British and French to seduce the Turks from their strict l to the laws of the Koran; and it would seem as if the Sultan was not unfriendly design. He was expected shortly to give an entertainment, as the counterpart me to which his subjects had been invited—There appears to be much discon- various parts of the empire, at the result of the last war. For some cause or the Sultan and the Pacha of Egypt are not on good terms—Nothing is more n than that the Ottoman power has received its death blow.

ASIA.

ppears that the British manufacturers are turning the tables on the Chinese. s is now a great and increasing demand, in Canton, for British cotton fabricks; ven broad cloths are sent there to advantage. e Rev. Samuel Dyer, a missionary at Penang, writes that he is permitted to dis- e Christian tracts at the threshold of a heathen temple, and even within its ; and that the people read them by the lights which the temple affords—He ders this as an omen for good; but "sometimes thinks the priests will soon expel rom the temple." A hopeful success attends the labours of the Baptist mission- in the Burman empire.

AFRICA.

unusual overflowing of the Nile has recently been productive of much injury ypt. It had, however, subsided more rapidly than had been expected; and its active effects, though great, and occasioning many deaths, had proved to be less had been feared—The whole of the cotton crop has been saved. The Pacha of t has been ill; said to have been occasioned by his distress at the overflowing e Nile. He appears to be desirous to reinstate himself in the good graces of his r, the Sultan. A squadron of his, united with some ships belonging to the Porte, o sail about the 4th of November from Alexandria to Constantinople, in conse- ce of orders from the Sultan.

AMERICA.

BRAZIL.—Extract of a letter dated Rio Janeiro, December 9.—“Two days since a very serious occurrence to the country was near taking place in the death of the emperor. He was driving the empress, the prince of Lenchtenburg, and the queen of Portugal, in his curricule, when from some cause or other he upset them. The emperor was very severely bruised in different parts of his body and head, and had two ribs broken. The queen of Portugal had her jaw bone broken, and was otherwise much injured. The prince of Lenchtenburg had several ribs broken and his shoulder dislocated, and the empress was bruised, though she came off without broken bones. The emperor was senseless for some time, and when he came to himself received the sacrament. It is said, however, that to-day he is better—should he not recover, we shall have terrible doings here.”—So much for the ambition of an emperor to show his skill as a coachman.

COLOMBIA.—Extract of a letter from Maracaibo, dated 22d December.—“Our trade is completely at a stand, and we regret to say, in consequence of the act passed in Caracas, on the 26th November, disowning the authority of general Bolivar and the government of Bogota, we have no prospects of its reviving for some time to come. The greatest anxiety is felt by all classes to know what measures the president adopts on the receipt of the intelligence. He was expected at Bogota on the 10th inst.”—We see no end to the confusion existing in this great republic, as well as in that of Mexico. The people are not sufficiently enlightened to institute and submit to a regular federal government; and the territories of both these states are too large for a single republic.

MEXICO.—The U. S. Ship Erie has arrived at Pensacola from Mexico, and brought information that another revolution has there taken place. The statement is as follows:—“The causes which have been operating to render the government of Guerrero unpopular, with a large portion, perhaps majority of the people, or rather army, of the United States of Mexico, are supposed to be known. The project, to accomplish which the province of Yucatan is now in array, and for which the troops at Puebla have lately risen, is “CENTRALISM,” by which, for the present, they wish to vest all power in *one individual*—that individual is to be St. Anna, and here is the proximate cause of the movements now in progress. The large district of Campeachy is commanded by St. Anna's brother-in-law, and there *the ball received its first impulse*. The truth is, that there is no power known or felt in all Mexico—but *the army*. The military power originates and prosecutes a revolution there, at its pleasure—“*the people*” have no existence! While the Erie was at Vera Cruz, it was scarcely possible for the officer left in command, during a temporary absence of general St. Anna, at his country residence, to keep the troops from declaring for the revolt of Puebla.—At Sisal the officers of the Erie understood that Guerrero had left the city of Mexico with 1500 men, to march on Puebla, and had ordered St. Anna to proceed from Vera Cruz with 500 men, to meet him, having Puebla between them.—General St. Anna's brother-in-law declared his opinion, that the result would be the junction and co-operation of St. Anna's troops and those of Puebla, and *the immediate and total overthrow of Guerrero's government!*—*There is no doubt, that a bloody civil war is now raging in Mexico.*

UNITED STATES.—What cause have we for gratitude to God, that our republic has never experienced the convulsions of those in the Southern part of our continent, and that we are now in perfect peace. We owe this, under the smiles of divine providence, to the knowledge, integrity, and piety, not only of the leading men in our revolution, but of the people at large: and our liberties can be preserved only by the same means, or causes, to which we are indebted for their establishment. Nothing is more visionary than to expect that a free government should long exist among an ignorant and vicious people. It should therefore be our first and great concern to diffuse knowledge, and to cultivate good morals and an enlightened piety. Fearful efforts are now making to change the character of our nation, and to render us an infidel instead of a Christian people. If these efforts should succeed, our ruin would be sealed. But our hope is in God that they will not succeed. Let the friends of religion and of freedom—who are the same—do their duty, and their success is certain.—We refer to our Sabbath Memorial, and the paper on Indian rights, in our present number, for a fuller exposition of our sentiments. Congress are engaged in the discussion of momentous questions, but no final decision on any very important subject has yet been made. We cannot too often remind our readers of their duty to pray and earnestly for divine guidance, to those whose proceedings and measures are a deep influence on the weal or wo of our beloved country.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

FEBRUARY 1, 1830.

BOARD OF MISSIONS.

The remark has been repeatedly made, and its truth is confirmed by events which are daily transpiring, that the present is peculiarly an age of *benevolent enterprise and action*. Patriots, philanthropists and christians are happily combining their counsels, their efforts, and their resources to devise and execute their respective plans for the furtherance of national prosperity, for the improvement and relief of the ignorant and the oppressed, and for the reformation and salvation of the profligate and perishing. To the Church of the living God especially, a new and powerful impulse has been given, within the last thirty years, which has already been followed by results equally glorious to God, and beneficial to men—Christians, are now, at least *beginning* to understand and experience the luxury and blessedness of “*doing good*,” and are consequently becoming more nearly allied to their heavenly Master, both in the sources of their happiness, and in the tenor of their actions. While there are many things to deplore in the feelings, motives and actions even of the best of men, on account of the remaining imperfections and infirmities of their but partially sanctified natures, we think we can clearly discover in very many christians of different denominations, and in distinct associations of the same denomination, something of the holy ardour, and elevated purpose, and boundless desire, which urged the disciples of other times to “*provoke one another to love and good works*.” Plans for doing good are indeed numerous and diversified, and suited in peculiarity of their features, to the peculiar views and opinions entertained and cherished by those who have originated and adopted them; but in these “*diversities of operations*,” we fondly hope and believe “it is the same God which worketh all in all.”

Sabbath-School, Temperance, Tract, Colonization, Education, Bible and Missionary Societies are all kindred institutions having in view, essentially the same hallowed end, the glory of God, and the moral improvement and eternal salvation of men—Each has a distinct claim to the regards and to the patronage of every christian disciple, and by a little attention to *system* in the distribution of his religious charities, each might be in a measure sustained by every man who has but a *single dollar* to bestow upon the whole. Let him consider the relative importance and actual necessities of each, and apportion his gifts accordingly, and the offering, however small, will be beneficial to the object, and well pleasing in the sight of God, who loveth a “*cheerful giver*,” and who accepteth every man according to that he hath, and not according to that he hath not. Among these various Societies there are in reality no *conflicting* designs, no *exclusive* interests, nor ought the extraordinary prosperity and success of some to be viewed as in the slightest degree prejudicial to the interests of the rest. There are fields of labour, and means of support, abundantly sufficient for the whole, and in due time, if their claims be judiciously presented, and prudently urged, they will all be fully answered by a discerning and benevolent christian community. These general remarks are *peculiarly* applicable, at least in our apprehension, to all evangelical Missionary Societies and Associations, both Foreign and Domestic, whether they be conducted by different denominations of christians or by distinct portions of the same denomination. The desirable objects proposed to be accomplished, especially by all well-conducted Missionary Institutions within the pale of our own communion, are virtually the same. All are expressly designed to supply the destitute with the means of grace, and to aid in the conversion of the world. And, if, by the separate action of these distinct societies, the ch

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rities of the church be divided, they will still flow on through their respective channels, to the common centre, and will ultimately combine to produce a far greater amount of general good. These various streams of christian benevolence are to the church of God, what the navigable waters of our rivers and canals are to our common country—Each by its peculiar adaptation to the wants and circumstances of the different parts of the community will ultimately contribute the more to the prosperity and happiness of the whole. We are happy to have it in our power to assure our readers that we express the sincere and undisguised sentiments of every member of the Executive Committee of the Board of Missions, when we say, that we entertain *no fear* of any *injurious collisions* with sister institutions, engaged in conducting on christian, catholic principles, Missionary operations, similar to our own. We do most sincerely & affectionately bid them ‘God speed,’ in all their well-directed efforts to collect and appropriate the charities of the churches, for the purpose of supplying the destitutions of our land with the means of grace. We will earnestly pray for their prosperity and rejoice in their success. And this we can do, in perfect consistency with the most ardent desires, and the most vigorous efforts, to secure from the churches the most extended patronage which we have hitherto contemplated. Were all our churches organized on the simple plan which has been recommended to them by this Board, an annual income of at least \$100,000 might be secured to us by our auxiliaries alone, without requiring of a single member a larger contribution than *one penny a week*, and consequently, without materially diminishing their means of affording liberal patronage to all other kindred institutions in our land. On the principles here announced, then, we do most earnestly solicit, the cordial co-operation, the fervent prayers, and the systematic patronage of all the churches, and with equal sincerity we urge them, also, to sustain and cherish according to their means, all other institutions which are properly engaged in efforts to extend the kingdom of our common Lord.

To convince our readers that the sentiments we have just expressed, are in perfect accordance with those which have been cordially embraced and openly avowed by the *whole Board of Missions*, we will present them with a short quotation from an address to the churches, which was unanimously approved by the Board, and appended to the Minutes of the Assembly of 1828. In that address the Board explicitly says,—“If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations by whomsoever conducted, but to promote them. We are cordially willing to concede to others all that we claim for ourselves. We are desirous to treat as brethren all missionary associations, which recognise those great principles of the Protestant Reformation to which we have alluded. With all such associations we wish to maintain the most friendly intercourse; yea, we repeat it, to afford them all the aid in our power. And we do firmly believe, that by each acting with vigour in its own appropriate sphere, and by mutually cherishing a spirit of fervent Christian charity, more may be done in evangelizing the world—far more—than if all were amalgamated. For ourselves, we can truly say, there is not an evangelical mission now in being, in whose success we do not unfeignedly rejoice, and for which we do not give thanks to God. And why should interference be the subject of alarm or apprehension, when “the field is the world,” and when the harvest is so great, and the labourers so few? There is surely room enough for us all, without any collision, were we even a hundred fold more numerous than we are. Some amicable arrangement among the different missionary corps may be of use; and we are ready to enter into them with all *who are prepared to meet us*. With the American Board of Commissioners for Foreign Missions, of which some of this committee are members, & with the Home Missionary Society, to which many of our dear brethren, both of the clergy and laity, are known to belong, we have already opened, and *hope constantly to maintain, a friendly correspondence.”*

COMMUNICATIONS.

SYNOD OF ALBANY.

A letter has just been received, at the Office of the Board of Missions, from the stated clerk of this Synod, containing the official intelligence, that at their last meeting in October, they declared themselves auxiliary to the Board, by the passage of the following resolution, viz:

"Resolved, That the Board of Agency for Domestic Missions, within the bounds of this Synod, be hereafter auxiliary, not only to the American Home Missionary Society, but also to the Board of Missions of the General Assembly." True extract from the minutes.

Attest, JAMES V. HENRY, Stated Clerk.

From the systematic plans which have recently been adopted by the above named Board of Agency, and from the energy with which they have already prosecuted their plans, by special agencies of their own, we are led to entertain high hopes and expectations of the increased efforts and liberality of the churches throughout that important section of country. It is truly gratifying and encouraging to find that the Ecclesiastical Judicatories of the North, as well as those of the South and West, are beginning to act in their *distinctive* character, and consequently to act *efficiently*, in behalf of the various benevolent institutions which have for their object the purity and prosperity of the church, and the salvation of the world. From the experience we have already had of the beneficial results of the systematic efforts of individual Churches, Presbyteries, and Synods, in the all-important work of collecting and disseminating information, of searching out and developing the moral condition, and spiritual necessities of the people; securing funds, and preparing the way for their judicious appropriation, we are fully persuaded that, when all our church Judicatories, *as such*, from the highest to the lowest, shall adopt and pursue with vigour the necessary measures for sustaining and encouraging the various benevolent societies, there will be not only a vast increase of funds, but also an equal increase of charitable feeling, and energetic action throughout all the churches.

UNION DOMESTIC MISSIONARY SOCIETY, P.A.

From the Corresponding Secretary of this Society, we have recently received the fol-

lowing communication, informing us that the society at its last meeting became auxiliary to this Board, presenting to our view the number of vacancies, and missionary stations in their bounds, and earnestly soliciting the immediate appointment of Missionaries among them. We publish the communication entire, in the hope that it may meet the eye, and secure the attention of some heralds of the cross, who may be willing and anxious to enter, without delay, upon interesting missionary fields, where there are encouraging prospects both of usefulness and comfort.

Although our Board, under its present organization, is in its infancy, and our funds hitherto have been comparatively limited, and although we have not hesitated to commission and send forth *every well-qualified* preacher, who was willing to be employed, yet even now, as applications for aid are multiplying upon our files, we are compelled daily to exclaim, "Who will go for us, and whom shall we send?" To occupy the fields here presented, and a *large number* more which might be named, of equal promise and importance, we greatly need *many more* faithful missionary labourers. Should an *hundred* applications for commissions be made at once, by *suitable men*, we could point each of them to a field of labour, already white unto the harvest; and should we grant their request, we should confidently expect from the churches the means which might be necessary for their support.

Carlisle, Jan. 11, 1830.

Rev. Joshua T. Russell,

Dear Sir,—At a meeting of the Union Domestic Missionary Society, at Carlisle, Pa. held in the session room of the Presbyterian church at this place, it was on motion, Resolved, that the Society become auxiliary to the Board of Missions of the General Assembly.

The following is a list of the officers of the society for the present year.

A. Carothers, Esq. President.

Rev. Robert Catchcart, D. D. and Henry R. Wilson, Vice Presidents.

Rev. Geo. Duffield, Cor. Secretary.

W. C. Chambers, M. D. Rec. Secretary.

John Proctor, Treasurer.

Executive Committee.

G. Duffield,

J. Proctor,

J. McClure,

A. Blair.

W. C. Chambers,

J. Williamson,

J. Paxton, M. D.

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Rev. J. M'Knight,	J. Moody,
A. A. M'Ginley,	D. M'Conaughy,
W. R. De Witt,	J. Williamson,
J. Niblock,	J. Kennedy,
S. Agnew, M. D.	Col. J. Agnew.

The last report and the proceedings of the Society will shortly be published, when I will transmit to you a copy.—The church in Dickinson township, of this county, has received aid for several years, and will for a year or two require help. The church in Bedford has become an object of attention by the committee, and requires some assistance.—There is a wide field for missionary labour—two of the most respectable churches in the Presbytery are vacant. Two others adjacent, and nearly, if not fully, able to support a pastor unitedly, are without regular preaching. Several new congregations might be organized. We invite the attention of the Board to this region, and shall be pleased to hear that it is in their power to send Missionaries among us. The funds of the society could be increased considerably, but it has languished because no Missionaries could be obtained. The application has been made to the professors in the Theological Seminary and elsewhere, in hopes of securing the services of some young men. The committee, when they had missionaries, established circuits, and found the plan advantageous. They recommend the same to the attention of the Board, and will be happy to hear from them as soon and as fully as they may find it convenient to write to us. With sentiments of respect, I am yours, &c.

GEO. DUFFIELD.

NEW JERSEY.

The following extract from a letter of a Presbyterian Elder in one of the churches of West Jersey, containing a list of subscribers for our Monthly Publication, will serve to show the interest which is felt in this work, and in the general operations of the Board of Missions, in that section of the country. It may serve also as an illustration of the tone and spirit of most of the communications which are made to us every week from Ministers and Laymen in different and distant parts of the Union. By such expressions of confidence and zeal in the cause of the Board, our hearts are encouraged and our hands are strengthened in the work. Were the ardent and catholic feelings of this devoted Elder univer-

sally prevalent among the officers, and private members of our churches, our resources would soon be abundant, and our benevolent operations might be greatly extended.

Our correspondent says:

"Last week, I had the pleasure and satisfaction of reading your Publication, the "Missionary Reporter and Education Register," a work that we need much in this place. I have given it to some of my neighbours, and they are also pleased with it."

[Here follows a list of subscribers, accompanied with the full amount of money in advance for the same. *An example this, worthy of imitation.* Should all the Elders of our churches go, and do likewise, instead of 5,000, we should soon issue from 20 to 30,000 of this publication, and indeed, even with our present encouragements, we hope, ere long, to realize this desirable result of the *voluntary and gratuitous efforts* of the friends of Domestic Missions.]

In reference to the general operations of the Board, and the aid which should be afforded, the writer remarks, "I hope the great Head of the Church will soon dispose his people here to *do their duty* in this matter. In my opinion, the Presbyterian church, as such, has been *too long indifferent* in the cause of Missions, but I hope they are *beginning to work effectually*, and that we shall *continue to work*, not only until America is blessed with the word of life, and the means of grace, but until the *whole world* shall enjoy them. And what glorious days might we soon expect to see, if all who profess to love Christ, were *doing their duty*. Dear Sir, pardon what is amiss in these remarks, I feel, more than I dare to say, on this subject." Surely, our correspondent need not have asked our *pardon*.—He can discover nothing, either in the phraseology or spirit of his communication, that is "*amiss*,"—but much that is right and commendable. We have long been convinced, that some professed Christians are looking with *too much complacency*, and *satisfaction* on what has already been done in the cause of benevolence, instead of sincerely lamenting, as most if not all of us have abundant occasion to do, over our past "*indifference*."—We love to hear such lamentations, especially from members in our

own communion. We love to have them, as our correspondent has done, look abroad upon the wants and miseries of a "world," and regard all that has hitherto been done, as only a "beginning" of the work to be done. In comparison with the demands, even of our own country, and with the ability of the 200,000 members in our communion, what is a single penny a week from each? And yet, inconsiderable as this sum is, in every point of view, we have reason to apprehend, that the whole amount of the contributions for the current year, from all our churches, to the Board of Missions, will fall short of \$20,000—less than one-fifth of the sum, which might be realized, if every communicant should acknowledge and perform the duty of consecrating his penny a week.

GREAT WANT OF PROTESTANT MINISTERS IN CANADA.

From the Rev. Isaac Purkis, a Missionary of this Board in Montreal, and its vicinity, we have recently received an interesting communication, from which we make the following extracts, in relation to the number and condition of the Protestant population, and their truly distressing need of the ordinary means of grace.

"I have been informed of several settlements in different parts of this section of the country, where the Gospel is much needed, and where many of the people would most gladly aid in procuring it, but who are unable, without assistance, either to find ministers, or to support them wholly; several interesting cases of this kind have been mentioned, concerning which I shall be able to give more particular information hereafter. A gentleman who is agent for a proprietor of about 20,000 acres of land, not 30 miles distant, informs me that there are on the lands under his charge about 4,000 Protestants, living without the means of grace—that they would raise about \$100 a year.

Of the necessitous situation of this country, some idea may be formed from the following items of information, which I doubt not may be relied on as generally correct. There are in the Lower Province about 600,000 souls.—Protestants, from 100 to 150,000.

In the Island of Montreal are about 50,000. In the city and suburbs, 29 to 30,000. In Quebec, more than 26,000.

It is said, and I doubt not correctly, that there are not more than 36 Protestant ministers of any description or denomination among the 600,000 in the Lower Province. Not more than 15,000 of the 600,000 can have any part in the labors of any Protestant minister. There are not so far as my knowledge extends, after renewed inquiry, so many as six Evangelical Presbyterian ministers among the 600,000. There is also great need of Missionaries to promote education, as not more than one in fifty of the French Canadians, perhaps I should rather have said, not one in eighty who can read. The four Indian villages, viz. Lorette, Caughnawaga, Lake of the two Mountains, and St. Regis, are much to be commiserated, priest-ridden as they are, and enveloped in worse than Pagan superstition.

There is also much for which we ought to be thankful in Montreal, and in other parts of the Province, viz. Bible Societies, Religious Tract Societies, Sabbath School Societies, and Libraries, all of which have gained considerable strength in a few years—a small Missionary Society, House of Industry, Infant School, &c. several of which had no existence when I first came here, six years ago, and at which time, it was hard, if not impossible, to collect fifty persons together, for the most important, viz. the Bible Society, but now its meetings command the attention of many hundreds, and many branches exist in different parts of the province; thus, while there is much to deplore, there is at the same time much on account of which the friends of the doctrine of the Cross ought to thank God and take courage."

REPORTS OF MISSIONARIES.

PENNSYLVANIA.

Extracts from a monthly report of a Missionary in Huntingdon county, dated, Martinsburg, Dec. 31, 1829.

"During the present month, I have travelled 120 miles, preached 18 sermons, visited 21 families, attended my classes as usual, and formed a Tract society of 50 members, and also distributed some Tracts. Last week I visited and preached to the congregation at Yellow Creek. They have not had any stated preaching for some years, except from one whose character has been impeached, and who has been silenced by Presbytery. He has, it seems, done no good among the people, but rather the contrary. He is now about to leave

scribers is 1,487—the amount subscribed \$795 30—the amount collected \$128 67. A number of subscribers were also obtained for the "Missionary Reporter." The names of the Auxiliaries reported will be found in the general list, and the amounts paid by each will be acknowledged by the Treasurer, when the collections and remittances shall have been more generally made.

LIST OF AUXILIARIES

TO THE BOARD OF MISSIONS.

Massachusetts—Newburyport. *New York*, N. York city—Wall street church, Canal st. church, Murray street church, Scotch Presbyterian church; Albany, 1st Presbyterian church, 2d do., 3d do., Synod of Albany; Troy, 1st Presbyterian church, 2d do.; Greenbush, Lansingburg, Hudson, Presbytery of Watertown, Black River Association. **New Jersey**—Church at Cape May, do. at Princeton, Kingdon church, Harmony congregation, Oxford do., Hardwick do., Stillwater do., Greenwich, Warren co. do., Bethlehem, Hunterdon co. do., Alexandria do., Amwell United 1st do., Amwell 1st church, Hunterdon county, Amwell 2d church, Hunterdon co., Millville church, Cumberland co., Bridgeton do. do., Fairfield do. do., Mansfield do. Hunterdon county, Greenwich do. Cumberland co., Deerfield do. do., Pittsgrove do. Salem co., Woodbury do. Gloucester co., Blackwoodtown do. do., Lambertsville do. Hunterdon co., Pennington do. do., 1st church in Trenton, Lawrenceville church, Hunterdon co., Dutch Neck do., Cranberry do. Middlesex co., Upper Freehold do. Monmouth co., 1st church in Freehold, do., Church in Trenton city, 3d church of Newark, New Brunswick do. **Pennsylvania**—1st church in Philadelphia; 2d do. 3d do. 4th do. 6th do. 7th do. 8th do.; Churches in Kensington, Frankford, Nesliamony, Reading, East Tuscarora, Mifflintown, Lewistown, Waynesburg, Huntingdon, Harts Log, Alexandria, Bellefonte, Lick Run, East Kishacoquillas, Norristown, Doylestown, Abington, Germantown, Allentownship; 1st and 2d Presbyterian church, Pittsburg; church at East Liberty, Allegheny county; Wyalusing, Solesbury, Long Run & New Salem, Great Valley and Charlestown, Cross Roads, The Flats, Washington county; Youngstown, Slippery Rock, Mount Pleasant, Easton, Lower Mount Bethel; Beulah church, Northumberland Presbytery, T. Hood, Secretary; Presbyterian church at Greensburg, Beaver county; Beaver, Chateaus, Wash. co.; Cross Creek, Washington, Buffalo, Mercer, Mercer co.; North East, Erie co.; 1st church Erie; 1st church Meadville, Crawford co.; Butler, Butler co.; Mount Prospect, Wash. co.; Claysville, do.; Pigeon Creek, do.; Hopewell congregation, New Bedford, Mercer co.; church at Racoon, Wash. co.; Miller's Run, do.; Bethany church, Allegheny co.; church at Mill

Creek, Beaver co.; Monteurs Run congregation, Upper Ten Mile, Wash. co.; Lower Ten Mile, do.; Congruity, Westmoreland co. **Delaware**—Churches at Christiana, New Castle, Penncaeder. **Maryland**—Churches at Hagerstown, Monokin or Princess Ann, Wicomico or Salisbury; 1st church at Baltimore; Taneytown, Miss M. Birnie, Sec.; 2d Pres. church of Baltimore, 3d. do. do. **Virginia**—Lower Buffalo, Brook co.; The Flatts, do. Three Springs, do.; Presbyterian church at Wheeling.—**North Carolina**—Centre church, churches of Ash Pole, Laurel Hill, Bethel church, Little Pedee, Wilmington, Nutbush, Oxford, Hillsborough, Hawfields, Cross Roads, Milton, Danville, Harmony, Carmel, Philadelphia, St. Pauls, Lumber Bridge, Euphronia, Moore county, Buffalo, do. Mineral Spring, do. Alemance, Guilford co. Buffalo, do. Greensborough, do. Eno, Orange co. Griers, Caswell co. Union, Moore co. Bethesda, do. Tirza, Cumberland co. Aversasborough, do. Bluff congregation, do. Gallatia, do. Long street, do. Bethel, Robinson co. M'Gill's cong'tion, Richmond co. **South Carolina**—Red Bluff congregation. **Ohio**—Churches at Mansfield, Mount Vernon, Buck Creek, Urbanna, Cincinnati, (Dr. Wilson's) Dayton, Franklin, Lebanon, Dicks Creek, Pisgah, Rocky Spring, Bloomingburgh, Washington, Salem, Concord, Reading, Springfield, Millville, Seven Mile, Hamilton, Butler co. Somerset, Montgomery, Pleasant Ridge, Ripley, Brown co. Red Oak, Strait Creek, Manchester, West Union, Hillsborough, Mount Carmel, Hopewell, Bath, Troy, Mauma co. Yellow Spring, Green co. New Lisbon, Columbiana co. Youngstown, Trumbull co. Poland, do. Pleasant Valley congregation, Fairfield, Columbiana co. Apple Creek congregation, Wooster, Wayne co. church at Lancaster, Fairfield co. 3d church at Cincinnati, church at Newton, Fairview, Guernsey county, Lancaster Presbytery, churches at New Lancaster, Thornville, Unity, Zanesville and Putnam, Norwich, Pleasant Hill, Cambridge, Washington, Senecaville, Buffalo, M'Connellsville, Welch's Settlement, Irville, Newark, Rush Creek, Richland Presbytery, churches at Utica, Martinsburg, Frederick, Pleasant Valley, Steubenville. **Alabama**—Tusculumbia. **Indiana**—Presbytery of Wabash, church at Crawfordsville. **Illinois**—Golconda, Pope county. **West Tennessee**—Columbia, Maury county. **Georgia**—St. Mary's. **Kentucky**—First church at Lexington.—Total 240.

MISSIONARY APPOINTMENTS.

Rev. Jabez Spicer, 1 year, Greenwood and Andover, New York.

Rev. Robert A. Lapsley, 1 year, Livingston and Caldwell counties, Ky.

Mr. Daniel L. Russell, Missionary Agent, 2 months, Synod of Virginia.

Rev. Colin M'Iver, Missionary Agent, 4 months, North and South Carolina and Georgia.

Rev. George Colton, 1 year, Elba, Stafford, and Alexander, Genesee co. N. York.

Rev. E. S. Hunter, 1 year, Middlebury Village, Genesee co. N. York.

Rev. Chester Long, 1 year, White Plains, West Chester co. N. York.

Re-appointments.

Rev. George G. Sill, 1 year, West Mendon and Rush, N. Y.

Rev. Cyrus Gildersleeve, 6 months; Luzerne co. Pa.

Rev. Daniel M. Barber, 1 year, West Branch of the Susquehanna and Sinemahoning, Clearfield co. Pa.

Mr. Samuel Montgomery, 2 months, Huntingdon co. Pa.

LETTERS RECEIVED.

W. Carrith, Pa.; C. Johnson, N. Y.; S. Baldridge, Ill.; J. D. Duffield, Md.; S. Steele, Ky.; S. B. Quay, Pa.; J. C. Harrison, Ky.; N. Gould, N.Y.; J. Paine, Va.; G. G. Sill 2, N. Y.; J. H. Jones, N. J.; J. F. Clarke, do.; S. Montgomery, Pa.; L. B. Sullivan, N. Y.; S. Pierce, do.; H. Brown, Ohio; A. G. Danby, N. Y.; D. R. Preston, Florida; R. Rutherford, Ohio; A. Clark, N. Y.; G. Morgan, N. Y.; J. Blythe, Kentucky; T. Barr 2, Ohio; J. Titus, Pa.; S. Agnew, Pa.; W. Fraser, Ohio; A. Alexander, N.J.; W. Bacon, Pa.; B. E. Collins, Pa.; J. Burt, N. J.; C. Gildersleeve, Pa.; R. A. Lapsley,

Kentucky; H. M. Kerr, N. C.; G. Duffield, Pa.; S. C. Henry, N. J.; H. Van Deman, O.; J. Robinson, Ohio; J. Peebles, Pa.; J. S. Thomson, Indiana; J. Thomson 2, do.; W. C. Anderson, N. C.; R. G. Lynn, Ohio; M. Williamson, N. J.; W. Hughes, Ohio; D. M. Barbour, Pa.; J. Agnew, do.; J. Lee, N. Y.; J. Rea, Ohio; R. Boal, jr. Ohio; J. R. Anderson, Geo.; W. M. Colin, Ohio; A. M'Elroy, Pa.; J. Gloucester, Pa.; S. Hodge, Tenn.; D. L. Russell 2, Va.; B. F. Spillman, Illinois; T. G. Potts, Pa.; Messrs. Whiting, Wilcox and Crawford, N. Y.; E. S. Hunter, and Elders and Trustees of the church in Middlebury, N. Y.; A. F. Rankin, Ohio; A. Leonard, do.; A. D. Montgomery, Va.; J. Ayres, do.; E. Hart, Ohio; J. M. Olmstead, Pa.; D. M'Kinney, Pa.; J. D. Hughes, Ohio; P. H. Fullenwider, N. J.; S. W. Leonard, N. Y.; C. Gardiner, Pa.; G. Colton, do.; W. Craig do.; J. R. Moreland, Indiana; J. A. Ogden, Indiana; A. Coe, N. W. Territory; J. M. Street, Michigan Territory; D. Dingley, N. W. Territory; P. Lamar, Geo.; Elders and Trustees of the congregations M'Connellsville, Deerfield and Windsor, Ohio; J. V. Henry, N. Y.; A. R. Moore, do.; T. Caldwell, Ky.; G. Printz, Ohio; A. Scovel, N. Y.; J. C. Watson, N. J.; A. S. Weaver, Ohio; Messrs. Hall, Steele and Blythe, Cor. Ex. Com. of West Lexington Pres. Ky.; J. R. Talmage, Geo.; A. O. Hubbard, Md.; G. Morrison, do.; S. Daley, N. Y.; Elders of the church at White Plains, N. Y.; S. Todd, Pa.; W. B. Stow, N. Y.; J. H. Agnew, Pa. Elders of New Shiloh church, W. Ten.; A. Beasley O.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of January, 1830.

<i>Aurora, Ohio.</i> From Mrs. Trephina Sawyer, per Rev. A. Coe,	\$00 12
<i>Baltimore, Md.</i> Donation from Mr. Samuel Jones	5 00
Annual subscription from the 3d Presbyterian church,	21 00
Do. do. do. 2d do. do.	20 00
Do. do. do. 1st do. do.	174 00
	220 00
<i>Brooklyn, N. Y.</i> From 1st Presbyterian church, 1-3d of their Monthly Concert collection, per A. V. Sinderin, Esq.	50 00
<i>Cape May, N.J.</i> Monthly collection in Presby'n church, per Rev. M. Williamson	2 00
<i>Congruity, Pa.</i> Annual subscription Auxiliary Society, per Wm. Craig, Tr.	39 75
<i>Danville, Va.</i> Monthly Concert collection in Presb. church, per Rev. D. A. Montgomery,	25 00
<i>Great Valley, N. Y.</i> Annual subscription from Presb. church, per Dr. Stephen Harrison, Treasurer	16 00
<i>Germantown, Pa.</i> Monthly coll. from Pres. church, per Rev. J. Nourse,	6 19
Annual subscription from members	6 00
	12 19
<i>Greensburg.</i> From Auxiliary Society, additional, per Mr. S. Todd	5 00
<i>Greenfield, Ohio.</i> From Mrs. Samuel Spencer, per Rev. A. Coe	0 50
Do. Hiram Spencer, do.	0 50
	1 00
<i>Huntingdon, Pa.</i> Annual subscription from Pres. church, under care of Rev. John Peebles, per R. B. Campfield	21 00
<i>Jackson, Tenn.</i> Donation from Elizabeth P. Trigg	0 50
<i>Lambertville, N. J.</i> Collection in Presbyterian church	10 79

	Brought over			403 35	
<i>Leaviston, Pa.</i>	From	do.	per Rev. A. B. Quay,	13 00	
<i>Long Run,</i>	From	do.	per A. M. Candless	4 00	
<i>Neshamony, Pa.</i>	From the Auxiliary Society in Rev. Mr. Bellville's congregation			40 00	
	Donation from an aged member of	do		20 00	
<i>New Hope.</i>	From Miss Pratt's scholars			60 00	
<i>New Lisbon.</i>	From Presbyterian church,	per Rev. C. Vallingham		0 56	
<i>New York.</i>	From Auxiliary Society of Murray street congregation,	per Rev. J. T. Russell,		7 50	
	Do.	of the Irish Pres. church, Canal st.	per do.	76 94	
	Donation from Rev. Gardiner Spring, D.D.			83 51	
				50 00	
<i>Newark, N. J.</i>	Third payment of Auxiliary Society of 3d church,	per Rev. J. T. Russell		210 45	
<i>New Brunswick, N. J.</i>	Donation from Mrs. Joanna Bayard,	per Mr. Samuel Holcomb		64 50	
	Do.	Mrs. Ogden,	do.	1 50	
	Annual subscription of Presbyterian church			4 50	
<i>N. W. Territory.</i>	Donation from Daniel Dingley, an Indian trader near St. Croix River, North Western Territory,	per Rev. A. Coe		90 50	
<i>Princeton, N. J.</i>	From Auxiliary Society,	per Rev. J. T. Russell		10 00	
<i>Ogee's Ferry, Ill.</i>	From Mr. Joseph Ogee,	per Rev. A. Coe,		7 00	
	Do.	two little girls	do.	2 00	
				0 02	
<i>Philadelphia.</i>	Monthly Concert collection in 1st Pres. church			2 03	
	Do.	do.	2d do.	5 15	
	Annual Subscription for 1829 of 2d do.			33 51	
	Do.	do.	7th do.	106 89	
	Do.	do.	in part, 4th do.	Rev. W. Engles 62 70	
	Do.	do.	8th do.	26 75	
	Do.	do.	for 1829, Rev. S. B. How and family	70 00	
	Subscription of late S. E. Wier, Esq.			2 00	
	From Mr. W. F. Geddes, for sub'n to Philadelphian			100 00	
	Donation from the Ladies Foreign and Domestic Missionary Society, per Miss Anna J. Linnard, and Miss Hannah Clarkson			1 00	
	Donation from discussion of Universalism			350 00	
	Do.	Mr. Robert Wallace		0 50	
	Do.	Mr. W. F. Geddes		10 00	
				4 00	
	Cash from Rev. E. S. Ely, from himself and congregation, viz:			772 50	
Rev. E. S. Ely	\$100 00	Brought over		\$230 00	
Mr. Wm. Nassau, an elder	50 00	Mr. John Little		2 00	
Mrs. Margaret Carswell	25 00	Mr. Henry Tumbleston		2 00	
Lemuel Lamb, Esq.	12 00	Mr. John Brower		1 00	
Mr. James C. Thompson and wife	10 00	Miss Abby Ann Steele		1 00	
Mr. Robert Thompson and wife	10 00	Mrs. Sarah A. Raybold		1 00	
Mrs. Maria M'Clure	5 00	Mrs. J. B. Sutherland		1 00	
Mr. Elisha W. Cook	5 00	Mr. Joseph Rogers		1 00	
Mr. Joseph B. Mitchell	4 00	Mrs. Eliza Crowley		1 00	
Mr. James Stuart, an elder	5 00	Mr. Frederick Myerle		1 00	
John W. Thompson, Esq.	2 00	Mrs. Margaret Myerle		1 00	
Mrs. Mary Hunter	2 00	181 subscrib's of 50 cts. ea.		9 50	
		7 do.	25 do.	1 75	
	Carried over	\$230 00		334 25	
<i>Salem, N. J.</i>	Collection in Pres. church for 1829,	per Rev. Mr. Burt		5 00	
	Do.	do.	1830,	do.	8 00
<i>Trenton, Tenn.</i>	Donation from G. Hamilton,	per Rev. J. Nourse		13 00	
<i>Missionary Reporter.</i>	From sundry subscribers			0 50	
				178 00	
	SOLOMON ALLEN, Treasurer,				
	No. 18, South Third Street.			\$2,131 13	

NOTE.—Robert Lenox, Esq. of the city of New-York, has authorized us to add his name to the subscription of \$100 a year for 10 years.

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

GENERAL AGENT.

It is proper to state that the General Agent, after he had made some progress in prosecuting his agency in this city, was obliged to return to Carlisle, the residence of his family. One of his children was dangerously ill; and when she had partially recovered he was detained there by the subsequent sickness of his wife. Something was done by him in Carlisle. On his return he conferred with the President of the Board; and it was deemed advisable for him to visit New York and Albany immediately, as his assistance had been desired by brethren in each of those cities. In regard to the clerical brethren at New York, he says they are generally very friendly to our Board; and in Albany he informs us he is prosecuting his agency with flattering success. The details of his labours may perhaps be given in a subsequent number.

LETTER FROM THE REV. GEO. WHITING.

Boston, Jan. 13th, 1830.

Rev. E. S. Ely, D. D.

My Dear Sir,—Perhaps you may recollect that your Board of Education granted me two loans, of \$50 each, some 4 years ago, while I was a member of the seminary at Princeton. You may possibly remember also to have intimated to me that if, as I expected, I should become a foreign missionary, your impression was that the Board would not require the payment of the notes I gave. They will become due in the course of the present year; and as I am about to leave the country, it is proper that I should know officially whether I may expect the Board to do me this kindness or not; and if not, that I should endeavour to make some other arrangement. It is hardly necessary to say, that having been laboring as an agent for the A. B. C. F. M., on a moderate salary, almost the whole time since I began to preach, and having been in debt for my education, I am not prepared, to pay the money now—nor could I possibly do it, without taking it from the amount allowed me by the Prudential Committee, as an outfit.

Of course the donation, if made, would be in reality to the missionary cause. Still I regard the debt as an honest one, and should rejoice to pay it when I can, that some other indigent student may have the benefit of it; situated as I am, however, perhaps it will be deemed a reasonable request when I ask to be released from the obligation. Will you, my dear sir, do me the favor to communicate this request to the Executive Committee, and let me know what order is taken respecting it.—Should they not be together immediately, I will thank you to write me a line expressing your own opinion as to what they will do. If that opinion is the same as you expressed to me years ago, I shall venture to dismiss all anxiety on the subject.

A line will reach me before I embark if written immediately.

It may be interesting to you to know that I expect to sail for Malta, on the 20th inst., and to be associated with Mr. Bird in Syria.

Your prayers I trust will follow me. I beg you to make my thanks acceptable to the Committee for their past kindness; and believe me, my dear sir, very truly

Your obliged fellow servant in the Gospel,
GEO. B. WHITING.

It will be recollected, that in our last we stated our objections to exacting bonds from our beneficiaries for the payment of money advanced for their education.* Instances have occurred in which individuals needing but little assistance, have preferred receiving a loan and giving their notes for the repayment. The Board have complied with their wishes; and will in future aid others thus circumstanced in the same manner, when they prefer this mode.

On reading Mr. Whiting's letter the Executive Committee *instantly & unanimously* cancelled his obligation. They rejoice to have assisted a worthy young man in completing his theological education, by which he has become qualified, in the judgment of the Prudential Committee of the A. B. C. F. M. to be one

* Page 78, line 15 from the bottom, dele the word *two*.

most naturally, under the influence of parental instructions, become Presbyterians in principle, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

"We address our fellow-citizens as friends of literature, good government, domestic industry, sound morality, and national happiness, and ask, when did these blessings abound, and continue, in any land in which the Bible was not generally read by the common people, and in which the people were not well supplied with evangelical, protestant ministers? If we would not have our nation subjected to superstition, papal bondage, anarchy, tyranny, oppression, vice, and even pagan idolatries, we must promote the general diffusion of knowledge by public schools, colleges, and seminaries of learning; we must teach the people self-government; we must cherish civil and religious liberty; we must influence the community by the hopes of endless happiness, and the fears of endless punishment; and in doing all these things, the protestant pulpit has ever been the most powerful means; and for this good reason, that Infinite Goodness has appointed the preaching of the Gospel to be the wisdom of God, and the power of God unto the salvation of sinful men.

"If you would not have your posterity, and countrymen of future ages, generally destitute of the inestimable blessings of a free and wise representative government which you enjoy; if you would not have half the yet unborn millions of our western world, the home of rational liberty, grow up in ignorance of that just God and Saviour, whom you love and adore; if you would not that your childrens' children should be the slaves of some ghostly pontiff, or of some regal tyrant, whom he may set up; if you would not that your posterity should become infidels and pagans, and perish without spiritual vision, pray, earnestly, that the Lord of the harvest would send forth a sufficiency of labourers into his vineyard: and follow your prayers by conduct becoming those who believe that Heaven ordinarily accomplishes his gracious purposes towards man through the instrumentality of human agency."

DISAPPOINTMENTS.

The Board hopes to be honoured, by the providence, as an instrument for

training up, in the course of years, hundreds of young men for the ministerial office. But in the prosecution of a work of such great importance disappointments may be expected. Calculating on the state of human nature and the usual course of events, it would be wonderful indeed if in so large a number of beneficiaries, all should answer our expectations. Caution is indeed to be exercised in placing applicants on the funds. But as no sagacity or vigilance in church officers, can prevent the intrusion of unworthy persons into the church, so no sagacity or vigilance in the Board of Education will be sufficient to prevent some unworthy youth from participating in the funds committed to their care. After the trial of years men destitute of piety find their way into the ministry; and it would be marvellous if the Board, who are under the necessity of aiding young men long before their characters can be subject to the test of years, were not in some cases to be imposed on. Such disappointments should neither induce us to abandon our work, nor discourage us in the prosecution of our labours. The door of admission into the sacred office is not to be shut against all to hinder wolves from entering in to devour the sheep. If the church is to refuse to educate her indigent sons, because some will repay her kindness with ingratitude, and may utterly disappoint her expectations, then, for the same reason, ought every pious parent to withhold his assistance from his child, whose heart is touched by the grace of God, and whose soul is longing for the happiness of going forth as an ambassador of heaven to proclaim salvation to a perishing world.

OFFER ACCEPTED.

The last number presented an offer, which has been accepted by one individual. It is now proper to give names.

Jacob J. Janeway, D. D., and Solomon Allen, Esq. have engaged to pay to the Board of Education two hundred dollars for this year, in addition to their former subscriptions; provided eight more will engage to pay each an equal sum.

THE CHRISTIAN ADVOCATE.

MARCH, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVI.

We are now to enter on the consideration of the duties enjoined in the second table of the Decalogue—the duties that we owe to our neighbour and to ourselves. And it may be proper here to remark, once for all, that no precept of the second table can ever oblige us to set aside one of the first. Our duty to our Creator is superior to every other; so that, strictly speaking, nothing is, or can be a duty, which is dishonourable to him, or which interferes with the service or obedience that he requires. If, therefore, earthly parents, or magistrates, or other superiors, or laws, or usages of what kind soever, shall at any time urge you, my dear youth, to disobey or dishonour your heavenly Father, the Sovereign of the universe, your reply must be—"We must obey God rather than man." Make your refusal as meekly and discreetly, and in every way as inoffensively as you can; but make it—make it firmly, and in the strength of God, maintain it even unto death. This is the principle on which Confessors have always hazarded their lives, and Martyrs have laid them down.

The first precept in the second table of the moral law, or the fifth

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of the Decalogue, with its requirements and prohibitions, as stated in our Catechism, are as follows—"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

"The fifth commandment requireth the preserving the honour and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals:" And it "forbiddeth the neglecting of, or doing any thing against the honour and duty, which belongeth to every one in their several places and relations."

I have placed the injunctions and prohibitions of this commandment together, and shall consider them connectedly, as being most favourable to the avoidance of repetition, and to a clear and full view of the duties to be explained and enforced.

We have in the precept before us a striking example of the specification of a single relative duty—that which children owe to their parents—as indicative of every other of the same class. That the precept ought to be thus considered is apparent; since all relative duties are made obligatory in the revealed will of God, and this table of the moral law was intended to epitomise them all, and the fifth commandment alone enjoins one of the most important of these duties, in a *positive form*—the others only spe-

P

cifying and forbidding the various violations of this general law.

The answers of the Catechism now under consideration, distribute "the places and relations" of men in society into three classes—"superiors, inferiors, and equals." All who are included in these classes have, we are taught, a claim to "honour," which is to be "preserved;" and to duties, the performance of which is obligatory on them all. These duties are mutual, or correlative; and as such we shall consider them, as they appertain to each of the classes that have been mentioned; and—

I. The honour to be preserved, and the mutual or correlative duties to be performed, by **SUPERIORS AND INFERIORS**, refer to the places and relations of *husbands and wives, parents and children, masters and servants, ministers and people, rulers and ruled, old and young, and the possessors of superior and inferior gifts and graces*. In all these relations there is a subordination of rank or character, which is clearly recognised in the scriptures of truth. The duties of each might occupy a whole lecture, but I must treat of them in a much more brief and summary manner; paying some regard, however, in the extent of the discussion, to the nature and importance of each subject, as it comes under consideration.

1. *Of Husbands and Wives.*—This relation is constituted by marriage, in regard to which the standards of our church teach, that "marriage is not a sacrament, nor peculiar to the church of Christ; that it is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time; that it was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the church with a holy seed, and for the preventing of uncleanness; that it is

lawful for all sorts of people to marry, who are able with judgment to give their consent, yet that it is the duty of Christians to marry only in the Lord; and therefore that such as are godly, ought not to be unequally yoked, by marrying with such as are notoriously wicked in their lives, or that maintain damnable heresies; that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word of God; and that such incestuous marriages can never be made lawful by any law of man, or consent of parties, so as that those persons may live together as man and wife; that the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own; that fornication committed after contract, and before marriage, and adultery committed after marriage, give just occasion to the innocent party to dissolve the contract, and after the divorce to marry another, as if the offending party were dead; that nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient for dissolving the bond of marriage; that it is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey; that it is fit that marriage be solemnized by a lawful minister, and that special instruction be given to the parties, and suitable prayer be made, when they enter into this relation; that if the parties be under age, or live with their parents, the consent of the parents, or of others under whose care they are, ought to be previously obtained; that parents ought neither to compel their children to marry contrary to their inclination, nor deny their consent, without just and important reasons; that ministers must be properly certified, with respect to the parties applying to

that no just objections lie to their marriage; that it must be performed before a common number of witnesses; that it not to be celebrated on a publick humiliation, and that it is advisable that it be on the day.”*

He quoted thus largely from the standards of the Presbyterian church on the subject of marriage, and the subject is highly important itself, is not treated of elsewhere in the Catechism, and especially because the duties of husbands and wives—the point immediately under discussion—are, to a considerable extent, indicated by the very nature and design of the marriage covenant. Let me now draw your attention to the following passages of sacred scripture. “Wives love yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, as Christ is the head of the church—Therefore as the church is subject unto Christ, so let the wives be subject unto their own husbands in every thing.”

Husbands love your wives, as Christ also loved the church, and gave himself for it—So ought we to love our wives as our own bodies; he that loveth his wife loveth himself. For no man ever yet left his own flesh, but nourisheth and cherisheth it even as the Lord the church—For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh—Every one of you in particular, love your wife even as himself; as the wife see that she reverence the husband.” Who can fail to perceive the wisdom of these divine instructions, and to confess that when we duly regarded the conjugal

relation must be productive of peculiar happiness? The wife is made subject to her husband, but it is only that kind of subjection which the church is under to Christ, or that which the members of the body yield to the head. The husband is to love his wife as a part of himself, and as Christ loved the church. He is to be as far from indulging hatred toward her, as he is from hating his own flesh. His superiority, while it demands reverence on her part, imposes on him an obligation and responsibility of kindness, and of every endearing attention. If the parties mutually perform their duties, the situation of both, so far from being irksome, may well give rise to the question, which is the happier—or whose is the preferable allotment? With right feelings neither will so much as wish for a change. They will feel that they were made for each other, and that each is in the place and relation which the God of wisdom and benevolence has appointed.

The passage of scripture recited, teaches that every other relation of life, when it interferes with that which subsists between husband and wife, is to be relinquished—If they are faithful to each other, nothing but death is to separate them. “The fundamental and essential part of the contract is fidelity and chastity. This must immediately appear to be essential to the purpose of the union. Some writers say that this is especially binding on the woman, in order to ascertain the offspring; but every body must see the absurdity of any distinction; because the contract would neither be equal, nor likely to be steadily observed, if it were not mutual. Besides, as a late author has well observed, if chastity be a female virtue, how can man be unchaste without infringing upon it?”* Nothing strikes so directly at the very vitals, not only of domestick

* Confession of Faith, chap. xxiv. Directory for Worship, chap. xi. As words have been changed or added, for uniformity and propriety to the text; but the sense is not altered, and the style of the language, that it may be considered as a quotation.

* Witherspoon.

happiness but of society at large, or marks so distinctly a corrupt state of society itself, as general licentiousness in the marriage state. Every lover of human happiness, therefore, should brand the first appearance of this licentiousness with tokens of the greatest abhorrence; and every married man and woman should regard the first rising thought of it in themselves as a heinous sin before the heart searching God, and as a real violation of the marriage covenant—to be repented of with the deepest humiliation, and avoided with the utmost care.

The other duties of husbands and wives, beside those which have been mentioned, are—bearing with each other's infirmities and weaknesses, to which human nature, in its present state, is always subject; encouraging and sustaining each other under the various ills of life; comforting and sedulously endeavouring to relieve each other in sickness; providing, by honesty, industry, and economy, for their own support, and that of their family—making their interest and their property the same; instructing and governing, by mutual concert and care, the children which God may have given them, and all others of whom they have the charge; and praying for, and aiding each other in the performance of all other religious duties—endeavouring in all respects to live together as heirs of the grace of life.

Nothing is of more importance in the marriage relation, than for both parties to watch against the very beginnings of discord, and to prevent, by self-command and suitable concession, its proceeding far. Many rules of prudence have been given, in relation to this point, and they are worth remembrance and regard; but the best rule of all is, to recollect habitually the marriage covenant itself, and the all seeing eye of God, and under the influence of these recollections to endeavour to preserve a conscience void of of-

fence. If any alienation has unhappily commenced, that party acts the most like a Christian, who first makes an advance, and even a sacrifice, if it be necessary, for the restoration of perfect harmony. Sometimes a peculiarity, and even a perversity of temper, or conduct, when it is not gross, or in extreme, may be so met by prudence and Christian kindness in the other party, as still to preserve no inconsiderable degree of happiness, in this nearest and tenderest of all relations. When one party becomes flagrantly vicious, or habitually ill tempered, then certainly ensues one of the severest trials of human life: And yet it is a trial which not a few of the best of our fallen race have been called to endure. Much patience, much prayer, much address, and many plans and endeavours to produce reformation, will, in every such case, be called for, from the innocent suffering party. If these are ineffectual, and the vices indulged do not warrant a divorce, nothing remains but to cultivate submission to the permissive will of God, and to seek every lawful alleviation of distress, till the death of the offender, or of the offended—a sad alternative—shall bring relief.

In closing this part of my subject, suffer me, my young friends, to offer you a few words of friendly counsel, on the subject of marriage. On what is due to parents and guardians, I shall add nothing to what is said in the quotation from the standards of our church, till I come to speak particularly of the duties of parents and children. Be assured that much of your happiness depends on the management of your affections, in relation to one with whom you contemplate a union for life. These affections ought never to be permitted to become fixed and strong, till you are satisfied that they have not been placed on an unworthy object, or that a worthy one will meet and reciprocate them.

ce is not impracticable. Passions, when incipient, are under our control. That of so, or at least not easily, nor disappointed in the keenest pain, when become settled and are a very reason of the advice I now offer. Numerous instances in which disappointment has left a wound as life; or been the cause a heart could never be so another individual, as to marriage desirable. Therefore your hearts are in your hand, think whether a party whom you find them tender of them. Then think there is a prospect of a rejection; or whether there be insurmountable obstacles to a lawful union or the practice of a union. Be as far removed from these points as you can, you suffer an attachment too strong to be renounced, resolved, I admit you will be, from the nature of the thing. Therefore I add, be much that God may direct you, to govern your own minds, in order of his providence, with duty plain. There is a life which calls for much deliberation, and for earnest prayer for heavenly aid and guidance, than that of since with no other event certainties of this life, and the life to come, so often easily connected. Yet how is this relation formed by serious thought, or one referred to God for his direction and blessing—formed under the impulse of ungoverned passion. What wonder that it is so frequently one of disappointment and instead of that happiness as intended, and in itself irreparably calculated, to produce wonder is, that unhappy are not a hundred fold

more numerous than they actually are.

It seems scarcely necessary to caution youth against forming this connexion from mere mercenary motives, or without real affection for the objects of their choice—They who do this deserve the misery which they are sure to experience. It is commonly more needful to warn the young against contracting marriage, before they have any reasonable prospect of supporting a family; and to put them on their guard against being smitten with some showy qualities, unaccompanied by solid merit and lasting excellence. I am a friend to early marriages, in all cases where the parties have the means of a comfortable livelihood, or may rationally hope to obtain it from occupations and industry for which they are prepared, and which lie fairly before them. But the folly is great, and the misery often lasting, when young persons bind themselves to each other in marriage, and bring a family around them, without either the means or the prospect of obtaining the very necessities of life. In such a procedure, surely there is no manifestation of genuine affection, but much of real wickedness and cruelty. Nor can I pass without pointed censure a practice often witnessed in this country, of young persons pledging themselves to each other for a future marriage, while they have yet a profession or a trade to acquire, and when changes may take place that may render the contract difficult, and sometimes improper to be fulfilled. The voluntary violation of a marriage engagement, where attachment and fidelity remain on one side, is among the basest and most criminal actions of which a human being can be guilty—The death which it sometimes occasions, is a real murder, aggravated by the circumstance that it is of a lingering kind. How carefully should every conscientious youth guard against even a tempta-

And is not great a sin? But leaving this out of view, an engagement of marriage, while a person is making preparation for a professional pursuit, often and usually interferes with that preparation, in so serious a manner as to render it ineffectual and imprudent in a very high degree.

In the choice of a companion for life, the qualities which will wear well, are worthy of far more regard, although they too seldom receive it, than those which strike and dazzle, with little beside to recommend them. Good sense, good nature, good morals, good education, good behaviour, firmness of mind, active habits, an affectionate and benevolent disposition, genuine piety, and a healthful constitution—these are the prime requisites. These will last when beauty has faded, and fashionable manners and accomplishments—none of which do I disparage—have lost their charms, or their scope for display.

Attentively ponder, my dear children, the advice which age and experience thus offer you, in relation to a subject in which your dearest interests are involved. Above all seek counsel of God,—“In all your ways acknowledge him, and he shall direct your paths.”

The consideration of the duties of parents and children must be deferred till the next lecture.

WITHERSPOON ON REGENERATION.

On the important subject of the *παλιγγενεσία*, or *new birth* of the New Testament, we have never seen any thing more clear, scriptural, and satisfactory, than Dr. Witherspoon's “Practical Treatise on Regeneration.” Having lately read it over with increased pleasure, and we hope advantage too, we have determined to lay some important portions of it before our readers. The following

extract closes the IV. section which the author shows the change effected in regeneration *spiritual*. After reciting considerable number of texts which the truth of his position is distinctly affirmed, the Doctor

“Let it not seem tedious that I have collected so many sayings of scripture on this subject. It is no light thing: and indeed is no common thing, to believe from the heart. But let us affirm it, on divine testimony: regeneration is the work of the Holy Ghost.

“I would not build this upon any other evidence. We stand in God's room, to message, and speak in his name; nothing should be affirmed, cannot be supported by a saith the Lord.” But having so, I think I may warrantably serve how much the visible world corresponds with scripture declarations on this subject. I hope this will be unsuitable nor unprofitable, deriving what an inward avowal men have to receive and them. Do we not daily see instances of persons, of firm understandings and great abilities, who yet continue blind to their duty to God, and the salvation of their souls? As the born, so they continue to themselves through their lives, ‘wise to do evil, but good they have no knowledge.’ What proofs do they often give of the power and influence of wickedness over them? frequently does it happen, their attachment to sin in general or to some particular sin, is as to bear down before it all to their own interest, temporal or eternal? While at the same persons of unspeakably inferior talents, enlightened by the Spirit sanctified by the grace of God shall stand firm against the dangerous temptations, and e

that is in the world . This our blessed as a part or proof of ity and unsearchable his heavenly Father. Jesus rejoiced in spirit I thank thee, O Father of heaven and earth, hid these things from prudent, and hast re- unto babes: even so, o it seemed good in

plain, that superior f instruction, though , are far from being ial? Sometimes those under the salutary in- edifying example of and masters, conti- standing, in an insen- ometimes we see per- under the most en- awakening ministry, s hard as the nether he case of the ordi- of the gospel is indeed g, and leads to seri- on the depths of the els. Suffer me to be- ders of this class in terms. Are not many der to yourselves, as another? Is not your pointed out to you in manner? Is not your wn and distinguished t undeniable marks? duty and interest set n such a manner, that ontradicted, and there t to reply? And yet igh there may be some porary resolutions, it y real or lasting effect. ratify and confirm the ssage of Scripture? is Paul, and who is ministers by whom ye n as the Lord gave to I have planted, Apol- but God gave the in- en, neither is he that

planteth any thing, neither he that watereth, but God that giveth the increase.*

"To be absent altogether from the ordinances of God is a dreadful and dangerous thing, for it leads directly to a state of total blindness and undisturbed security. I have often thought, however, that the case of many who continue to give their attendance is much more wonderful. Are there not habitual drunkards often seen in the house of God? Are there not some profane swearers often seen in the house of God? Are there not some who walk in the lust of uncleanness? some who retain, without restitution, unrighteous gain, whom approaching death, the wrath of God, and the fire of hell cannot terrify? Of such, we may justly say with the apostle Paul, 'But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.†'

"Let it be further considered, how much providential warnings are generally despised, even when they are so awful in their nature, and so clear in their meaning, that one would think nothing but an absolute infatuation could prevent their effect. Sinners may keep themselves from hearing the word of God, and from any such reading or conversation as will bring eternity in their view. But he visits them in their families or in their persons, and they cannot fly from these 'terrible things in righteousness,' by which he pleads his cause from day to day. Are not the young and beautiful soon carried to their graves? Are not the great and noble soon humbled in the dust? Have not sensuality and riot, impurity and lust, slain their victims, and raised up monuments fraught

with moral instruction in every age? How long is it ago, since Hosea said, 'Whoredom and wine, and new wine take away the heart?'"* And since Solomon said of a harlot, "She hath cast down many wounded, and many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death?"† But though uninspired writers have said this as well as he, nay, though it is visible to all, have men become wise? Have they shunned the paths of the destroyer? No: we may justly say of the present times, as the Psalmist David said many ages ago, 'This their way is their folly; yet their posterity approve their sayings.'‡ Nothing, nothing will change them, till the Spirit of God rouse and awaken the conscience, powerfully constrain the will, and effectually renew the heart.

"Hence then it appears, that the new birth is a 'supernatural change;' it is the effect of the power of God; it is the work of the Holy Ghost. I have been at the more pains to establish this truth, because I am persuaded, that until it be truly received, there may be a form, but there can be nothing of the power of godliness. But we must now vindicate it from the objections and abuse, to which it may be thought liable. There are many who still harbour in their minds, and sometimes produce in conversation, the objection mentioned by the apostle Paul; 'Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will?'§ This, indeed, is the sum of all the objections that ever were, or ever can be offered against it: and I make the short answer of the same apostle; 'Nay, but O man! who art thou that repliest against God?' 'This is but making or imagining an inconsistency between

two things, both of which God hath clearly established and inseparably joined in his word. These are, his own power necessary to the change, and our duty in the use of the means; or rather, our sin while continuing at enmity with him and refusing his mercy.

"I make no scruple to acknowledge, that it is impossible for me; nay, I find no difficulty in supposing, that it is impossible for any finite mind, to point out the bounds between the 'dependence' and 'activity' of the creature. But though we must ever remember, that it is he alone who can 'bring a clean thing out of an unclean,' yet we know also, that 'all have sinned and come short of the glory of God.' We know that 'God will be just when he speaketh, and clear when he judgeth:' that he rejects with disdain, the imputation of being the author of sin. 'Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man.'* For our greater assurance of this, he hath condescended to confirm it by his oath.—'As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?'† The connexion between this and the former truth appears plainly in the following passage: 'Ye will not come unto me, that ye might have life.'‡

"Perhaps also, there are some who abuse this doctrine to sloth and negligence. At least they may pretend this, as an excuse or palliation of their contempt of religion. But is it not an inference directly contrary to what the scripture teaches us, much more justly, to draw from the same truth, viz. 'Work out your own salvation with fear and

* Hos. iv. 11.

† Prov. vii. 26, 27.

‡ Ps. xlix. 13.

§ Rom. ix. 19.

* James, i. 13.

† Ezek. xxxiii. 11.

‡ John, v. 40.

trembling; for it is God that worketh in you to will and to do of his good pleasure.* The former inference would be just in the case of devils, who, having received their sentence, can only now 'believe and tremble:' but it would be altogether unjust, and a dreadful contempt of mercy, in those to whom the offer of salvation by grace is addressed. What is now transacting in the ministry of the gospel, shall contribute at last to stop every mouth, and put this criminal excuse to eternal silence. Suppose the sinner at the judgment-seat to offer this defence for himself: 'I was altogether under the power of corruption; it was impossible for me to do any thing of myself.' Is it not natural to reply, 'Where learned you this?' From the holy scriptures. 'And did not the same scriptures also tell you, Him that cometh to me, I will in no wise cast out. Wherefore he is able to save to the uttermost all that come to God through him.—Believe in the Lord Jesus Christ, and thou shalt be saved?' But I could not reconcile one scripture to another. 'And was that any way wonderful? Or can it possibly justify your rebellion against the plainest commands, that you were not able fully to comprehend what is said of the absolute dominion and sovereignty of God?'

"Let us, therefore, settle it in our minds, that though we are of ourselves utterly unable to produce a change in our hearts, 'nothing is impossible with GOD.' He first made them, and he is able to reform them. On a conviction of our own inability, one would think we should bat the more humbly and the more earnestly apply to him, who is all-sufficient in power and grace. The deplorable and naturally helpless state of sinners, doth not hinder exhortations to them in scripture; and therefore takes not away their obligation to duty. See an address,

where the strongest metaphors are retained, the exhortation given in these very terms, and the foundation of the duty plainly pointed out — 'Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* From which it is very plain, that the moral inability, under which sinners now lie, as a consequence of the fall, is not of such a nature as to take away the guilt of sin, the propriety of exhortations to duty, or the necessity of endeavours after recovery.

"But what shall we say? Alas! the very subject we are now speaking of, affords a new proof of the blindness, prejudice, and obstinacy of sinners. They are self-condemned; for they do not act the same part in similar cases. The affairs of the present life are not managed in so preposterous a manner. He that ploughs his ground, and throws in his seed, cannot so much as unite one grain to the clod; nay, he is not able to conceive how it is done. He cannot carry on, nay, he cannot so much as begin one single step of this wonderful process toward the subsequent crop; the mortification of the seed, the resurrection of the blade, and gradual increase, till it come to perfect maturity. Is it, therefore, reasonable that he should say, 'I for my part can do nothing: it is, first and last, an effect of divine power and energy: and God can as easily raise a crop without sowing as with it, in a single instant and in any place, as in a long time by the mutual influence of soil and season; I will therefore spare myself the hardship of toil and labour, and wait with patience, till I see what he will be pleased to send?' Would this be madness? Would it be universally reputed so? And would it not be equal madness to turn the grace of God into licentiousness? Believe it, the warning is equally reasonable and equally necessary, in spi-

* Phil. ii. 13, 14.

* Eph. v. 14.

ritual as in temporal things: 'Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap: for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' ”*

HEAVEN AND EARTH.

BY J. MONTGOMERY, ESQ.

Behold yon bright array,
Before the sapphire throne!
There young nor old, nor rich nor poor,
There bond nor free are known.

At once they strike their lyres;
At once break off, and all
With trembling joy and silent love,
In adoration fall.

* Gal. vi. 7, 8.

Whate'er their lot below,
As fellow heirs of bliss,
In heaven their services are one;
Let earth be heaven in this.

As brethfen, so may we
Worship with one accord;
In stillness wait, in prayer bow down,
Stand up and bless the Lord.

As pilgrims on our way,
God's earthly courts we fill;
And travel on from strength to strength,
Abreast to Zion's hill.

There may our spirits meet,
When faith is changed to sight,
Where the Lord God himself shall be
The temple, life, and light.

Where on the sea of glass,
The ransom'd nations sing;
And to the Lamb, amidst the throne,
Eternal glory bring.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(Continued from page 69.)

Friday, July 4.—I left London early this morning, with Mr. S. of Philadelphia, for Portsmouth; for the purpose of seeing, among other objects, the great dock-yards and shipping at that place. The road took us by Kew to Hampton Court, on the Thames, where the view is beautiful. The celebrated botanick garden at Kew I hastily examined some days since, and from the road I could now only see the tall octagonal top of the *great pagoda*, towering above the verdant forest of trees by which it is surrounded. In this garden there are a number of fanciful buildings called *temples*: thus we have the temple of Bellona, of Pan, of Æolus, of Victory, &c., but none of them are equal to this Chinese affair, called the Great Pagoda, from the top of which, in a clear day, it is said you can see to the distance of 40 miles. The

garden at Kew consists of a fine park, and a large botanick garden, of about 20 acres, surrounded by high walls. The English pride themselves much on the cultivation of fruit and vegetables, both forced and in the open air. The other day I heard that Lord Grosvenor, to encourage the growth of peaches, offered a guinea for every peach of a good quality that should be produced on a certain day, when he was to give a fruit party to the nobility; and a thousand peaches were produced, bought and eaten. The London fruit market, however, will not please an American; for although their fruit looks uncommonly well, yet it is acid, insipid, or ill flavoured, when compared with that produced in our own country.

The royal palace, called Hampton Court, is one of the sights near London, and I regret that my time would not permit me to visit it. Its principal attraction till within a few weeks—the cartoons of Raphael—are now removed, I think to

Windsor Castle. Copies of these celebrated works I saw at Oxford. The pride of Cardinal Wolsey erected the splendid palace of Hampton Court, and then fear compelled him to present it to his prouder master, Henry VIII.

A little further on our road we passed Clermont, the seat of Prince Leopold, and where the good Princess Charlotte died. In many places we found large tracts of uncultivated land, without fences or hedges. Game, such as hares and partridges, were seen in abundance. The birds here are all exceedingly tame, no one being allowed to disturb them, without a special license. I have not heard a gun fired since I have been in England.

We passed through several inconsiderable towns, but I found the country by no means so thickly inhabited as I expected. Near the road side we saw a vast spherical hollow, among the hills vulgarly called the Devil's Punch-bowl. It is not, I think, so remarkable as a curious excavation of a similar kind which we noticed together near Carlisle—some years since—in Pennsylvania. These cavities in the ground are not uncommon in America, but they all, I think, like the one at Carlisle, have a stream of water running *under* the ground, and which opens into the cavity at the bottom. Our punch-bowls, therefore, have no doubt been formed by the gradual dropping of the soil into the running stream of water below, the cavity widening till it reached an angle sufficient for the lower portions of soil to support the upper, when vegetation would ensue, and prevent any farther enlargement of the hollow. The Punch-bowl here, however, has no stream of water at the bottom, and I will therefore leave it for the English theorizing geologists to explain, for they can account for almost any thing.

Two or three miles from Portsmouth, we had a fine view of the

town and harbour, where a multitude of ships of war were riding at anchor. We arrived safe about 8 o'clock, after a ride of 72 miles. Portsmouth is the only regular fortified town on the island. It is surrounded by every means of defence; batteries, forts, fortifications, ditches, &c. &c. On entering it we passed through several gates, and crossed a number of ditches, by means of draw-bridges. Naval officers and marines in abundance, met us at every turn.

Though in this great naval station of Britannia, who proudly calls herself the Mistress of the Ocean, at dinner we recollected that this was the Fourth of July, and drank to absent friends and American Independence. We spent the evening in examining the place. The long ranges of elm trees on the fortifications and round the town, form a number of very beautiful walks, most of which we found thronged with visitors. The Clarence Reading Rooms, on the beach, are delightfully situated.

The magnitude and extent of the fortifications and bulwarks, and the great expense which has been incurred in order to render this place impregnable, forcibly brought to mind the beautiful *poetry* of Campbell—

Britannia needs no bulwark,
No towers along the steep;
Her march is o'er the mountain wave,
Her home is on the deep.

I wandered alone along the beach,—the surf gently rose and fell at my feet—the moonlight gave a silvery hue to the whole surface of the water, and playfully sparkled on the crests of the waves. It was a lovely scene. As my eye stretched across the deep

I thought of my home—of my dear native
bowers,
Of pleasures that waited on life's early
morn;
While memory stood sideways all covered
with flowers,
And restored every rose, but secreted
each thorn.

I seemed to myself like the inhabitant of another world, and the melancholy impression came over me that I should never, perhaps, see you all in the land of my fathers.

Saturday, July 5.—We went at a quarter past 10, the only time we could get admittance, to see the dock yards, which are enclosed by a high brick wall. Before entering, we were obliged to write our names in a book; no foreigners, known to be such, are admitted, without some special license. A marine, who was very obliging and very ignorant, conducted us through the yard. We saw a number of ships of war building, and undergoing repairs in the dry docks, a grand rope walk, a quarter of a mile in length, a vast number of anchors, piles of balls and shells, long rows of cannons and mortars, and in fact immense supplies of every article necessary for building, repairing or fitting out armed vessels. So expeditious are they, that we were told a large vessel lying in the harbour, was brought into the dry docks and newly coppered from stem to stern, in less than two hours for the whole operation. Nothing pleased me here so much as the machinery for making ships' blocks; the sawing, the boring, the gouging, the turning, and the what not, required to make a complete block, is here done by wonderful machinery. The inventor of the whole is a Mr. Brunel, father to the gentleman who projected, and now superintends the building of the Thames Tunnel. We were dunned most prodigiously for sixpences and shillings, during our examination of this place, both by our guide, and by *boxes* with—*For the lame—For the sick, &c.*, painted in large letters upon them.

From several elevated places in the yard there are fine views of the surrounding scenery. Spithead, Gosport, and Portsea, places we often read of in naval history,

are, in fact, but parts of Portsmouth. The Isle of Wight, and the ships which covered the expanse of water between it and the town, was an interesting sight. A singular and interesting interview once took place here between the Emperor Alexander, and Leigh Richmond, the amiable and celebrated author of the *Dairyman's Daughter*. Mr. Richmond was absorbed in viewing through a telescope the surrounding objects, when his imperial majesty and *suite* unexpectedly came to the spot. Mr. R. offered to withdraw, but the emperor would not consent, saying, "perhaps you are acquainted with the points of view before us." Mr. R. then handed him the telescope, and directed it to the different objects worthy of notice. The results of this interview were favourable to the diffusion of Bibles and Tracts in Russia—and the Emperor, on his return home, testified his recollection of the circumstance, by sending to Mr. Richmond a diamond ring of considerable value.

After leaving the yard we took a boat and went to examine the immense ship called the *Victory*, of 120 guns, in which Lord Nelson was killed; it is now in a fine state of repair, but it is composed, like the coat of the Shepherd of Salisbury plains, of but little of the original materials. We went on board the King's Yacht, the vessel in which George IV. made his visit to Scotland—it is really splendid. We saw besides many other ships of war—the *Princess Charlotte*, one of the largest vessels in the navy, or in the world—but descriptions of ships to you, who inhabit a sea port, and where the most substantial and beautiful vessels in the world are constructed, cannot be very interesting.

The town of Portsmouth is dirty, dull, and generally unpleasant—the hotel at which we stopped was large and commodious, and per-

haps one of the most expensive in England. Every thing is dear in Portsmouth. We found here a number of naval and military officers, and crowds of midshipmen—one little chap was addressed as Lord somebody—and I understood that he held a captain's commission.

In the afternoon we took a steam-boat, or a *steamer* as it is here called, for Ryde, a fine bathing place, on the Isle of Wight, where we arrived about 4 o'clock, and began to walk over the hills and vales of this beautiful spot. No part of England is more picturesque than this island. From an elevated point I enjoyed a beautiful, varied, and extensive prospect, composed of land and sea, woods and plains, hill and dale, all sweetly blended together, and relieving each other in the landscape. Leigh Richmond, who lived you know at Brading, at no very great distance off, well describes the prospect I most admired. "South-east was the open sea, bounded only by the horizon—the sun shone and gilded the waves with a glittering light. On the north the sea appeared like a noble river, varying from three to seven miles in breadth, between the banks of the opposite coast and those of the island. Immediately underneath me was a fine woody district of country, diversified by many pleasing objects. Distant towns were visible on the opposite shore. Numbers of ships occupied the sheltered station, which this northern channel afforded them. The eye roamed with delight over an expanse of near and remote beauties, which alternately caught the observation, and which harmonised together and produced a scene of peculiar interest."

After dinner we sailed in a small boat along the shores, for about seven miles, to Cowes, a port from which several packets depart for America—Here we saw an American brig at anchor, which revived

in us many agreeable feelings. The ships of the United States may readily be distinguished at first sight, and at a distance, from those of almost all other nations. Besides being more symmetrical, or graceful in form, the fineness of their upper timbers renders all paint unnecessary. The shores on the northern part of the Isle of Wight, along which we sailed, are bold and well cultivated, but they are by no means so interesting as those on the south. The curious perpendicular peaks called the *needles*, and the lofty and broken cliffs, where the eider duck builds her nest, are towards the western extremity of the island. The wonderful stories I used to read of the bird catchers among such cliffs, made me very desirous of seeing the spot where so many hazardous adventures had occurred—but my companion had not a particle of enthusiasm on this subject, and I was therefore obliged either to go alone, or to give up the excursion.

Cowes is an old and very inconsiderable place, though there are some fine houses near the top of the steep hill, on which the town is built. East *Cowes* lies on the other side of the bay.

Sunday, July 6th.—This morning we left the island, and went 16 miles in a steam packet to Southampton, on the opposite coast, where we proposed to pass the day. This is a well built and populous place, and has many pleasant walks, both along the beach and in the neighbouring country. In going to church, we passed under a fine old arch-way, called here "*the bar*"—over the arch there is a statue of *Kanute*, who here threw off his crown, because he could not command the *waves on the shore*. At the Independent church to which we went, I heard one of the best sermons, from a middle-aged man, that I ever listened to. The singing of the hymns forcibly reminded me of the psalm-

ody in the little chapel at our college in Princeton, when Mr. E. led the choir. The singing here, however, was accompanied by two or three instruments. I visited, also, an old and fine church of the establishment.

Monday, July 7th.—Early this morning we took stage for Salisbury. The cathedral in this place is grand; the tower or steeple, is the highest in England, being about 400 feet, that of St. Paul's being only 340.—The spire of St. Peter's, at Rome, is 437 feet. There are some very good monuments and finely painted windows, but after seeing York Minster, Westminster Abbey, and several other buildings of this nature, gothick architecture produces comparatively but little effect on the mind. I was here *fined* sixpence, for walking about eight feet into the building with my *hat on*, though I took it off before I saw any one, as soon as I conveniently could. I told the person he ought to have put up a printed notice, to prevent such occurrences. "Ah, then," said he, "we should never get any *fines*." This cathedral is esteemed by antiquaries, as one of the best specimens of the architecture of the age in which it was built. Every one must feel a degree of awe and solemnity, when passing under its lofty arches. There is a beauty, grandeur, and magnificence about old gothick churches, which, though frequent examination very much deadens, yet can never entirely efface. The spire, and a portion of the tower on which it stands, are in a different style of architecture from the rest of the building; it is therefore, probably, of a more recent date. You may form some idea of the vastness of the cathedral, from the following quaint lines, on the number of its pillars, windows, and doors—

As many days as in one year there be,
So many windows in this church we see;
As many marble pillars here appear
As there are hours throughout the fleeting
year;

As many doors, as moons one
view;
Strange tale to tell, yet not more
than true.

We saw some other interludes of ancient architecture of Salisbury, with which I was gratified.

We were sorry to find magnificent seat of the Pembroke, near this place accessible to strangers; we fore took a post chaise to siting the celebrated *Salisbury* and Salisbury plains, by Just after leaving the town came in sight of Old Salisbury, originally a fortress, built by a tribe of Britons called the *Sas*, as my guide book says. The name of the old town though the ruins of a castle walls present a "very appearance." Its ancient and privileges are not, however together lost; for it has the right of sending two members to parliament, who are elected by the freeholders of certain adjacent parishes. Among my many pretexts never assumed the character of a politician; but this rotten system of representation in the House of Commons, when they come to *represent*, I think is a queer. Neither Manchester nor Birmingham, two of the cities in the kingdom, send members; and Old Sarum, where man, woman, child, dog, is to be found, is represented by two honourable gentlemen. Hence, every one knows, is an extraordinary work. It is at some distance, for the thing, neither stone nor tree in the immediate vicinity of the town where it is located; though the hillocks, or barrows, with upon their tops, are not wanting. It has been remarked that these vast and solitary ruins of the lonely traveller "like Balbec and Palmyra, in the East of Asia." At a distance of some miles I felt a good deal dis-

their apparent insignificance, began to regret that I had so much trouble to view

But when I entered the temple, its magnitude and grandeur were quite overpowering. An shepherd, with a dog at his heels, was reclining on one of the columns, and he kindly served as a guide in our researches. At no distance from the temple, as it was intended for, there were a number of pillars standing by themselves; these, together with the columnar masses which compose the main building, have all been rudely carved, by some cutting instrument, into four plain

many of the stones are more than 25 feet high, 6 feet wide and proportionably thick; it is calculated that some of them will weigh from thirty to forty tons. They are not all of the same material; some are sand stone; some seemed to me to be granite, some a coarse kind of marble. The Stonehenge is a good deal ruined, there is enough remaining, to enable the observer to trace its original form. I will send you one of the numerous accounts of this ruin from the book. The entrance into the area of the work faces the east, and is marked by a bank and ditch, called the Avenue. On the side, the first object that attracts attention, is a large rude stone in a leaning position, which has been called *The Friar's Stone*. Its height is about sixteen feet and its original purport is unknown, though conjecture has not been idle in ascribing various uses to it.

On entering now this mysterious building, at first sight all is confusion and confusion; the eye is bewildered, and the mind bewil-

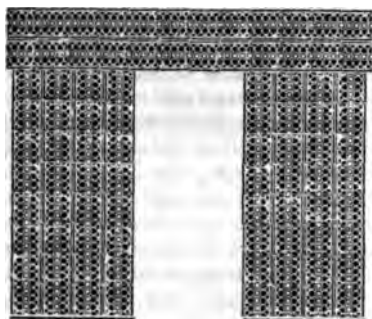
The stones begin now, and before, to assume their proper order; and the interior of the temple, hitherto blinded by an exterior, displays a most

singular variety and gigantic magnificence.

This Temple consists of two circles and two ovals: the two latter constituting the Cell, or Sanctum. The outward circle, about three hundred feet in circumference, is composed of huge upright stones, bearing others over them, which form a kind of architrave. Though they evidently show the mark of tools, they are still irregular in their forms and sizes. The height of the stones on each side of the entrance, is a little more than thirteen feet; and the breadth of one, seven feet; and of the other, six feet four inches; the impost over them is about two feet eight inches deep. The space between the stones in this outward circle varies; that between the entrance stones is five feet, and rather wider than in the rest. This circle consisted originally of thirty stones, of which seventeen still remain standing. At the distance of eight feet three inches from the inside of this outward circle, we find another composed of smaller stones, rude and irregular in their shapes. The grandest part of the Temple is the Cell, or Sanctum; in forming which the general plan has been varied; this inner Temple represents two-thirds of a large oval, and a concentric small oval, as in the outward Temple we find a large and a small circle. The large oval is formed by five pairs of trilithons, or two large upright stones, with a third laid over them as an impost. The placing of the imposts is also varied, for they are not continued all round, as in the outward circle, but are divided into pairs, which gives a great lightness to the work, and breaks its uniformity; neither are they like those in the outward circle, parallel at top, but rise gradually in height from east to west.

Such, indeed, is the general fascination imposed on all those who view Stonehenge, that no one

can quit its precincts without feeling strong sensations of surprise and admiration. The ignorant rustick will, with a vacant stare, attribute it to the giants, the antiquary is equally uninformed as to its origin, and the artist, on viewing these enormous masses, will wonder that art could thus rival nature, in magnificence and picturesque effect. Even the most indifferent passenger over the plain, must be attracted by the solitary and magnificent appearance of these ruins; and all with one accord will exclaim, How grand! How wonderful! How incomprehensible! I took a rude sketch of two of the most remarkable trilithons, as they are called, and the following figure will give you some idea of one of them:



They are named trilithons because they are composed of three great stones each—two upright, and one horizontal at the top, called the impost—each upright pillar has a tennon, or knob, carved on the top, which fits into a mortice or socket in the impost, and thus the three are fastened together. As some of these trilithons have fallen down, this ball and socket joint can readily be examined—some of the imposts will weigh more than eleven tons. Our shepherd guide informed us that he witnessed the fall of one of these huge stones, which produced a *jarring or concussion* of the ground,

that could be felt for more than half a mile. On examining the cavity left in the ground by the fallen column, and which indicated the depth to which it had originally sunk, I was surprised to find it not more than three feet. The earliest writer who mentions Stonehenge is Ninnius, who lived in 617. The prevailing opinion was that this ruin was originally a Druidical Temple, but strong arguments are urged in favour of its being a monumental structure something like the Egyptian pyramids; and still stronger reasons, in my opinion, lead many to believe that it was an Astronomical observatory.

With regard to the monumental barrows, which may be seen above the surface of the extensive plain round Stonehenge, many of them have been carefully explored and examined. Their positions and depths were various, some being very shallow, others were nearly fifteen feet deep. They generally produced more human skeletons; the earliest æra were frequently discovered to have been in use within a cist, with the legs pointing up towards the head. In these, there were found bones of the deer, and on the floors of the barrows and unburnt, and sometimes in cists; numerous beads of glass, stone, and horn; drinking cups of various sizes, made of very poor clay, intermixed with bits of chalk, with the exception of two or three, which were ornamented; rude urns, containing various kinds of burned bones; pulchral urns, of which some were in a very perfect state; ivory and tweezers; brass daggers, spear heads, and pins; a remarkable piece made of the trunk of an elm, the wood and bark appearing as if new and perfect; spear heads and arrows of flint; large pieces of horns; curious whet-stones; and

re both found in the w.*

Stonehenge, many other Celtick or druidical structures yet to be seen on this as cromlechs or altars, memorial, and rocking me have imagined that untry has been visited ds—that the aborigines were of Celtick origin, their rude monuments yet our land. It cannot, that there are huge masses of stone, unstances and in situation can hardly be attributed; and if placed in any means, it must certainly have been done by a people prior in power and civilisation to the rude and disjointed monuments of our Indians, who inhabited our country when our fathers first discovered it. In a learned essay on the subject, by my ingenious friend Mr. Finch, Esq., he brings forward a rocking stone, which I saw some years ago, as one of many others of the kind in the country of our Indians. His account follows:—

Stones are memorials of the same people, and the work of the same men, who elevated them; they consist of an obelisk, or a stone so equally poised that it may be used, that a very small effort will move it; sometimes the touch of a finger will make it vibrate. There are several of these me-

morials, such as a wind-mill, distant miles south-west of Stonehenge. The interment of a skeleton was together with several brass plates, a drinking cup, and the blade of a sword.

This interment appears to have been the custom of gathering round a stone, and when the use of the stone was generally adopted, for the purpose of none of that metal was found. The same observation is applied to the barrow at which contained the two

memorials of a former race, in the United States of America, but of the origin of the whole of them we cannot be certain, until an accurate account is published of their size, appearance, and situation, and it would be desirable if they were illustrated by correct drawings. In the State of New York there are probably three or more. Professor G. has described one in the American Journal of Science, vol. 5, page 252. It is situated near the top of a high hill, near the village of Peekskill, in Putnam county; the moveable stone is thirty-one feet in circumference; the rock is of granite, but the mica contained in it being schistose, gives it some resemblance to gneiss, and it is supported by a base of the same material. This rocking stone can be moved by the hand, although six men with iron bars were unable to throw it off its pedestal. From the drawing which accompanies the description, this rock presents every appearance of an artificial monument, and may perhaps with safety be classed amongst the Celtick antiquities of North America."

Salisbury plains, which spread beyond Stonehenge in every direction, are vast indeed—the shepherds with their dogs, and the great flocks of sheep, which are to be seen all over them, not only reminded me of the manners of the east, but also gave a "local habitation" to Hannah More's fine story, the incidents of which were derived from the scenes around me. We passed a small town called Amesbury, near which is Amesbury House, the seat of Lord Douglass—here the Duke and Duchess of Queensbury, who patronised Gay, lived and died; and on this spot a famous nunnery was founded by Elfrida, in 980, to atone for one of her murders. Deptford Inn, where we next stopped, is located on a beautiful hill, above the town—the gardens back of the house pleased us much. We next passed the

ugly town of Warminster. Some miles from Warminster, and on a high hill near the road, is Medford Castle, which is a very picturesque and interesting object. A few miles more brought us to Bath.

I could not help remarking, that during our ride to day we had seen fewer human beings, than I had ever seen in the same distance before, even when journeying beyond our Alleghany mountains. In some of the hay fields we noticed, for the first time, a number of women working with the pitchfork and rake, and otherwise employed in the labour which is peculiar to the men in the United States, where we are said to be so coarse and unrefined.

(To be continued.)

THE SUM OF RELIGION.

By the Lord Chief Justice Hale.

He that fears the Lord of heaven and earth, and walks humbly before him,—and thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience,—that is sorry with all his soul when he comes short of his duty,—that walks watchfully in the denial of himself, and does not yield to any lust or known sin,—he that, if he fails in the least measure, is restless till he has made his peace by true repentance,—that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion,—that will not deliberately dishonour God, although with perfect security from temporal punishment,—that has his hopes and his conversation in heaven,—that dares not do any thing unjustly, although never so much to his advantage; and all this because he firmly believes Him that is invisible, and fears him because he loves him,—*fears him as well for his goodness as for his greatness.*—Such a man, whether he be an Episcopa-

lian or a Presbyterian, an Independent or Anabaptist; whether he wears a surplice or wears none; whether he kneels at the communion, or for conscience' sake stands or sits,—he hath the *life of religion* in him; and that *life* acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or nonpractice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, loosely break his promises,—such a man, although he cry down Bishops, or cry down Presbyterianism; although he be rebaptized every day, or declaim against it as heresy; although he fast all the Lent, or not fast, out of pretence of avoiding superstition,—yet, notwithstanding these, and a thousand more external conformities or zealous oppositions of them, he wants the *life of religion*.

ON INTEMPERANCE.

In the course of the last summer and autumn, we inserted in our Miscellany, a series of essays on intemperance. The following was intended to close that series, and was handed to the editor for that purpose. It was mislaid (for which we beg the respected author to accept our apology,) and not found till a few days since. But as the subject is highly interesting, and this essay not so connected with the preceding as to lose any of its effect by being published separately, we are glad to place it on our pages.

FOR THE CHRISTIAN ADVOCATE.

Our remarks on the evils and correctives of intemperance have been extended, perhaps to the satiety of the reader, and certainly beyond the original design of the writer.

We cannot dismiss the subject, however, without some monitions by way of PRACTICAL APPLICATION, for the special benefit of the young.

We have more hope of the individual who avoids unnecessary temptations, than of him who purposes to encounter them with resolution. The garrison which unbars its gates and levels its walls, in order to exhibit its prowess in repelling the adversary, will probably suffer for its temerity. Military skill displays itself in the retreat, no less than in the din of battle. Such is the moral heroism which we wish to inspire. Evil habits are easily contracted, but amended with difficulty—to flee is often more praiseworthy than to fight.

— Facilis descensus Averni,
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum, superasque evadere
ad auras,
Hoc opus, hic labor est—

If an evil habit be fairly contracted, particularly a fondness for ardent spirits, the prospect of amendment is exceedingly unpromising. The writer has conferred with some intemperate persons, whose intelligence and refinement of manners, and endearing connexions in life, afforded ample scope for appeal and argument, and inspired a lively hope of success; but these remonstrances, though kindly received in several instances, have never been followed by any permanent reformation. To master evil habits, however long indulged, is not impossible, and is unquestionably a duty; but things possible and obligatory may not be very likely.

Our design in making these remarks, is to inspire the reader with a salutary fear and self-distrust. This is the moral courage best suited to human nature in its present lapsed state, and when properly cultivated, is a better conservator of publick and private morals than the most elaborate system of ethics, or the best digested code of laws.

I shall enumerate some of the

temptations to intemperance against which the reader is admonished to guard.

Intemperate companions. If they be genteel, and wealthy, and amiable, their influence is the more to be dreaded. Moral diseases are not less contagious than those which are physical. The man who fraternises with drunkards is storing up sorrow for time to come.*

Idleness is in itself a heinous offence, and is the parent of crimes without number. Persons whose time is fully and honourably occupied, escape a thousand vexations and temptations incident to those who have no regular employment. The tedium of mind attendant on idleness must be relieved by drinking, or gaming, or fighting, or racing,† or some of the kindred vices. I knew a man of sobriety and respectable standing in society, who became weary of the cares of life, and in less than a year after his retirement, he died a maniac and bankrupt from the use of ardent spirits.

Public dinners and festive celebrations exert a very demoralizing influence on society. Idleness is made the order of the day, and the provocations to improper indulgence are greatly multiplied. Intemperance is almost inseparable

* It is exceedingly to be lamented, that females should ever enter into the marriage relation with a man who is known to be fond of ardent spirits. He may be a man of veracity as to other matters, but his most solemn promises of amendment in this particular are entitled to no credit.

† The gentry of a city in the interior, while contravening a statute of this commonwealth, by establishing a race-course, express a determination, with the aid of the police, to banish all sorts of vice from the premises! We have read of persons "who devoured widows' houses," and yet were greatly concerned about "mint, and anise, and cummin." When persons open the dykes, they may well call on the police to prevent an inundation. During the first heat, one rider had his skull fractured, and the "breed" of the horse was so much "improved," that he will probably never have another competitor.

from such festivities.* They may be compared to volcanick eruptions, which convert the "fruitful field into a wilderness." Nor is there any real advantage, to compensate for the injury done to publick morals; for an honour which is liberally awarded to hundreds who are entirely destitute of merit, cannot be any stimulant to virtuous enterprise. The accidents which occur on the Fourth of July, occasion the loss of not fewer than one hundred lives annually. These, generally, are of persons in the humbler walks of society, who leave widows and families to suffer, or to be provided for by publick charity. But this is an evil of only secondary magnitude. Many who would have been true patriots and useful citizens, become "the filth and offscouring of all things." Friend of temperance! let your place be vacant at publick dinners and festive celebrations! Be not afraid to incur the charge of political treason, from those whose patriotism consists in eating, drinking, and being merry!

The practice of "treating," as it is vulgarly called, has been already alluded to, in its debasing influence on popular elections. But there are other forms of this evil. Farms cannot be cultivated, nor manufactures conducted, without a liberal distribution of the liquid poison. Hospitality is made to consist in urging guests to partake of the hateful draught. This mistaken hospitality, the more dangerous because it proceeds from feelings which are kindly and merit respect, is productive of incalculable injury.

Non, mihi si linguæ centum sint, oraque
centum,
Ferreæ vox, omnes sceleurum comprehendere
formas

• • • • • possim.

* A publick dinner was recently given in Georgia to the Hon. Wm. H. Crawford, from which ardent spirits were excluded: but this is a solitary instance, and one, we fear, which will not be frequently imitated.

To a person of generous feelings it is painful to incur the *imputation of niggardliness*, which is cast on one who refuses compliance with this pernicious custom; but the experiment ought to be made and persevered in at all hazards, and if our conduct be generous in other respects, we shall not forfeit the friendship of those whose society is to be prized. It would be well to keep no ardent spirits about our houses. They ought to be used but sparingly even as a medicine; but if they be absolutely necessary for such a purpose, they may be obtained as other medicines are: and when the reason of our conduct in this matter becomes apparent, it will serve to all with whom we associate, as an unobtrusive monitor in favour of temperance.

We have not space, nor is it necessary, to express a judgment in regard to the distilling and vending of ardent spirits.

Finally: We are willing to incur the charge of a proselyting spirit, by advising every reader to attach himself to a Temperance Society, on the principle of entire abstinence from ardent spirits, except when necessary as a medicine.

Some who entirely abstain from ardent spirits, are not willing to give a pledge, or to join a society, lest their abstinence should seem to result from mere compact, and not from principle. But these persons lose sight of the principal object of such institutions—that of exerting and diffusing a wholesome influence on the community. One hundred individuals embodied, whether for the promotion of arts, or sciences, or politics, or benevolent operations, will effect more than ten times the number, though equally zealous in the cause, but operating without unison. The waters of the river which roll majestically over the golden sands, would be entirely lost beneath a burning sky, if outspread into a thousand disconnected streamlets. Custom and sociali-

be regarded as the burning parching plain of the moral against whose influence, as natural world, we need to be ed, by a confluence of move-

If known as members of rance Societies, we shall be m a thousand unpleasant somns. The few who are unced by the temptations alo, may be compared to a ves- apletely rigged, and with a id, which stems the opposing ; but the majority of young resemble a ship becalmed, s borne in the direction of s.

Joining a Temperance Socie- also place our light on a can- k. We exert an influence ly compatible with Christian y and decorum. The exam- ne is imitated by another; a ollows the second, and a succeeds to the third. The once given spreads over the of society, widening and hening, as it recedes from the of undulation.

nd of Immanuel, "without is no man shall see the Lord." unkind will have his "por- the lake which burneth with d brimstone." Intemperance the only sin which excludes eaven, but it does more, per- han any other class of sins, tiply crimes and preclude re- ce. How melancholy the t, that many who have a form iness, cling to and contend ie accursed thing!" Friend anuel, you must stand with unkind at the judgment seat ist! You must hear pro- ed the sentence which shall e him to "be filthy still!"— ie one, perhaps, whom your en hospitality emboldened to rnal undoing! Praying that ature conduct may be such as ill approve at that eventful , we now commend the cause e been advocating to God and word of his grace. Amen!

From the Evangelical Magazine, for De- cember last.

SINGULAR INCONSISTENCY.

It has often struck me as a sin- gular inconsistency, on the part of those who are in the habit of pro- faning the name and attributes of the Most High, that although they are in no degree impressed by the idea of the omnipresence of God, (who hears and takes cognizance of every oath which they utter,) they are often awed into silence by the presence of a fellow mortal, if they know him to be a pious man. The late Mr. M——, of N——, in the county of F——, was a striking proof of the correctness of this re- mark. He was a man of extensive property and influence, and a most inveterate swearer. In the com- pany of his inferiors, superiors, or equals, it was all the same. Oath after oath rolled from his tongue. And yet there was one man in whose presence Mr. M—— was never known to swear. And who was he? A man of high rank, or politi- cal power? Not at all. He was one of Mr. M——'s own tenants. But he was a pious man; a fearless de- fender of the honour of his divine Master; and of him Mr. M—— could not help standing in awe.

Let humble Christians think of this. When upright and consistent in their walk and conversation, their influence is much greater than they imagine. It is not always necessary that they lift up their voice, to testify against those who insult the Majesty of Heaven. The silent dial indicates the hour, with as much precision as the deep-toned bell. But there are times and places when silence is absolutely criminal; and the man who would sit quietly by and hear the character of his bro- ther made the subject of slanderous tongues, is not half so culpable as he who (professing to revere the name and attributes of the Almighty) shall willingly continue in the com-

pany of men who are guilty of profaning both.

Let swearers also reflect (if any such should read these remarks) that "the Lord, whose name is Jealous, is a jealous God;" and that, though immediate punishment do not always follow transgression, he is equally inflexible in justice as irresistible in might. Let them remember that He, whom they so daringly insult, is the witness, and will, ere long, be the judge of their conduct; and that if the presence of a pious neighbour place them under restraint now, they will be helpless and astounded indeed when summoned to the bar of the Eternal.

Edinburgh.

H. E.

[The following was addressed to the Editor.]

Burlington, N. J. Feb. 23, 1830.

Sir,—It is with much diffidence that the annexed memorial is offered you for publication; but seeing, from the observations in your excellent miscellany, that you take an interest in the condition of this suffering and much injured people, we are disposed to commit to your consideration this effort in their behalf. By giving it publicity, it may induce others to make further exertions in their favour. If it accords with your views, the ladies of Burlington will be pleased to see it in the next number of the "Christian Advocate." I will only add, this memorial was signed by 360 persons, and more names could have been procured.

I am, dear sir, with great personal respect, &c. Yours,

E—— R——.

To the Senate and House of Representatives of the United States of America in Congress assembled:

The Memorial of the subscribers, inhabitants of the city and vicinity of Burlington, represents:

That although unused to interference in the concerns of the pub-

lick, and hoping that cir- cumstances may seldom occur requiring the expression of such sentiments to the people, yet, being enabled by a capacity to discern evil and right from wrangling and accountal, they deem it no departure from reserve and decorum to make known their measures fraught, as they are, with injustice and oppression already wasted and sullied by the human race.

They allude to the attempts which have been made, and which will be persisted in, to dispose of the Indians, particularly those within the limits of the southern states, of their to banish a comparatively civilized people from homelands by the recollection of the bones of their fathers—and dreary wilderness, probability, to the barbarity of savage life, privations and privations of well known fact, fall with severity on the feeblest information received, it that these Indians have made little progress in civilization; the knowledge of the and their further advancement suffered to remain unimproved in their present situation, reasonably hoped; more their advancement in the important knowledge, the of our Lord and Saviour Christ, in comparison of other is as dust in the balance to those who consider all men brethren, who believe that our God hath created all men to dwell on the face of the earth; that all are alike objects of our deeming love, the desolating cheering prospect, the exultation in this consoling hope, and the hope of extermination of the

the human family, will be a deep regret.

Memorialists are not dissatisfied, unnecessarily, the attention of the legislature are aware that this has been long before the public is familiar to most; but that the public faith has been used to ensure to these Indians a peaceful possession of the land they have held from time immemorial, and the national government is pledged to protect them in the enjoyment of all their rights, and only observe, that dear to

their hearts is unbroken faith and unsullied honour, and they earnestly hope that no measure may be adopted, or permitted, likely to tarnish the national character; that righteousness only can truly exalt a nation; and that sin will not only be a reproach, but will assuredly be followed eventually by national chastisement and humiliation.

They therefore respectfully but earnestly request, that the Indians may be protected in the quiet and peaceable possession of their lands, and the full and secure enjoyment of all their rights.

Review.

JEFFERSON'S PAPERS.

continued from p. 83.)

work before us has already been extensively circulated, and the former high standing of the author, will probably be much at home and abroad,* we endeavour to give our readers a view as our limits will permit of his opinions on the all subjects of morals and touching but slightly, as we are limited, on other topics. It must be a matter of considerable interest to the religious community in the United States, to receive the sentiments of one who has received the highest honours of our country can conjecture which, in the estimation of every Christian, are infinitely more momentous than any other must also be desirable to be able to judge, and our patronage ought to be withheld from this publication, was, moreover, while

heard, but cannot vouch for the statement, that the first thousand copies is disposed of and is in the press, and that about to be published in Lon-

Mr. J. lived, a matter of doubt with some, of inquiry with many, and even of controversy in certain places, what system of religion, if any, this eminent man had actually adopted. He must have intended to satisfy the world on this point, if, (as we have been told since we wrote the first part of our review,) he ordered this publication to be made exactly as it now appears. But whether this were so or not, the work is before the public, and we feel that we have no need of an apology—unless it be to Christians, for putting so much profaneness on our pages—for the exhibition we are going to make of his creed in morals and religion. Our quotations shall be fair; and our readers will give to our remarks as much or as little weight as they may be thought to deserve.

It is our lot to belong to that class of men which Mr. J. detested above all others upon the earth, not excepting even kings and nobles—a class remarkable for taking *texts* when they write or speak. We must notwithstanding continue our old habit, only changing our subjects from sacred to profane—a change which we make with extreme reluctance. We have never before taken, and

hope we shall never again have occasion to take, such a text, from which to branch out our observations, as is exhibited in the following extract from a letter to a youth, in regard to a course of study. Mr. J. says, "I enclose you a sketch of the sciences to which I would wish you to apply, in such order as Mr. Wythe shall advise: I mention also the books in them worth your reading, which submit to his correction." After mentioning the Italian and Spanish languages, he writes—

"3. *Moral Philosophy.* I think it lost time to attend lectures on this branch. He who made us would have been a pitiful bungler, if he had made the rules of our moral conduct a matter of science. For one man of science, there are thousands who are not. What would have become of them? Man was destined for society. His morality, therefore, was to be formed to this object. He was endowed with a sense of right and wrong, merely relative to this. This sense is as much a part of nature, as the sense of hearing, seeing, feeling; it is the true foundation of morality, and not the TO KAAON, truth, &c. as fanciful writers have imagined. The moral sense, or conscience, is as much a part of man, as his leg or arm. It is given to all human beings in a stronger or weaker degree, as force of members is given them in a greater or less degree. It may be strengthened by exercise, as may any particular limb of the body. This sense is submitted, indeed, in some degree, to the guidance of reason; but it is a small stock which is required for this: even a less one than what we call common sense. State a moral case to a ploughman and a professor. The former will decide it as well, and often better than the latter, because he has not been led astray by artificial rules. In this branch, therefore, read good books, because they will encourage, as well as direct your feelings. The writings of Sterne, particularly, form the best course of morality that ever was written. Besides these, read the books mentioned in the inclosed paper: and above all things, lose no occasion of exercising your dispositions to be grateful, to be generous, to be charitable, to be humane, to be true, just, firm, orderly, courageous, &c. Consider every act of this kind, as an exercise which will strengthen your moral faculties, and increase your worth.

"4. *Religion.* Your reason is now mature

enough to examine this object. In the first place, divest yourself of all bias in favour of novelty and singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, and the consequences of error may be too serious. On the other hand, shake off all the fears and servile prejudices, under which weak minds are servilely crouched. Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of reason, than that of blindfolded fear. You will naturally examine, first, the religion of your own country. Read the Bible then, as you would read Livy or Tacitus. The facts which are within the ordinary course of nature, you will believe on the authority of the writer, as you do those of the same kind, in Livy and Tacitus. The testimony of the writer weighs in their favour, in one scale, and their not being against the laws of nature, does not weigh against them. But those facts in the Bible which contradict the laws of nature, must be examined with more care, and under a variety of faces. Here you must recur to the pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong, as that its falsehood would be more improbable, than a change of the laws of nature, in the case he relates. For example, in the book of Joshua we are told, the sun stood still several hours. Were we to read that fact in Livy or Tacitus, we should class it with their showers of blood, speaking of statues, beasts, &c. But it is said, that the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know, how contrary it is to the law of nature, that a body revolving on its axis, as the earth does, should have stopped; should not, by that sudden stoppage, have prostrated animals, trees, buildings, and should after a certain time have resumed its revolution, and that without a second general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the law of probabilities? You will next read the New Testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions, 1. of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into Heaven: and 2. of those who say he was

legitimate birth, of a benevolent-enthusiastick mind, who set pretensions to divinity, ended them, and was punished capitally, by being gibbeted, according to the Roman law, which punished the commission of that offence by the second by exile or *res*. See this law in the Digest, tit. 19. § 28. 3. and Lipsius, *de vi*, cap. 2. These questions are in the books I have mentioned under the head of Religion, and *de vi*. They will assist you in your studies; but keep your reason on watch in reading them all, not frightened from this inquiry by its consequences. If it ends that there is no God, you will not be able to find virtue in the comfort which you feel in its exercise, and of others which it will profit you. If you find reason to believe in God, a consciousness that you are under his eye, and that he approves, will be a vast additional incentive that there be a future state, a happy existence in that, inappetite to deserve it: if that be a God, you will be comforted by his aid and love. In fine, you must lay aside all prejudice, and neither believe nor reject, because any other person, or set of persons, have rejected it. Your own reason is the guide given you by heaven, and you are able not for the rightness, but for the decision. I forgot to mention speaking of the New Testament; you should read all the history, as well of those whom the ecclesiasticks have decided for pseudo-evangelists, as those they reject. Because these Pseudo-evangelists pretended to inspiration, as the others, and you are to judge of them by your own reason, and not by the reason of those ecclesiasticks. These are lost. There are some, still extant, collected by Fabricius. I will endeavour to get and—Vol. II. pp. 216—218.

There are some very singularities, in relation to a system of study, and thinking, in a man who was probably yet in his youth. He is not to study philosophy, because he will not do it as well, or perhaps without study, than with it; his writings of *Sterne*—full of sentimentality, and with a

I.—Ch. Adr.

mixture of not a little both of profaneness and obscenity—are declared to “form the best course of morality that ever was written.”* We are naturally led to suppose that Mr. J.’s morality was of a piece with that which he recommended to his young friend; and we know of no evidence to falsify such a supposition. We are not however disposed to deny that the moral sense, or conscience, is always a part of the human constitution. But we have been accustomed to think, that, like every other part, it needs a very careful direction and cultivation. It consists in a perception of right and wrong in human action, and in self-approbation if the right is pursued, and of self-condemnation if the wrong is not avoided. But conscience always depends on the understanding, for ascertaining what is right and what is wrong; and for want of a just guidance it is found, in instances innumerable, to take the one for the other. Those bloody persecutions and private assassinations, which have so often taken place under the influence of a false religion, and which Mr. J. justly execrates, were mostly perpetrated by those who thought that in these very acts they were “doing God service.” Their consciences, so far from condemning, justified and applauded them. An erroneous conscience or moral sense, as Mr. J. would readily enough admit in the instances to which we have just referred, is one of the most fearful instruments of mischief that can be

* We readily admit that the sermons of *Sterne* contain many just sentiments handsomely expressed. But his sermons compose but a small part of his “writings,” which Mr. J. commends in mass. That mass is chiefly made up of his *Tristram Shandy*, *Sentimental Journey*, and *Letters*; and whatever wit and humour these may contain, they disgraced him as a clergyman, and the course of his life confirmed the disgrace. No priest who had written and lived as became his character, would, in Mr. J.’s opinion, have been the author of the best system of morality that was ever composed.

imagined, both to its possessor and to the community in which he has influence. And is this a faculty that requires but "a small stock of reason" to guide it? It is a perverted conscience that leads men to "call evil good and good evil, to put darkness for light and light for darkness, to put bitter for sweet and sweet for bitter." A conscience either misled, or "seared with a hot iron," in the bosom of the atheistical philosophers of France, sent host after host of innocent victims to the axe of the guillotine; and when their own turn came to suffer, it carried a number of them there, in some instances with the most stupid apathy, and in others with the most revolting levity. This faculty, after being perverted or dormant, sometimes indeed awakes and recovers its rectitude and its force, when the infidel comes to look death in the face; and then it lacerates him, as in the case of Voltaire, with scorpion strokes and stings. But in other instances, the infidel and blasphemer is so given over "to strong delusions to believe a lie," that he looks forward to his leaving the world without apparent dismay, professes to be waiting and wishing for his dissolution, talks of heaven and happiness beyond the grave, and at last has "no bands in his death." No, verily—Conscience is not, what it is often called, "God's Vicegerent," till it is enlightened and guided by reason and revelation, pacified by the sprinkling of atoning blood, and influenced by the Spirit of grace—Then, and then only, is "the voice of conscience the voice of God." We are well aware with what contemptuous sneers these remarks will be regarded, by all the disciples of the infidel school. But we write not for them, but for those who have not yet renounced the God of their fathers; and especially to guard our youthful readers, *against the detestable sophistry and pernicious delusions of those "who lie in wait to deceive,"*

But if Mr. J.'s directions in reference to morality are bad, those which relate to religion are, if possible, still worse—they are absolutely appalling. He sets out—and this is his usual manner—with some excellent remarks on one side of the important question; but it is only that he may gain an advantage, to bear with all his force on the other side,—the side of error and infidelity. His first four sentences, after he introduces the subject of religion, are worthy of all approbation. But who would suspect, without the fact before him, that this was only to prepare the way, to say to an unestablished youth—"Question with boldness even the existence of a God." This shocking dictum of Mr. J. is, in our judgment, not justified, nor even softened, by the reason which, in artful language, he assigns for delivering it—"because, if there be one [a God] he must more approve the homage of reason, than that of blindfolded fear." Is there then no alternative, we desire to know, but either to "question with boldness even the existence of God," or to offer him "the homage of blindfolded fear?" Are not the evidences of infinite wisdom, power, and goodness, which every where surround us, so abundant, clear, and impressive, and so strongly indicative of a great, benevolent, and intelligent First Cause, that a youth, and especially a studious and reflecting youth, who has reached to the verge of manhood, has no need "boldly to question even the existence of a God?"—nay, can he do this without the most daring presumption and impiety? We certainly think not. Yet we trust we would be as far as Mr. J. from teaching that the worship of our Maker should be "the homage of blindfolded fear," or not, in any respect whatsoever, "a reasonable service." We would teach studious youth, and so have we taught them often, to examine well the objections of the Atheist, and to consider, carefully and reverently, the proofs of the being and perfect-

God. But we have always
ed, that an investigation,
ted, could not fail to result
mal, satisfactory, and un-
conviction, that there is a
t worthy, not of a blind-
it an enlightened and filial
a cheerful and delightful

We assuredly have never
supposition, as Mr. J. has
at the candid inquiries of
ls might "end in a belief
is no God," and if so, tell
twistwithstanding? "you will
lements to virtue in the
and pleasantness you feel
ercise, and the love of
rich it will procure you."
nd of virtue that is which
ished atheist may possess,
may be the comfort or
ess of his feelings, or what
of others it will procure,
se that Mr. J.'s friend and
ident Volney, could better
we—We belong to the
d class of "ecclesiastics;"
dmit that we are, and hope
shall be, ignorant and un-
in all these particulars.

is the semblance of much
ity in Mr. J.'s directions,
o the study of religion and
isions of the Bible. Yet it
ly plain that he thinks the
ght to be rejected; indeed
explicitly, in the winding
advice, "your own reason
y oracle given you by hea-
l adds the favourite infidel
you are answerable not for
ness, but uprightness of the
"* Into the Deistical con-
we, of course, cannot now
large: we shall, however,

ve not to be here understood as
t the leaning of Mr. J. is toward
of the being of a God, and the
of a future state. His leaning, in
ese points, seems to be in their
hat kind of a God, and what
ature state, he professed to be-
ll be seen before we finish our
hat he says of the birth and
of our Lord Jesus Christ, shall
: due notice.

presently show that the objections
against revelation, brought forward
by Mr. J. in this extract, are utterly
groundless. But we cannot pass
unnoticed his most unjustifiable in-
sinnuation, that the writers of the
spurious gospels, or in his phrase,
"those whom a council of ecclesiast-
ticks have decided for us to be Pseu-
do-evangelists," have as fair preten-
sions to inspiration as the apostles
of our Lord and their companions,
who wrote the accounts of his birth,
life, doctrines, miracles, death, re-
surrection, and ascension. No man
acquainted with the subject and
possessed of a grain of candour,
would insinuate this; and if not ac-
quainted with the subject, his doing
it is the more inexcusable. Jones
and Lardner have shown, to the
conviction of infidels themselves,
who have read their works, that the
spurious gospels are either forge-
ries altogether, or narratives of those
who had received some true infor-
mation, which they mixed up with
much error; and that they are and
ever have been considered by Chris-
tians generally, as destitute of all
authority. If some of them gained
a partial and temporary reception,
they were speedily rejected by the
whole church, except by a few gross
hereticks, whom the church regard-
ed with as little approbation as the
spurious books to which they ad-
hered.

In relation to "reading the Bible
as you would read Livy or Tacit-
us," and "to what we are told in
the Book of Joshua, that the sun
stood still for several hours," we
shall avail ourselves of the aid of
Bishop Watson—a man who, in
point of general erudition, was, to
say the least, in no respect inferior
to Mr. J., and in acquaintance with
the subjects here discussed, immea-
surably his superior. Our extracts
will be taken from Watson's "Apo-
logy for the Bible," in reply to Tho-
mas Paine's "Age of Reason, part
the second;" and we think our rea-
ders will be surprised, as we cer-

tainly were, to find that if the Bishop had been replying to a part of the very quotation we have given from Mr. J., he could not have said any thing more direct and pertinent—It looks as if these authors wrote in concert. The volumes under review contain a number of Mr. J.'s letters to Paine, whom he always addresses with peculiar cordiality, and whom, as one of his letters now before us shows, a captain of a sloop of war was charged to "receive and accommodate with a passage back" to this country. Mr. J. was at this time President of the United States, and the letter concludes thus—"That you may long live to continue your useful labours, and to reap their reward in the thankfulness of nations, is my sincere prayer—Accept assurances of my high esteem and affectionate attachment." Yet we do not affirm that the striking similarity between some of the sentiments of Mr. J. and those of Paine, in impugning the Bible, arose from concert and communication on the subject. "Great wits jump in judgment," says the old proverb; and perhaps no other account than this is to be given of the agreement between this pair of Thomases—*par nobile fratrum*.

But it is time to hear Bishop Watson; and we wish our readers may look back to our long quotation, and mark the pertinence of his reply to the points to which we have referred. He belonged to the order of priests, whom both Mr. J. and his coadjutor Paine, always denounce in language of unmeasured abuse, and therefore he shall have liberty to say a few words on that point, before he proceeds to the others—What he writes, it will be remembered, is in letters addressed to Paine—

"In addition to the moral evidence (as you are pleased to think it) against the Bible, you threaten in the progress of your work, to produce such other evidence as even a priest cannot deny. A

philosopher in search of truth forfeits with me all claim to candour and impartiality, when he introduces railing for reasoning, vulgar and illiberal sarcasm in the room of argument. I will not imitate the example you set me; but examine what you shall produce, with as much coolness and respect, as if you had given the priests no provocation; as if you were a man of the most unblemished character, subject to no prejudices, actuated by no bad designs, not liable to have abuse retorted upon you with success."

"As to your assertion, that the miracles recorded in Tacitus, and in other profane histories, are quite as well authenticated as those of the Bible—it, being a mere assertion destitute of proof, may be properly answered by a contrary assertion. I take the liberty then to say, that the evidence for the miracles recorded in the Bible is, both in kind and degree, so greatly superior to that for the prodigies mentioned by Livy, or the miracles related by Tacitus, as to justify us in giving credit to the one as the work of God, and in withholding it from the other as the effect of superstition and imposture. This method of derogating from the credibility of Christianity, by opposing to the miracles of our Saviour the tricks of ancient impostors, seems to have originated with Hierocles in the fourth century; and it has been adopted by unbelievers from that time to this; with this difference, indeed, that the heathens of the third and fourth century admitted that Jesus wrought miracles; but lest that admission should have compelled them to abandon their Gods and become Christians, they said, that their *Apollonius*, their *Apuleius*, their *Aristeus*, did as great: whilst modern deists deny the fact of Jesus having ever wrought a miracle. And they have some reason for this proceeding; they are sensible that the gospel miracles are so different, in all their circumstances, from those related in pagan story, that, if they admit them to have been performed, they must admit Christianity to be true; hence they have fabricated a kind of deistical axiom—that no human testimony can establish the credibility of a miracle. This, though it has been an hundred times refuted, is still insisted upon, as if its truth had never been questioned, and could not be disproved."

"You make yourself merry with what you call the tale of the sun standing still upon mount Gibeon, and the moon in the valley of Ajalon; and you say that "the story detects itself, because there is not a nation in the world that knows any thing about it." How can you expect that

ould, when there is not a nation
world whose annals reach this era
hundred years? It happens, how-
at you are probably mistaken as to
: a confused tradition concerning
acle, and a similar one in the time
, when the sun went back ten de-
ias been preserved amongst one
most ancient nations, as we are in-
by one of the most ancient histo-
Herodotus, in his Euterpe, speak-
he Egyptian priests, says—'They
: that the sun had four times devi-
m his course, having twice risen
e uniformly goes down, and twice
own where he uniformly rises.
however, had produced no altera-
the climate of Egypt; the fruits of
h and the phenomena of the Nile
ays been the same.' (Beloe's Tran.)
t part of this observation confirms
jecture, that this account of the
n priests had a reference to the
acles respecting the sun mention-
ription; for they were not of that
hich could introduce any change
ates or seasons. You would have
ntented to admit the account of
acle as a fine piece of poetical ima-
you may have seen some Jewish
, and some Christian commenta-
o consider it as such; but impro-
n my opinion. I think it idle at
' not impious, to undertake to ex-
ow the miracle was performed;
e who is not able to explain the
f doing a thing, argues ill if he
infers that the thing was not done.
: perfectly ignorant how the sun
ned, how the planets were project-
ie creation, how they are still re-
n their orbits by the power of gra-
ut we admit, notwithstanding, that
was formed, that the planets were
ojected, and that they are still re-
in their orbits. The machine of
verse is in the hand of God; he
o the motion of any part, or of the
f it, with less trouble and less dan-
njuring it, than you can stop your
In testimony of the reality of the
, the author of the book says—'Is
written in the book of Jasher?'—
hor in his senses would have ap-
in proof of his veracity, to a book
did not exist, or in attestation of a
ich, though it did exist, was not
d in it; we may safely, therefore,
le, that, at the time the book of
was written, there was such a book
ook of Jasher, and that the mira-
he sun's standing still was recorded
book. But this observation, you
, does not prove the fact of the
ving stood still; I have not pro-
it as a *proof of that fact*: but it

proves that the author of the book of Jo-
shua believed the fact, and that the people
of Israel admitted the authority of the
book of Jasher. An appeal to a fabulous
book would have been as senseless an in-
sult upon their understanding, as it would
have been upon ours, had Rapin appealed
to the Arabian Night's Entertainment, as a
proof of the battle of Hastings."

Mr. J. recommends to his *élève*,
throughout the article, a part only
of which we have quoted, a spirit
of self sufficiency. To this most
youth are of themselves suffi-
ciently prone; it has ruined them
by thousands; and it far oftener
needs a rein than a spur. On all
subjects, he advises his pupil to
bring the reasonings and conclu-
sions of men of the first powers and
attainments to the bar of his own
judgment, to pronounce on them at
once, if we understand him, a sen-
tence of approbation or rejection,
and to act accordingly. Do we then
say that youth should not be encour-
aged and exhorted to endeavour to
form decisions of their own? Far
from it—They ought to be earnest-
ly counselled to examine every im-
portant subject with closeness, care
and diligence, that in due time they
may make up for themselves a sound
and steadfast opinion; and in the
mean time to be modest and re-
served; to yield to the advice of the
virtuous and experienced; and al-
ways to take the course which ap-
pears to be the safest. Respect for
the judgment of those who have
lived longer, and seen, and inquir-
ed, and thought, a hundred fold
more than themselves, should be
much inculcated. Often should
they be cautioned against being car-
ried away by first impressions and
specious arguments; and reminded
that the time will probably come,
when many of their present notions
will be renounced by themselves,
as premature and utterly indefen-
sible. In this way, we apprehend,
a truly amiable, manly, and digni-
fied character is most likely to be
formed, and just and virtuous prin-
ciples to be so radicated, that no-

thing afterwards shall be able to blast or shake them. Mr. J. does not tell us the titles or the authors of the books, which he promises to send to his young friend; but he intimates that they were in accordance with the advice that he gave; and if both together were not productive of serious and lasting injury to the youth who received

them, we think he must have made a wonderful and most fortunate escape.

We shall now proceed to notice in detail Mr. J.'s *avowed* opinions, as exhibited in this publication, on some of the most important topics of religion and morals.

(To be continued.)

Literary and Philosophical Intelligence, etc.

Arrangement of Water Pipes in Streets.

—The effect of temperature upon iron pipes, used for the conveyance of water, and also some other circumstances, have been investigated by M. Girard, who has arrived at the following conclusions:—1. According to the effect produced by change of season and temperature upon pipes of this metal placed in subterraneous galleries, they altered in length for each centesimal degree, (1·8 degrees of Fahr.) 0·0000985, a quantity of about 1·9th less than it would have been if they had not been confined on their supports by friction. 2. Although this effect is less when the pipes are put in the ground, it is still sufficient to occasion rupture, leakages, and other unpleasant accidents. 3. If the joints are not made by bolts, but one end of a pipe is inserted into the mouth of the next pipe, then the space for the interposed substance should be as small as possible, and the substance one which swells when in contact with water. 4. The length of the joints should be considerable, both to prevent the escape of water and the flexure of the system of tubes. 5. To insure tightness, the stuffing should be confined between a ring fixed to the end of the pipe, and a moveable ring sliding on the tubes. 6. That this precaution may be dispensed with by laying the pipes down in the coldest part of the season. 7. That pipes put into the ground should be supported, at intervals, by firm props of masonry, to prevent those inflexions which otherwise occur, and form ruptures. 8. That in large towns it is advantageous to place these pipes in subterraneous galleries, either such as are made on purpose, or else in the sewers. 9. That galleries have been tried advantageously for twenty years, and therefore should be resorted to, that those derangements of the pavement and inundations from broken pipes, which are consequent

upon the ordinary mode of proceeding, may, from henceforth be avoided.—*The Globe.*

African Expedition.—Messrs. Richard and John Lander, the young men who are engaged by the British Government to explore the course of the long-sought and long-talked of Niger, and trace that mysterious river to its source, arrived at Portsmouth from the metropolis yesterday, to embark on board the Alert merchant brig, for the Western Coast of Africa. Mr. Richard Lander, who, it will be recollected, is the only survivor of all the missions of discovery of late years into Africa, and whose conduct under the lamented Captain Clapperton, has elicited such general and deserved applause, is about twenty five years of age, and although rather below than above the middle stature, is strongly formed, and looks as healthy and vigorous as if he had never quitted his native shores. Mr. Lander's brother, who is to be his sole companion in this difficult undertaking, is three years younger than himself, and is the compiler of his late "Wanderings in Africa," which are on the eve of publication; he is rather taller than his elder brother, but possesses a similar robust frame, and sound constitution. Both young men, we have heard, have great resolution, and are animated but by one principle, viz: to endeavour to accomplish their arduous task, or perish in the attempt. We sincerely wish these enterprising young men that good fortune which they themselves hope for; and we shall not only take great interest in their proceedings, but feel considerable pleasure in welcoming their safe return to their native shores.

Twenty Arab boys have lately arrived at the Central Schools of the British and Foreign School Society, Borough road. They were sent over by the Pacha of

to be educated in the ge, and trained as schooling schools in Egypt.

Le Globe, that though the is constantly receiving ick, by the Straits of Gibraltus quantity of salt water, ition of that sea does not y, and that it remains appa: as that of the ocean. It is the excess of salt is con-away by a lower counter contains much more salt volume of the upper cur-investigations have been our this supposition. Dr. ing obtained three speci-aken at the greatest depths practicable to reach, found o did not exhibit in their difference from the water sea; but the third, taken depth, (670 fathoms) con-ty of salt four times greater of the surface.

last 250 years, says Bell's iger, has been continually , as compared with silver. old, which was worth only ilver in the reign of Eliza-orth 16½ ounces, at the price of silver bullion. : gold is not the sole legal ed rate, in any country ex-

ey Davy left an estate of tion to the place of his cases his disregard of a par- these words—" *Natura mas.*"

f *Shakespeare, Milton, and parte.*—It is a singular cir- the last wills and testa- three greatest men of mo-ied up in one sheet of fools- be seen together at Doc- . In the will of the bard of rlineation in his own hand- ve unto my wife my brown the furniture." It is proved rd, 22d July, 1616. The stel of Paradise is a nun-aken by his daughter, the ng blind. The will of Na- d in a bold style of hand-

writing; the codicil, on the contrary, written shortly before his death, exhibits the then weak state of his body.

Infant Schools.—We are informed by the American Sunday School Magazine, that the Controllers of the publick schools of the city and county of Philadelphia, have resolved to adopt Infant Schools as a part of the system of publick instruction. This single act will form a new era in the history of the publick schools in our country. It is an example worthy to be followed in every other city, and town, and village, wherever publick provision is made for elementary schools. We cannot doubt it will be followed extensively in New England, as soon as a little more information is diffused, and the practical benefit is further witnessed. The change should not be so suddenly effected, as to introduce unqualified teachers.

Mighty Effects of Steam.—It was mentioned by Professor Renwick, in his lecture, in the city of New York, that during the great European struggle, England employed about 400,000 persons in and about steam engines, and that these engines turned out finished work, equal in quantity to what the labour of two hundred millions of human beings could have effected; that is, equal to the sum of the industry of all the active population of the whole globe.

It was through the mighty agency and miraculous effects of the steam engine, that England was enabled to sustain herself triumphantly in that long and terrible struggle against the power of Napoleon—and that she found the means of stirring up and subsidising other nations, until, in the language of the lecturer, "the greatest Captain the world ever saw, discomfited and overthrown, was obliged to bow before the genius of Watt."

Some idea of the amount of intercourse existing between the United States and Great Britain, may be formed from the fact, that the ships *Charlemagne* and *William Thomson*, recently arrived at New York from Liverpool, brought over no less than 4,000 letters.

Captain Croker, of the packet ship *Pacific*, has now completed one hundred and fifty two passages across the Atlantick, without having ever met with a serious accident at sea.

Religious Intelligence.

heretofore published
ications from Miss
the last reinforcement

of missionaries sent to the Sand-
wich Islands. The following letter
is from her, and we have the pro-

mise of more of her correspondence. We give it a place in our pages with pleasure, because we think it calculated to give pleasure to all the friends of missions. It communicates not only facts but *feelings*—the feelings—enviable we think—of missionaries, amidst all their arduous labours and numerous privations. It shows us, too, what are their domestic arrangements, and their every day employments; and this it is gratifying to their friends to know, and not without use as well as interest, to the religious publick.

—
Waimea Kauai, May 1st, 1829.

My beloved friends—

In my former communication I gave a particular account of my situation and prospects, and then expressed myself as perfectly contented, and as happy as I could ask this side of heaven. My dear sister, I wish I could say it with as grateful a heart as the occasion demands, this is still the case. Yes, goodness and mercy do still follow me, and I have the delightful hope that I am not altogether useless. With the exception of the four weeks mentioned in my last, that I was confined at home on account of Mrs. Gulick's illness, the greatest proportion of my time has been employed in teaching the natives. My health is excellent; I have not had any thing that could be called sickness since I landed on these shores. Instead of the climate having a debilitating effect on my system, I think it rather invigorates me. I certainly do not feel even that degree of languor which I have frequently experienced in our hottest weather in America.

That you may have some idea of my labours, I will give you the regular routine of duties. My school-house is about a quarter of a mile from our dwelling. At eight in the morning I set out, call at Mr. Whitney's, and take the children with me; spend about an hour and a half in giving instruction, then dismiss them, and the horn is blown for my native scholars, who immediately collect, and to whom the remainder of the morning is devoted. The morning school is for writing only. In the afternoon I attend to a class in *arithmetick*, three of whom are chief women; this employs my time from two to half past four, or five, when I am at li-

berty. On the 11th January, in connection with Amelia, with whom you this time well acquainted, I commenced Sabbath school, which I attend twice a week going twice to church, about quarters of a mile. There are about 20 who attend. The exercises are reciting scripture, catechism, and which are printed in the language. I lately introduced Bible questions, commencing with the creation. I find my friend Amelia a valuable assistant; she really talks to them very faithfully. There is a manifest improvement in their outward appearance, and I trust that one among them who is a serious seeker after truth. A few Sabbaths since I returned to the afternoon school, I saw this woman in an obscure corner of the house weeping. On inquiring the cause of her sorrow, she told me "that she was weeping for her sins; that her heart was heavy," (very bad). Her anxious and streaming eyes seemed to say, "shall I do to be saved?" and left no doubt of her sincerity. I endeavor as far as my limited knowledge of the language would admit, to direct her to the Lamb of God, who taketh away the sin of the world. She expresses much affection for me, has been one of my warmest scholars, and also a constant attendant on the Sabbath school.

The state of things here is assuming a more encouraging aspect. The attendance at church has generally been good on the Sabbath, the house is crowded, overflowing by attentive hearers. On Wednesday evening lectures, which are thinly attended, except when the lecturer is married, are no exception. There is a prayer meeting conducted by native members, and by what would be called a large congregation, on a week day, at home. Mr. Whitney has lately opened a meeting for inquiry, which I think will be productive of good—considerable feeling is manifest in it. We have also revived a female prayer meeting, which, before our arrival, had been given up, but is increased to at least 200 persons. The members appear to be aroused, and are imbued with a spirit of prayer, which we consider a token for good. At the last meeting 70 were admitted, and 4 names propounded as candidates for mission. The manner of proceeding is this: those who wish to be admitted give their names, which are read over those who are acquainted with the answer, "Aole au ike i koua huoa" (I do not know any evil of her). If there is no objection, the person is admitted at the next meeting. The candidates assemble and seat themselves on the outside

house, sometimes long before the hour of meeting, and there wait in the hot sun with the greatest patience, not presuming to enter until their names are called, when, one at a time, they go in and take their seats, the old members holding up their hands in token of approbation and cordial welcome. There are five native females who lead in the exercises: they are also faithful in reproving and admonishing sinners. I would not wish to convey the idea that all these are anxious inquirers—their attention, however, appears to be awakened to use the means, and we are hoping and praying that they will prove a lasting benefit to their souls. Interesting accounts have been received from Kaavaloa; the Lord is reviving his work there, and there is an increasing attention at all the stations. My heart rejoices at the delightful prospect. I do think that the spirit of God is about to descend in regenerating influences on these islands. I feel a confidence that the many prayers which are ascending for us in our native land, will not all be lost. You will probably wish to know what progress I am making in the language. Though my improvement does not keep pace with my desires, yet I have some reason to be encouraged. I have for some time conducted the business of the school with ease, and can now understand the preaching tolerably well, and, by making a little preparation beforehand, can sometimes assist in the meetings. I can understand the most that is printed in the language, but, when I attempt to converse, find it very difficult to get hold of the idiom and pronunciation. To form a sentence, according to the idiom of our language, would convey a meaning so entirely different from that intended, and perhaps an erroneous one, that it is necessary to proceed with great caution, on religious subjects. Mr. Gulick has preached several times, but does not attempt to say much without preparation; and it is thought that he is gaining fast. I do not feel in the least discouraged. I do not think the Lord has sent me here without designing to render me useful in some way; and though my progress may be slow, yet I trust the time will come, when my stammering tongue shall be loosed, and I shall be enabled to speak freely in the language of this people, “of the wonderful works of God.” In the mean time, O blessed privilege! the Throne of Grace is accessible, and I can there pour out my desires for the salvation of these precious immortal souls.

Amelia continues her kindness: she has lately presented me with a mourning calico dress, a green veil, and silk enough to

cover my parasol, which now needs it, and is a real favour, as it is an article which cannot well be dispensed with in this hot climate. Kaikewoa also supplies us with many things necessary to our comfort. The Board, too, have it in their power to furnish the mission better than formerly; so that, in temporal things, we shall not suffer as many privations as the first missionaries—still, we are destitute of many things which we once thought necessary to our comfort. The want of society is a privation which every affectionate heart must deeply feel, and we do not enjoy as much of that in each other as you might imagine: each one has their own separate occupations which employ their time, and leave but little for social intercourse. In this retired station, the arrival of a vessel is almost the only thing that varies the sameness of our life. Every thing around, too, is barren and desolate; particularly so at this time, during the dry season. While you are enjoying the beauties of reviving nature, we have nothing before us but a dry and parched plain, varied only by the native huts, which look more like hay stacks than any thing else—the ocean on one side, and a ridge of barren rocks on the other. But it is not in outward circumstances materially to affect our happiness. The Lord's presence can cheer this barren desert; and revived and animated by the hope of doing something to promote his blessed cause, I can be happy even here. I think of many dear friends, whom I wish to assure of unabated affection, but it would be in vain to undertake to mention names. You know whom I love and respect—tell them all that I still remember them with tenderness and love. Dear, dear friends, farewell.

DOMESTICK.

(Continued from page 93.)

Extract from a Monthly Report of the Rev. J. D. Hughes, dated Greensburgh, Beaver County, Pa. Oct. 27, 1829.

“From the date of my last report, August 15th, until the 6th of October, I continued to labour steadily in the congregation of Springfield. This report, therefore, embraces a period of one month and three weeks. During that time, a good degree of harmony prevailed in the congregation, publick worship was well attended, and at times there appeared to be evidence that the Spirit of the Lord accompanied the messages of the gospel. The Sabbath Schools received good attendance from most of the children in the congregation, and it is believed, were beneficial both to pupils and teachers. Re-

ligious Tracts were read by many with interest, and arrangements have been made to co-operate with the Portage County Tract Society, in their late resolution, to place a Religious Tract monthly, during the year 1830, so far as is practicable, in the hands of each family.

"On the first Sabbath of October, the Lord's Supper was administered by Rev. S. Cleland, who attended with us on that occasion. The season was considered interesting and solemn, and by a number felt to be refreshing. Five young persons were, on examination, received into the communion of the church, and at least as many others express an anxious concern for the salvation of their souls.

"During the time embraced by this report, I preached twenty-eight discourses, and visited thirty-six families.

"For the Board of Missions I received \$22 62 cents, from the congregation of Springfield."

NEW JERSEY.

From Rev. James G. Force, dated Milville, Sept. 30, 1829, to the Cor. Secretary.

"Rev. and Dear Sir,—Since I wrote last, I have preached seventeen sermons, visited thirty-five families, and am still visiting in Milville and its vicinity. The number of my hearers has increased, yet not in proportion to the population in Milville. There are a few persons not in communion with any church, who appear serious minded. I have conversed with eight or nine, whose consciences are tender, and quite susceptible of deep impressions from the word of God. Some are labouring under the weight of conscious guilt, and others entertaining such measures of knowledge, and approbation of the plan of salvation through a crucified Saviour, as to begin to rejoice in the rich hope of pardon in the merits of his blood. May the Holy Spirit be pleased to breathe on this spark, which appears so much like his own kindling till it shall arise to a flame!!!

"In general, piety is in a low state here—but few attend the weekly prayer meetings and monthly concert. A very few brethren "speak often one to another," and we hope "the Lord hearkens and hears," and in his own time will give us a greater blessing. The Lord save us from despising small things! for there is no gift of his hand, but what, being rightly improved, will be succeeded with greater mercies."

OHIO.

Rev. Henry Van Deman's Report, dated Delaware, Sept. 1st, 1829, to the Corresponding Secretary.

"Dear Sir,—As a Missionary of your Board, I have endeavoured to fulfil all the duties assigned me.

"In Delaware, on the 3d Sabbath ult., I administered the Lord's Supper. The season was peculiarly interesting. Ten were added to the church, seven on examination, and I trust the Lord has not forsaken us, but is with us to do us good.

"During the past month I have preached 19 sermons, travelled 72 miles, received 10 communicants, baptized 7 infants, visited many sick, attended and encouraged Sabbath Schools on the S. S. Union plan, &c. &c.

"Being convinced of the great importance of unity of sentiment and effort in the General Assembly of the Presbyterian Church in these United States, I have come to the conclusion to form this session auxiliary to the Assembly's Board: and if nothing in the providence of God prevent, I intend in a few days to accomplish this purpose. We have now a little money collected for missionary purposes, which I design shall be subject to your order.

"We have built a house for God here, and a few days since dedicated it to him. It is erected of stone, finished in a very plain manner, and is in size 52 by 66. To build this house has been the labour of three years; and now we are in debt from 150 to 200 dollars.

ILLINOIS.

JOY OCCASIONED BY AN INCREASE OF MISSIONARY LABOURERS.

A Missionary of the Board in the State of Illinois, in a Letter to the Corresponding Secretary, dated October 30th, thus writes:—

"I must express to you my joy and gratitude at the arrival of your Missionary Mr. I. B., who is now on the ground assigned him. I trust, he is one that is 'called of God,' and that his pious labours will be abundantly blessed. And oh, that the choicest blessings of heaven may rest upon those friends in that part of Zion, who are, in their benevolence, aiding us in furnishing the destitute in this new land, with the stated means of grace and salvation. Surely, 'the blessing of those that were ready to perish will come upon them.' Should Mr. B. make a permanent settlement in W., we hope that the way will, ere long, be prepared by our united efforts, under the blessing of God, for several ministers more, in this part of the State."

NORTH CAROLINA.

INTERESTING SYNODICAL MEETING.

A Missionary of this Board in North Carolina, under date of Oct. 21st, writes to the Cor. Secretary, as follows:—

"My present report has been necessarily delayed, on account of my having to

: meeting of the Holston Pres-
 id the meeting of the East Ten-
 nod, which met at Greenville,
 essec, on Wednesday, 14th inst.,
 rned Monday evening following.
 ns of Greenville and its vicinity
 during the Sessions of the Sy-
 y interesting and precious sea-
 : spirit of the Lord seemed to
 luced a mighty 'shaking in the
 dry bones.' Thirty-five were
 the church, and a number more
 as. On the Sabbath, nearly 400
 ilegled to testify their love and
 it to the Saviour of sinners, by
 his dying command, 'Do this in
 unce of me.' "

MEETING AND COMMUNION.

me missionary gives the follow-
 nt of a four days' meeting, held
 lf and a brother in the ministry,
 rd, N. C., towards the last of

riday, we went to Concord (ten
 attend a communion. The peo-
 be sake of convenience, encamp-
 : ground. I will briefly describe
 ing, that you may have a correct
 e manner in which *Presbyterian*
 eetings, which the situation of
 ern country seems to render
 here, are conducted. On Fri-
 people assembled, and we had
 occasion, only one sermon during
 and one at night; but ordinarily
 two. About sunrise every morn-
 ie congregation assembled either
 urch, or at three or four different
 morning prayers. Immediately
 akfast, say 9 o'clock, a sermon
 ched—at 11 o'clock another—
 t 1 o'clock another—then din-
 ie time from dinner until candle-
 when another sermon was preach-
 : employed in reading, singing and

After the evening services in the
 were concluded, they went to
 sts, where, after prayers, they all
 in good season, to rest.

was truly a precious season.—
 five were admitted to church pri-
 and about seventy more, appa-
 :rely impressed, came to the anx-
 s. Professors appear to be stirred
 me sense of the importance of
 importunate prayer, for a re-
 from the presence of the Most
 The meeting terminated on Mon-
 en all returned to their homes,
 joicing for the great things which
 had done for them, and others
 :pressed with a sense of unpar-
 in. The elders appointed a prayer
 : to be held in the church the next
 ."

The Missionary further reports—

"From Concord, I went directly to
 Morgantown, about fifty miles, and at-
 tended the anniversary meeting of the
 Morgantown Bible Society, which, among
 other resolutions, resolved that within two
 years from May, 1829, they will supply
 every destitute family in the county with
 a copy of the Scriptures.—From Morgan-
 town, I went to Little Britain, in Ruther-
 ford county, and attended another sacra-
 mental meeting.—Five were added to the
 church here, and a few others are still
 anxious. They are also about organizing
 a Sabbath school in the congregation,
 which we hope will be a blessing to
 them."

NOTICE TO AUXILIARY SOCIETIES.

In issuing the *last number* of the "*Re-
 porter*," for the current year,* we would
 earnestly solicit the attention of the *Pas-
 tors* and *Elders* of our churches, to some
 important features in our plan of auxiliary
 connexion, and especially to that which
 relates to *annual contributions* to the Board
 of Missions.—It will be recollected, that
 the 25th day of December, in each year,
 which is now at hand, has been particu-
 larly designated, as a favourable and ap-
 propriate time for all our auxiliaries to pay
 over to *Sessions* the amount of their sub-
 scriptions, to be remitted to the Treas-
 urer of the Board. To avoid multiplying
 publick anniversaries, which are already
 so numerous in many of our congrega-
 tions, as to be deemed by some a serious
 evil, the Board have designedly excluded
 them from their plan. It is believed that
 the necessity of such anniversaries may be
 entirely superseded, and the objects for
 which they are generally designed, may
 be far more easily and certainly attained
 by their Auxiliaries, in the way which we
 now propose and recommend to all our
 Auxiliaries.

1. Let each congregation be divided
 into as many districts as there are Ruling
 Elders in the Session, and previous to the
 25th of the present month, let each Elder
 visit, as extensively as possible, in his own
 district, for the special purpose of com-
 municating definite information respect-
 ing the general plans, the past operations,
 the present wants, and the future pros-
 pects of the Board—and for the purpose
 of arousing the attention of the people to

* We hope the general directions con-
 tained in this notice will be carefully ob-
 served, although its publication in our
 work has been delayed till the present
 time. *Edit. of Ch. Adv.*

the paramount importance, the indispensable necessity, and the vast utility of the missionary enterprises in which the church is engaged, and the imperious obligations resting upon them as men, as patriots, as philanthropists, and above all, as *Christians*, to aid these hallowed enterprises by their counsels, by their prayers, and by their contributions. To assist him in this work, let each Elder, if possible, place in the hands of every person in his district, a copy of the present and past numbers of the "*Reporter*," and earnestly request an attentive perusal of all those articles especially, which are directly calculated to develope the doings, designs, and necessities of our Board, and let some of these articles also be read in the weekly meetings for conference and prayer.

[We would here remark, that it is our purpose in all future years, to give, in the December number of this work, a brief summary of all that shall have been accomplished by the Board during the year, which may be read to the respective auxiliaries from the pulpit, and serve, it is apprehended, a far better purpose, than an ordinary report of a single society. The Address to the Publick, in our first number, the statement of the circumstances of the Board in the second, and the additional facts which may be collected from the present, seem to render such a formal communication, at this time, unnecessary.]

2. On the *Sabbath* immediately preceding *Christmas*, let every *Pastor* preach a sermon to his own people, on Domestic Missions, and faithfully endeavour to excite *Elders* and other *communicants*, and the members of his congregation generally, to a prompt and cheerful discharge of their *duty*, in this matter, to the church, to their country, and their God.

3. On the day appointed for collecting the annual subscriptions, let each Elder again pass through his district, or be prepared in some other way to receive them, and let him at the same time make faithful exertions to obtain additional subscribers to the *Auxiliary*, and also to our *monthly publication*—and then let the moneys collected be immediately remitted to the Treasurer of the Board of Missions. While we cheerfully submit these several propositions to the deliberate consideration of the Pastors and Elders of our churches, and would be very far from attempting to prescribe to them any precise method of proceeding in this labour of love, we cannot refrain from expressing our own decided opinion, that if these perfectly simple and feasible measures should be generally adopted, and vigorously pursued, they would be speedily followed by results the most desirable and beneficial to the Board of Missions, to the church of God, to our common country.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of February last, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund	-	-	-	-	-	\$87 50
Of Rev. Eli F. Cooley, collected by him for the New York and New Jersey Professorship, in New Brunswick Presbytery, viz.						
Princeton	-	-	-	-	-	\$130 00
Fennington	-	-	-	-	-	12 00
Trenton, 1st Church	-	-	-	-	-	6 75
						148 75
Of Rev. Dr. John M'Dowell, collected by Rev. Wm. B. Sloan in the congregation of Greenwich, in the Presbytery of Newton, for the New York and New Jersey Professorship						70 00
Of Rev. Dr. Wm. M'Pheters, from the Presbytery of Orange, for the Southern Professorship						261 00
					Amount	\$567 25

View of Publick Affairs.

EUROPE.

The latest intelligence from Europe is from Liverpool of the 16th of January, and from London of the 15th. The severity of the winter in every part of Europe is still the subject of much remark in the publick papers.

BRITAIN.—The President's message to Congress at the commencement of the present session, was published at length in Liverpool on the 7th of January. There has been a deficiency in the British revenue for the last year of 1,165,449*l.* sterling. It is said that a serious difference exists between the king and the Premier, the Duke of

Wellington, on the subject of the affairs of Portugal. The Duke, says the report, does not recognise the regal authority of Don Miguel, and the king opposes it, on ground of a personal insult received from the Don when he was in Britain. The king, it seems, is now popular with those who at first opposed him, and unpopular with his first supporters. "Peel, says a letter from London, is despised by both parties, and Huskisson will no doubt join the administration, which wants propping."—There are many rumours about changes in the ministry. Sir Thomas Lawrence, president of the Royal Academy died suddenly on the 7th of January. He had been ended, the day before, in painting a portrait of the king—his disease was an ossification of the heart. The king had been ill of an inflammation, which was subdued by losing fifty ounces of blood, and now "continues to enjoy good health, and regularly dines with his suite at 7 o'clock, P. M." Our minister, Mr. McLane, had a long conference with the Duke of Wellington, on the 12th of January. It is thought that British will make us no concessions in regard to our trade with the West Indies, nor we consent to modify our tariff. There has been an improvement in the state of trade and manufactures in some parts of Britain; but, on the whole, both are still in an unfavourable state. Prince Leopold, it is reported, has declined the honour intended him, of being king of Greece; and prefers the "ease of an English agriculturist to the dangerous elevation of a Greek throne"—We always thought the prince was a man of sense. Moore's life of Lord Byron has been published in London. We observe nothing about the next meeting of Parliament.

FRANCE.—The French Chambers have been summoned by a royal ordinance, to meet on the 2d of March. From this ordinance, both political parties, the ministers and the liberals, profess to augur well for themselves—These parties are still very ardently hostile to each other, and they agitate the whole country. Both parties profess to respect the king, whom both contribute to embarrass greatly. Some of the royal papers censure him severely by implication, while their direct attack is on the ministers, the system of governmental orders, and administration. It is stated that France is endeavouring to persuade the Pacha of Egypt to assist in besieging Algiers, the Pacha to furnish the men, and France to pay them and find all the military material. In the mean time, a Turkish envoy has arrived at Malon, having, it is believed, for his object, the bringing about of a peace between France and Algiers—whose port is still blockaded by some of the French vessels of war. It appears that the manufacture of sugar from the Beet-Root, is so abundant and carried to such perfection in France, that it affords a large part of the supply for the whole kingdom, and is likely before long, to supersede entirely the use of West India sugar. An extraordinary scarcity of money is said to exist at present in Paris: a ship channel, nevertheless, is projected between Paris and Rouen: and a rail road is also in progress from Paris to Loire, a distance of one hundred miles, from which great benefits are expected.

SPAIN.—The king of Spain has been married to the Princess Donna Maria Christina of Naples. The royal family have made a tour, or circuit, through many of the principal towns of the kingdom, which were, on this joyful occasion, illuminated, adorned with triumphal arches, presented addresses, fired salutes, and "many persons kissed the royal hands," &c. &c.—"The overflowings of joy, says the Spanish account, have exceeded all that can be imagined"—The imagination, in all the world except Spain, exceeds any fact whatever—The king's heart has been so enlarged on this occasion, that he has permitted to return to their country 15 persons, who were members of the Municipality of Madrid, under the constitutional government. An ambassador has been sent to Hayti to demand the surrender to Spain of the western part of that island, which was formerly a Spanish possession. We have heard of the arrival of this ambassador, whose demand it was supposed would be refused of course; and it was expected that the Spanish fleet in the West Indies would, in consequence, blockade the ports of Hayti—On the 14th of January ten pirates, Frenchmen and Spaniards, were executed at Cadiz, for having captured the long missing ship *Topaz*, of Boston, and murdered every person on board! Of this horrid deed, it appears they made a confession, and of some enormities equally great committed on an English vessel—the subjugation of Mexico is not yet given up.

PORTUGAL.—It appears that Don Miguel is still apprehensive that his brother, Don Pedro, will not quietly resign the kingdom of Portugal.

GREECE.—We have no news from Greece to report.

AUSTRIA.—A constant interchange of couriers has taken place between Vienna and Petersburg. This has given rise to various rumours; some contend that it relates to military measures, for preserving monarchical principle from the contagion of liberalism, while others think that the anxiety of the German and Russian courts has reference only to the state of Greece.

RUSSIA.—The Russian General Kisselef has issued an address to the Divan of Wallachia, upon his taking the office of President of the Turkish principalities on the Da-

nube, in which he promises an honest administration of the publick affairs entrusted to him, and an indulgent and kind treatment, in order to alleviate the miseries inflicted on the provinces by war. The whole solicitude of Russia seems now bent upon extending its commercial relations, and of rendering its acquisitions under the Persian and Turkish treaties available. A Commission was to be formed in the Council of State, under the presidency of the Minister of Finance. Factories are also to be established at Erivan, and on divers points of the Armenian provinces acquired by Russia by treaty. The government purposes to grant temporary franchises and immunities to merchants seconding its views. These countries are notoriously destitute of all industry and manufactures, which the Russian government wishes to encourage, and to civilize these more or less barbarous populations, by inspiring them with a taste for sedentary and usefully active life. Moreover, a bank is to be formed at Moscow, to favour enterprises of commerce and of industry, to the extent of the present guarantees of success, and without its being turned into a financial resource to government. A Commercial Code is also to be formed on the model of the most commercial countries of both worlds, so as to meet the wants of the empire. The last St. Petersburg papers make no mention of the health of the Emperor Nicholas. It is said that great discontent still prevails in Russia, in consequence of the peace, and that a great coolness prevails between the Emperor and his two brothers, the Grand Dukes Constantine and Michael. The Smyrna trade is resuming a great activity. The Austrian squadron assembles in that port.

TURKEY.—On the departure of the Russian troops from Adrianople, it is said that many of the Christian families accompanied them, intending to settle in Russia. A fear of a reaction seems to have seized the whole population of Rumelia, and the inhabitants, in general the most peaceable subjects in the world, have made preparations which indicate a desperate resistance, in case the Turkish Governors on their return, should bring their usual spirit of persecution and oppression. Every one looks out his concealed weapons, and distributes them among those dependent on him. Old men, women, and children, arm themselves with swords and daggers. The men able to bear arms have wholly given themselves up to the direction of a secret society. The Ottoman authorities are much embarrassed by this dangerous spirit. The Capital of Turkey, however, was entirely tranquil on the 27th of November. It is said that several offers of loans on advantageous terms have been made to the Porte, by different capitalists, which have been rejected; a fact something at variance with the alleged pecuniary embarrassments of the Porte.

ASIA.

CANTON.—The Canton Register of the 2d and 18th June, states that a great inundation with high tides was experienced the first week of that month. The streets of Canton were navigated with boats, the houses, in most places, being two to three feet under water. In the adjoining villages, it was estimated that from two to three thousand persons had perished, and the destruction was great. The silk districts suffered materially. The general calamity was most distressing, and fresh accounts of disasters were daily received from the interior. The loss of property was conjectured to exceed that by the great fire in 1822. A frigate, belonging to the king of Cochinchina, built on the European model, had arrived at Canton.

JAVA.—Captain Hurd, of the ship *Potosi*, arrived at New York in 106 days from Java, informs that when he left, the war between the Dutch and the natives appeared to be at an end for the present. An expedition sent some time previous, under Col. Vizela, against the rebels who had assembled in considerable force on the Southern Mountains, resulted in the capture of a position which they occupied on an almost inaccessible rock, together with three cannon and a quantity of small arms and ammunition. On this occasion the notorious Jomogolo and a priest, together with a number of others were killed. Since that time, nothing of importance has occurred. Some of the natives had become friendly, and the rest manifested a disposition to be quiet. Several vessels had arrived at Samarang, &c. with prisoners, among whom were some of the principal chiefs. Those of the natives who had not become friendly were at least disposed to be quiet. No permanent arrangement, however, had been entered into; and it is presumed that the suspension of hostilities will continue only so long as suits the mutual convenience of the parties.

AFRICA.

AFRICAN EXPEDITION.—The Portsmouth Herald, of January 13th, thus notices the departure of Messrs. Richard and John Lander, on their exploring expedition to Africa. "The Messrs. Lander sailed from Spithead yesterday afternoon, for the Western Coast of Africa, in the merchant brig *Alert*, Captain Tyson. The travellers were to have been taken out in a King's ship, but as they were anxious to reach the high countries before the rainy season, which will commence in March, they were with-

ing to delay their journey beyond what was absolutely necessary, and therefore took advantage of the Alert, which will carry them as far as Cape Coast Castle. They take with them instructions from the Secretary of State, addressed to the captain of the first ship they may chance to meet, after leaving the Alert, and directing him to convey them to Bagdagry, where he or his officers are to introduce the travellers, in the name of our sovereign, to the king of that country—Adolee by name. They will then proceed to Katunga, the capital of Yariba, from thence to Boussa, (where ungo Park was lost) with a view to trace the river Niger to its termination. If the river should be found to flow into the Bight of Benin, the young men will return by that route; if, on the contrary, it should be found to flow to the eastward, into the lake Tachadan Bornou, they will return over the Great Desert to Tripoli, by way of *ezzan*." But is it not to be greatly feared, we ask, that they will never return? "If the Lord will, we shall live and do this or that."

ALEXANDRIA.—Accounts from Alexandria have been received to the 29th of November. The merchants state that there was a serious want of circulating medium in Egypt, on account of the quantity of dollars lately transmitted to Constantinople, reported to be for the payment of the instalments of money to Russia.

AMERICA.

HARTI.—Extract of a letter dated Port au Prince, Jan. 30, 1830.—"Since a fortnight there has been a Spanish frigate here, with an ambassador on board, who claims a Spanish part of the Island. This, of course, has been refused. What measures the Spaniards will take now, is doubtful. A blockade is apprehended."

Buenos Ayres and the United Provinces.—We hope from what we have lately seen in the public papers, that the civil commotions in these republics are for a time at least at an end. But they are still in a sadly unsettled state, in every way unfavourably to their improvement and prosperity, and calculated to excite fears of new revolutions, with all their attendant mischiefs—The evils of ignorance and superstition are not to be speedily removed.

Brazil.—Long accounts are given of the splendid doings in Rio Janeiro, on the arrival and marriage of the new empress; but we cannot waste our paper with the details: and we have nothing else to report from Brazil, except that the emperor is likely to recover from his bruises and broken bones—the consequences of his playing the *arioteer*.

Colombia.—From present appearances it would seem that this great republic is at the point of being divided into about two equal parts—Venezuela, on the North-east, and Quito, with the contiguous territories, on the Southwest. Bogota has hitherto been considered as the capital of the whole; and there a general congress has been called to meet, for the purposes of forming for the whole a new constitution. But it appears that when it was known in Caracas, that at Quito and Guayaquil resolutions had been passed, instructing the representatives to the congress from those cities to follow Bolivar "as much power as he should choose to take, whether as President, Dictator, King, Emperor, or Autocrat," an alarm was spread—A convention was called, and the city of Caracas issued a declaration, that it separated itself "from the departments of the Centre and South of Colombia;" professing, however, to be desirous to preserve peace with those from whom they separated; but calling on the Venezuelans generally to join them. The call has been accepted by a large part of the population. But in the mean time, General Paez is at the head of the army in Venezuela; and the army governs every thing. The Venezuelans profess to favour Paez, and if it is true to them, will probably make him their chief. But he is in correspondence, and has heretofore been in strict friendship and alliance, with Bolivar. Between them, they are probably determined to govern Colombia, and (we say it with extreme reluctance,) we have entirely lost confidence in them both. Perhaps they will quarrel, and involve their country in a civil war—Or they may agree to try to *reign* together. The issue cannot be foreseen—The prospect is gloomy, and we have only to lament that there is so much ignorance and vice among the populace, and such a want of principle among the leaders of our sister republics of the South, that it seems as if they were not yet prepared to settle down under free institutions. Our minister, General Harrison, appears to have been persecuted, because he would not favour the rising views of Bolivar. We doubt not he is glad to return to his own country.

Peru.—A treaty of peace has been ratified between the congress and executive of Peru, and the government of Colombia; that is, with Bolivar. We can only say that we sincerely wish the peace may be lasting.

Mexico.—If we rightly recollect, the National Assembly of France once declared, and seemed to glory in it, that their country was "in a state of permanent revolution." Such seems, at any rate, to be the state of Mexico; and too nearly that of all its neighbouring republics. We are glad, however, that the civil war, which we mentioned

in our last number as likely to occur, has not yet taken place. Guerrero and Anna, the late civil and military chiefs, it is now said, have been forsaken by the herents, and have quietly retired to their estates. Vice President and General, I mente, now rules the ascendant, having completely effected the revolution whi planned; and the country is said to be generally tranquil. How long this will la mains to be seen. Our minister, Mr. Poinsett, has returned in safety to the sho our country—happy and fortunate to have escaped with his life.

UNITED STATES.—The following statement in the report to the Secretary of United States Treasury, from the Director of the Mint, will, we doubt not, be fying to our readers.

MINT OF THE UNITED STATES.

Philadelphia, 1st January,

Sir,—I have the honour to submit a report, on the general transactions of the within the past year.

The coinage effected within that period, amounts to \$2,306,875 50, compi \$295,717 50 in gold coins, \$1,994,578 in silver, and \$16,580 in copper; and co ing of 7,694,501 pieces of coin, viz.—

Half Eagles	57,442	pieces, making	\$287,210 00
Quarter Eagles	3,403	do. do.	8,507 50
Half Dollars	3,712,156	do. do.	1,856,078 00
Dimes	770,000	do. do.	77,000 00
Half Dimes	1,230,000	do. do.	61,500 00
Cents	1,414,500	do. do.	14,145 00
Half Cents	487,000	do. do.	2,435 00
7,674,501			\$2,306,875 50

We see with regret that military and naval courts martial are convened for the of several officers, some of them of high rank, in both departments of the pu service of our country. We hope it will be found right to acquit them all; and right, that due discipline will follow. But our national honour would surely be suited, if such courts could with propriety be less frequent.

Two occurrences, peculiarly unhappy at the present crisis, have lately taken within the territory of the Cherokee nation of Indians. The Mail of the United t was stopped for a short time, and the life of the driver put in danger, by an chief, under the idea that the Mail had no right to pass through his country—E since been apprehended. The Indians, about the same time, removed by force not with violence, some Georgians who had intruded on their lands—A number Georgians afterwards returned, killed one Indian, and carried away as prisoner others. We are not prepared to say where the blame of these particular ou should rest. But we do say, that the Indians have been goaded almost to dea tion; and that we hope these events will not, as we are sure they ought not to, judice their cause now pending before our Congress.

It appears that a trading expedition from Missouri to Santa Fe in Mexico, unde protection of a military guard from Cantonment Leavenworth, has lately retu after a successful prosecution of their object. They were however attacked depredating party of wandering Indians, who were beaten off by the United t troops. We hope commercial enterprises will not involve us in any more Indian

The Committee of Congress on the subject of the 5th census estimate the popu of 1830, as follows: free population, 10,650,000; slaves, 1,950,000; total, 12,600 They recommend a ratio of 50,000 for the representation in the House of Repr tatives, which they believe will not increase that body beyond the number of members.

The recurrence of General Washington's birth-day, has reminded Congress of solution passed shortly after his decease—"That a marble monument be erecte the United States, in the Capitol, at the city of Washington; and that the fami General Washington be requested to permit his body to be deposited under it, that the monument be so designed, as to commemorate the great events of his mil and political life." We well recollect the affecting letter of Mrs. Washingto which she gave her reluctant consent to this request. But the request being gra the remains of the Father of his Country have been permitted to repose in the f vault at Mount Vernon till the present time. It now appears, that by a unani vote of Congress, they are to be transferred to the Capitol, and that the origina lution in regard to the monument is to be carried into effect. On this occurren may be allowed to express a fervent wish, that the virtues of General Washi could be carried with his bones to the seat of our national government, and t exert a commanding influence till the end of time.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MARCH 1, 1830.

BOARD OF MISSIONS.

In anticipation of the next meeting of the *General Assembly*, we embrace this early opportunity to suggest to all the Auxiliaries, and individual patrons and Agents of the Board of Missions, the propriety of having their annual collections and donations in readiness to be forwarded to the Treasurer of the Board by the *Commissioners*, who will soon be on their way from different parts of the Church. The monies thus transmitted will come with much greater safety, than by mail, and much expense of postage will be saved to the Board.

We would also respectfully remind our readers, and especially Pastors of churches, of the *annual collections* for the Board of Missions, recommended by the General Assembly to all the congregations in their connexion. In congregations where no Auxiliaries to the Board have yet been organized, it is peculiarly desirable that such a collection should be taken up, and in those where Auxiliaries do exist, it may still be highly expedient to take up a collection, as there are undoubtedly some persons in all such congregations, who, although they have not become members of an Auxiliary, would esteem it a privilege to contribute something, in this way, to aid in Missionary operations. If each of our churches should take up but a very small collection, the aggregate amount would be considerable, and we earnestly hope the opportunity of thus doing a *little* will be afforded to all, who may be disposed to aid in the benevolent operations of this Board.

As we always have desired, and do still desire, that "the churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing," we shall rest our appeal to them for help on a plain and simple statement of such facts, in relation to the doings and necessities of the Board of Missions, as may be calculated to aid them in estimating our claims to their patronage and prayers.

It may not be improper for us to state, that the Board have been greatly encouraged and animated in their arduous and highly responsible work, by the very frequent assurances which they have received from Presbyteries, Synods, particular churches, and highly respectable individuals in almost every section of the church, of their increasing interest in the cause of Domestic Missions, their confidence in the Board, and their earnest desire for the extension and success of its Missionary operations. With these assurances of interest and confidence, numerous *pledges* have been given of enlarged and liberal patronage.—That these encouraging pledges have been, already in some good degree, faithfully redeemed, will sufficiently appear from the following statement.

The whole number of commissions which have been given to Missionaries and Agents, since the month of May last, (including those which then remained to be fulfilled,) is 178. Of these commissions, 110 were given for 1 year, 28 for 6 months, 11 for 3 months, and the balance for shorter periods. The amount of time embraced in these commissions, is upwards of 132 years, and the whole amount of expense to the Board, is about \$18,000. The average expense of each year's ministerial labour is about \$137. In 80 of the commissions for 1 year, the Board are pledged for only \$100, and in 16 more, for a still smaller sum. But 14 commissions for a year have been issued, at an expense to the Board of more than \$100 each, and in one instance only has an annual appropriation to a Missionary exceeded \$200. The balance of the commissions have been given for a shorter term than a year, and generally with a small appropriation from the Board. Very few have been employed by the month, as *all* formerly were, with full Missionary pay.

To enable the Board to meet these engagements with their Missionaries and Agents, they have already been furnished, since the 1st of May, with funds to the amount of 10 or 12,000 dollars. They have the pledges of nearly 30 individuals for the payment of \$100 each, and for the balance they rely with confidence on the annual payments of Auxiliaries, the donations of individuals, and the contributions of the churches.

VOL. VIII.—Ch. Adv.

COMMUNICATIONS.

THE CRY OF THE NEEDY.

The following application for aid from a feeble church in West Tennessee, dated Gibson county, December 27th, 1829, presents an appeal so truly affecting and powerful, that we cannot refrain from presenting it to our readers, just as it has been submitted to the Executive Committee of the Board of Missions. It is only *one* of many communications of a similar nature now upon our files. As our limits will permit us only to make *occasional selections* from the numerous appeals of this kind which we receive from different and distant parts of the country, we publish this as a *fair specimen* of the whole. The truly catholic, liberal and missionary spirit exhibited in this letter is worthy of all imitation. The elders of this church, before they even ask for aid, prepare the way for securing annually to this Board, an amount of money equal to *one fourth* of all that they feel themselves able to raise for the support of the gospel among themselves, and even then they ask for but *half the time* of a Missionary, and assign as their reason, "*we could not, while there is such a wide field for missionary labour all around us, ask for more than half of a preacher's labours.*" Will no one respond to the call of the New Shiloh church? Let our young candidates read, and pause, and consider.

Dear Sir,—In behalf of a feeble, destitute church, whose spiritual government, under Christ, is entrusted in our hands, we now undertake to address the Board of Missions. New Shiloh, the church whose cause we now endeavor to plead, is the only Presbyterian church, in connexion with the General Assembly, that is organized in our county. It was organized by the Rev. Samuel Hodge, in 1826; it then consisted of twelve members, but four of whom were males. In this weak state it struggled through many difficulties till the spring of 1826, when Mr. Hodge commenced preaching to us every fourth Sabbath. In the fall and winter of the same year, God was pleased to bless his labours amongst us with a season of refreshing from His *gracious presence*, one effect of which was a considerable accession to our number of members. Our preacher lived at the distance of eighteen miles,

and we were thus deprived almost entirely of the benefit of any ministerial labor except preaching. Yet, notwithstanding this great disadvantage, our state, upon the whole, was prosperous during his ministrations amongst us.—But now, in the providence of God, we are deprived of his labors. The cries of the destitute have induced him to remove to the south-west part of the district. We have been in the habit of looking up to him as a father, and now that he has left us, we feel destitute indeed, and we would utterly despair, were it not that we trust that the great King of Zion, who has planted this little vine, and has nourished and defended it thus far, will yet provide for its safety; and under Him, we now direct our eyes to the Assembly's Board for assistance. We have, about a week since, organized ourselves into a Missionary Society auxiliary to your Board, and we are now collecting our first subscription.—We will be able to raise about fifteen dollars for your funds. We trust we feel disposed to support the preaching of the Gospel amongst us to the utmost of our ability, but we are very far from being able to give an adequate support to a preacher at this time. Could you provide us a suitable man to live and labor amongst us the half of his time, (for we could not, while there is such a wide field for missionary labor all around us, ask for more than the half of a preacher's labors,) we should be able to give him towards his support, about sixty dollars in money; besides we could help a man living amongst us considerably in other ways. And was there a preacher located here, there would be no lack for places in our country around, (for it is all missionary ground,) where he might employ the other part of his time and probably obtain something more towards his support. You may probably think that the sum we have named, that we could give, is very small, but the difficulties under which we labor in this newly settled country are such, that it is utterly impossible for us to give much. There are none of us rich, and the greater part of us are poor and have young families to support. And now we have given you a plain unvarnished account of our situation. We would now ask you, in the name of that Redeemer who bought the church with his blood, can you furnish this part of his flock with a shepherd to go out and in before them and feed them according to his word? The greater part of our members have only made a profession of the religion of Jesus

within a year past. We very much fear that these lambs will be scattered in this wilderness, where there is so much that is calculated to lead them astray, unless they speedily be provided with some one to watch over them and to guide them in the footsteps of the flock. Unless you can send us a man, and assist us in supporting him, we know of no other source from whence we can expect aid. There are but four Presbyterian preachers in all the western district. And now we would ask you, and we wish you to answer, as to the great Master whom you serve, Shall all our hopes be vain respecting our little church? Shall our children grow up in this wilderness destitute of the means of grace? Shall there be no one to warn our neighbors and friends, who are yet living in sin, of their danger, and invite them to a crucified Saviour? Is there no young man, who has lately emerged from some of the schools of the prophets in our land, that will direct his eyes towards this western wilderness? or is there no minister of Jesus, who lives in more favored parts of Zion, who begins to feel for the destitute, and who will hear the Macedonian cry from New Shiloh? We have no advantages of a pecuniary nature to offer him—we can only plead our necessities and those of the cause of our Redeemer. A man that would labor here should be able to endure hardness as a good soldier, he should not be easily discouraged, and he should have his heart waru with zeal for the cause of his Master. No other would be useful. Our county is situated in the centre of the western district, it is fertile and healthy, and is settling very fast. Our church is about eight miles south of Trenton, the seat of justice of this county. There is no Presbyterian church to the north of us within one hundred miles that we know of, and on the west there is none between us and the Pacific Ocean, with the exception perhaps of Little Rock, Arkansas. We think the Assembly's Board should direct their attention to these destitute parts. We rejoiced to hear that you had appointed a Missionary at Memphis—this is in the south western extremity of our district, and no doubt is an important post; but a dozen at least might be usefully employed in this district. We are, dear sir, your fellow laborers in the Lord,

JOHN ALLISON,
ALLEN M'DOUGALD,
JOSEPH ALLISON,
JOHN C. GILLESPIE,
AND'W M'CLEARY.

Elders of New Shiloh Church.

REPORTS OF MISSIONARIES.

PENNSYLVANIA.

Report of the Rev. John L. Grant, Pastor of the Vine street church, Philadelphia, Feb. 19, 1830.

Rev. and Dear Sir,—In accordance with the instructions contained in my commission, I herewith present you a report of my labors during the past six months in the 11th Presbyterian church in this city.

I commenced my duties among this people on the first Sabbath in August. Their prospects were exceedingly gloomy at the time, and had it not been for your seasonable aid, they could not have existed as a church. Their building was not only incomplete, but under the pressure of a very heavy debt, the congregation small, not exceeding fifty, and the church numbering but twenty-four communicants. They had a Sabbath school attached to the church, in which about sixty children were in attendance.

Such were my prospects, and such the state of this people, when I accepted their call, and under your auspices, commenced my labors. Our prospects however have brightened, and the success with which I have been favored should call forth my liveliest gratitude. The number who now regularly attend on the preached word, I do not know, as we are still worshipping in the basement story of the building, the main room being yet unfinished, but I presume our congregations vary from three to six hundred in attendance. The first Sabbath in November last, we celebrated the ordinance of the Lord's supper, when there were forty-eight added to our little church, twenty-three of whom were admitted on examination, and the principal part of the remaining number were young men, the fruits of a precious season of grace enjoyed while I was laboring among the young men as the city Sunday School Missionary. During the last month our communion season again occurred, when we received an accession of thirty-three members, so that the church which numbered but twenty-four at the time I commenced my labors, has now increased to one hundred and five. The majority of our communicants are male members. The number of learners in our Sabbath Schools, of which we now have four, is five hundred and fifty.

My time is fully employed, preaching three times on every Sabbath, and having some engagement every evening of the week. The afternoon of the Lor

day I devote to the instruction of my Sunday Schools, delivering to the children a familiar lecture on some portion of scripture history, adapting my language and address to their capacities. The utility of this plan is becoming more apparent, and I rejoice to find that several of the ministers in our city have adopted a similar mode. As many parents as can be accommodated give their attendance, and seem to be pleased with the attention paid to their children—from six to eight hundred parents and youth attend. I have from the commencement kept up a Female Bible class, which I view as one of my most interesting exercises; it meets on Tuesday evenings at my dwelling, and our average attendance is seventy. No particular portion of Scripture is assigned to the class. Every member is privileged to propose such doctrinal or practical questions as she may think proper—the questions are proposed at one meeting of the class and receive attention the following week. My reason for adopting this plan in preference to any other, was to furnish an opportunity to those, who hitherto have enjoyed no other means of acquiring a knowledge of what was *Presbyterianism*, except from such as are unfriendly to its interests. Wednesday evenings I lecture to Sabbath School teachers and others, using "The Union Questions" with a view of aiding the teachers in explaining the Scriptures to their classes.—These lectures are attended by one hundred and fifty or two hundred persons. The remaining evenings of the week are devoted to prayer meetings, all of which are well attended. We observe the monthly concert prayer meeting, as also the monthly concert for Sabbath Schools on the second Monday evening of the month. At both our concerts we take up collections to aid your Board in their operations, and also the American Sunday School Union. From this source we have been enabled to pay into your treasury \$39, which together with our auxiliary to your Board, and forty-two subscribers to the Missionary Reporter, will serve to show that our people are inclined "to remember the words of the Lord Jesus, how he said, It is more blessed to *give* than to receive." In conclusion, I remark, that the present state of things with us should not only awaken gratitude, but enkindle our zeal. We still have wants—money to pay the debt on our building and to finish our house, and more love to Christ and to souls, so that we may be urged to increased fidelity in the *work of our master*. Yours, &c.

INDIANA.

From the Rev. Wm. Sickles, a Missionary in Rush county, dated Indianapolis, Dec. 15, 1829.

"During the summer, much has been done in the cause of Sabbath Schools in Rush county, and much of the prejudice against them seems to have been removed. There have been in operation in different parts of the county six Sabbath Schools, some of which will be continued during the winter, and it is intended to make still more vigorous exertions the next season to increase these institutions. In this country, where common schools are so scarce, and where so many are deprived of their advantages, the multiplication of Sabbath Schools is exceedingly desirable, even without estimating the moral and religious influence which they are adapted to exert upon the rising generation.

I have formed in Rush county a Missionary Association, on the plan recommended by the Assembly's Board, and designed to aid its operations, which it is expected will raise about \$30 per annum. But as our arrangements are not completed, I make at this time no regular return of the names of the members. There has also been recently formed in the county a Temperance Society, which promises to exert a very salutary influence. The subject of intemperance is beginning to excite a very lively interest in this western country. A delegation from different parts of the state, met in Indianapolis on the 10th inst. and formed a State Temperance Society.—The meeting was a highly interesting one. Many of the members of both houses of the legislature were present and active in its proceedings. It is a cause which is enlisting much of the *political* as well as the religious influence of the community in this, as well as in other parts of the union. There has also been formed here during the past week, a State Bible Society, and measures are in train, which it is hoped will result in placing a copy of the word of life in every destitute family in this state within the period contemplated by the American Bible Society. A State Colonization Society has also been very recently formed with encouraging prospects. During the past and present week, meetings of all these Societies, with that of the State Sabbath School Society, have been held. And from the great number of strangers present, and from the general and lively interest taken in their proceedings, the most favorable results are anticipated.

I have received several numbers of the "Missionary Reporter," &c. and shall endeavor to give it as wide a circulation as possible. Something of this kind was very much wanting, and could it be sent monthly, into every Presbyterian family, it would awaken a zeal on the subject of Missions which would be followed by the happiest consequences. Give to our people generally information on the subject of Domestic Missions, and they will give you their aid, though that aid may be feeble."

From the Rev. I. A. Ogden, Fairfield, Franklin co. Dec. 1, 1829.

Since my report in April last, I have preached 93 sermons and lectures; administered the Lord's Supper 6 times in the Church of Bath, 3 times, in a school-house near the state line 6½ miles east of the church of Bath once, and in the congregation of Somerset on the W. Whitewater twice—Have received into communion, 15 into Bath church, 8 of these were on certificate; and 2 on certificate into Somerset church—Have baptized in Bath church 5 adults and 26 children—Have attended a number of inquiry and prayer meetings—Have distributed a number of tracts and copies of the Christian Almanac for 1830—Have attended two meetings of Presbytery and one of Synod. Besides the monthly concert of prayer, there are weekly prayer meetings regularly attended in the immediate vicinity of the church and in the village of Fairfield. Our females have also a meeting for prayer and conference.

Since I have given my attention almost wholly to this church I have endeavoured to bring my operations into regular order. On Sabbath morning I preach in the church (at 11 o'clock) in the afternoon I preach in some distant neighbourhood; usually on the 1st Sabbath of the month in the western, on the 2d in the eastern, on the 3d in the northern, and on the 4th in the southern quarter of the congregation. I spend the Friday evening of every week in certain seasons, in preaching in these four quarters in rotation; so that each quarter of the congregation is visited one Sabbath day in every month and one week day in every month, during certain seasons in the year favourable for night meetings. I also lecture nearly every Thursday evening in the village of Fairfield. Other appointments are occasionally made. In attending funerals I usually preach a sermon. The order of my appointments is sometimes

interrupted by circumstances. Sometimes I extend my excursions into more remote settlements. We have also an inquiry meeting held usually every month, at these I sometimes preach or lecture.

ILLINOIS.

From Mr. Isaac Bennett, Carmi, White co. Jan. 2, 1830.

I preached for the first time at Carmi, Oct. 25th. The welcome with which my arrival was hailed by the brethren of Carmi and Sharon, was attended with that joy and cordiality, which might have been anticipated from a people who had long been looking to God for aid, and anxiously expecting it to come through your Board. Hearing their expressions of tearful gratitude to the Great Head of the church for sending, in answer to their Macedonian cry, a labourer so weak and unworthy as I felt myself to be, my inmost soul was grieved, that you had not sent them a Missionary more worthy of such a reception—such a reception, I am persuaded I should never have met, if they had been as well acquainted with me as I was with myself.

The system of labour, which, in conference with brother Spillman, I have adopted; requires me to visit the churches of Carmi and Sharon (the two especial places of my destination) on alternate Sabbaths, at each of which I preach 2, 3, or 4 times before I depart. The distance between the two places is too great to admit of my preaching at both places on the same Sabbath, while the shortness of the days continues; but when they lengthen and the roads become more passable it is my intention to preach in the morning at one church and in the afternoon at the other on every Sabbath, if it be thought expedient.

The secular days of one week I have devoted to visiting the families of those two congregations, talking to saints and sinners during the day, and preaching during the evening. In the midst of each of the three remaining weeks of the month, I make an excursion in the surrounding vast moral desolation which meets the eye and effects the heart in every direction; where multitudes of immortal beings are living unnoticed in miserable cabins, and daily dying in ignorance of a Saviour. Many of them have no books, and not a few cannot read when the Bible or tracts are presented to them. I think that no person, who possesses the spirit of Christ, can, without uttering pitiful sighs from his

inmost heart, view this immense valley of dry bones, through which I am riding, where multitudes with melancholly truth may utter with dying groans "No man careth for my soul." In these weekly excursions I visit four little churches alternately once a month, preaching 2 or 3 times at each one before I leave it. One of these churches lies 17 miles south—one 40 west—one 30 and another 40 north of Carmi. All of them are destitute of a preacher, one of which had not heard a sermon from a minister of their own order for two years; hence with all my unworthiness "they received me as an angel of God." And in ranging from place to place, I preach to people of every name and condition, wherever I can get them assembled (which is no difficult task) distributing tracts among them as I meet them in the way, or talk to them in their cabins about a crucified Saviour. You are probably by this time, Dear Sir, ready to think, that I have forgotten my commission, which assigned to me Carmi and Sharon only as a field of labour—and that my operations are not sufficiently concentrated to prove successful any where. And I am not altogether without my fears on this subject. But even if the course be obviously imprudent, the temptation to it is too strong for me to resist—I cannot endure the thought of confining myself to Carmi and Sharon, while I am surrounded by such a moral desolation "in which is much land yet to be possessed," and while I see a number of infant churches, which have been organized by the indefatigable labour of a brother missionary who preceded me, pining away with their "harps hanging on the willows."

As to my prospects here—since it has been my privilege to act in the service of your Board, for which I bless God especially that in his adorable providence, he has directed me to this place; I have had many discouragements and trials to encounter, which, together with a sense of the weighty responsibility resting upon one who possesses so little strength and experience to sustain it, at first much depressed my spirits; but I trust it has urged me nearer to Him that is almighty, and who has promised—"Lo I am with you always even to the end of the world," from which I have derived much sweet consolation. But while the humiliating thought and fear, that much of my time and labour ~~has~~ ^{is} lost some how through my unfaithfulness, have given me much sorrow; yet I the Lord has not left me with-

out some cause of devout gratitude for his mercy; and admiration of his condescending grace in blessing the feeble labours of so unworthy an instrument; which I much feared he could never consistently do. There are some circumstances attending my weekly excursions thro' the surrounding country, which, I have the cheering hope, are indications of something good. In most instances crowded assemblies have convened with very short warning, & when the appointments have been sometime previously made they have come a number of miles, & even females walking with their infant offspring through dense forests and miry prairies. And with a few exceptions these concourses have manifested a commendable attention, and sometimes even a deep and solemn interest, which not unfrequently is expressed by their sighs and tears.—Then adapting them to their condition as well as I can, I give each of them a tract, or distribute as many among them as my stock will afford. And when I pass that way again I exchange tracts with them, by which means my stock of tracts does not diminish so fast. I have been much encouraged in this work by hearing of two or three instances in which the Lord has, I trust, signally blessed these tracts to the souls of men; which I would here relate, if this report had not already exceeded all excusable bounds.

At Carmi I have discovered no very hopeful symptoms;—the attention of a few to divine things appears to have been arrested; but in general, I can only say there is no more than an ordinary and commendable respect paid to the gospel. On my arrival here I was rejoiced to find Carmi the seat of a county Bible Society. And recently we have organized a Sabbath School there under auspices which appear encouraging. At Sharon our prospects have been more animating. A few mercy drops which have fallen there, are indications of the presence of the Holy Spirit attending the means of grace especially that of family visitation, which are, I think, cause of devout gratitude and joy to as many of us as have any heart to pray "thy kingdom come." Several have been awakened and 6 or 8 with whom I have personally conversed are indulging a glimmering hope—but at this early stage of things I think it prudent to say but little; for we have cause to rejoice with much trembling; and to mingle our gratitude with penitent mourning, for at present a cloud seems to be drawing over our prospects. Pray for us, for we greatly need an interest

the prayers of your Board, as well as your other kind aid.

The following is the amount of my hours in the service of your Board—during the course of about two months or near one month was spent in my journey,) I have preached 52 times—travelled 655 miles—assisted brother pillman in two sacramental or four days meetings—established the Monthly concert at Carmi and Sharon—assisted in organizing one Sabbath School—attended weekly a small Bible Class—formed two Tract Societies, being now engaged in the attempt to organize four others, which (if I succeed) I design to join into some kind of a union, that they may act in concert—and distributed about 3900 pages of tracts; some of which, I have recalled and distributed several times—visited 28 families, exclusive of many in my preaching excursions.

From the Rev. B. F. Spillman, Shawneetown, Dec. 31, 1829.

“Since we have become favored with another laborer in the bounds formerly occupied by myself alone, the field of my labors is less extensive; but I trust the benefit resulting from them is not diminished, but increased. The distance travelled by me is less, and perhaps also the number of sermons preached. But more time can now be employed by me in the discharge of duties which are more naturally expected of a pastor than of an evangelist. I spend two Sabbaths in each month in Shawneetown, on which I preach twice, at 1 o’clock, and at candle lighting, besides attending the Sabbath school. We have stated preaching here also on Thursday evening of each week. My leisure hours are spent in visiting, distributing tracts, &c. The remainder of the Sabbaths are spent between Equality and Golconda. Since this concentration of my labors, there has been an increase in attention to preaching, particularly in Shawneetown, which is truly encouraging; and there is reason to believe that the Spirit of God is in some good degree at work. And we are still much encouraged at Equality and Golconda.

During the months of November and December, I have travelled 212 miles, preached 32 sermons, administered the Lord’s supper twice, received into communion three persons, visited a considerable number of families, and distributed several hundred pages of tracts, &c. have also obtained three more sub-

scribers for the interesting Missionary Reporter and Education Register.”

OHIO.

From the Rev. H. Van Deman, Delaware, Ohio, Feb. 1, 1830.

“Since my last communication to you I have endeavored to act the part of a faithful Missionary of the cross of Christ. I have preached 14 sermons, delivered 5 exhortations, travelled 130 miles, baptized 2 adults and 3 infants, administered the Lord’s supper once, added 10 to the communion of the church, 8 on examination and 2 on certificate, and visited 117 families. In these families there were 174 parents, and 508 children and youths. With each of these families I spent something like two hours, in questions and instructions relative to the doctrines and practice of our holy religion. With the parents and youth I conversed freely and familiarly as to the discharge of their duties, and their hope of acceptance with God through a Redeemer. The duties of professors of religion were, with a few exceptions, pretty well observed and discharged. Family religion, morning and evening prayer generally not neglected. The children have been much benefitted by Sabbath school instruction, wherever attended by them, and it was perceived at once what children had, and what children had not been sent to these sacred schools.—While the former were willing and glad to see us, and converse with us and answer our questions, the latter would see us and talk with us only by compulsion. In these family or pastoral visits, I found great pleasure and satisfaction in the account which many of my fellow travellers gave of their success in their Christian course in the midst of much darkness and many sore conflicts. One thing worthy of remark, wherever darkness and sorrow brooded over the mind, and wherever the evidence of acceptance with God was doubtful or unsatisfactory as far as I visited, there it was unhesitatingly acknowledged that the cause was unfaithfulness on their part in the use of the appointed means of grace. And wherever I found any unregenerated, without God and without hope in the world, there I have also found either an entire or partial neglect of the means appointed for the accomplishment of this work of regeneration and hope.

I do not make this remark, because I believe the work of sanctification or

regeneration is effected through the use of the means alone. I believe no such thing. For it is the blessing of God that maketh rich, and giveth efficacy to the means. But I make this remark, because I have not known one solitary case of either conversion or growth in grace without the use of the appointed means, but many with, and in the use thereof.

Part of the time in these family visits an elder of the church attended with me. We closed our examination in each family with prayer.

From the Rev. Abner Leonard, Truro, Jan. 5th, 1830.

"I administered the Lord's Supper last Sabbath, assisted by brother Chute, Missionary in the Ohio State Prison.—Public worship commenced on Friday, and continued four days; and I am not without strong impressions that good has been effected. In family visitations yesterday evening and to-day, I have discovered two cases of conviction, and one of hopeful conversion. We admitted to communion one on examination, and three by recommendation, without certificates. The number in communion is fifty-two. I baptized four infants.—About thirty young persons attended the Bible class lately commenced here. I find the meeting with this class to be an agreeable part of my duty, and I trust will be found very useful to all concerned. The exercises consist of prayer, reading the scriptures, and a free conference by way of question and answer, sometimes from Judson. In this way we spend about three hours generally, and I find the opportunity very favorable to insist on practical religion, and bring the important considerations of the Gospel into closer contact with the heart and conscience than I can well do in sermonizing.

The people of Truro have consented that one-third of my time shall be spent at Lithopolis, a small town ten miles south of this place, for one year. There is a small and scattered flock there—appearances unfavorable for several years. I have preached to them five times, and hope that by prudent and persevering labor, they may be collected together. Their subscription for one-third of my labors will fall short of \$100. The subscription in Truro a little exceeds \$200."

From the Rev. W. J. Frazier, Springfield, Clark co. Jan. 30, 1830.

"When I commenced laboring here,

the number of communicants was twenty-nine; there was no Sabbath school, no Tract society, no prayer meetings, no place of worship except the naked walls of a house, without gables or roof. There are now 52 members in communion—a flourishing Sabbath school with from 50 to 100 scholars. We have a Tract society which has put in circulation between 70 and 80 volumes, and thirty thousand pages of loose Tracts. Prayer meetings were kept up regularly through the year, and we have one of the best places of worship in this valley completed, except pewing."

From Mr. G. W. Warner, Coshocton, Dec. 1829.

"A Female Tract Society has recently been organized in each congregation. The object of forming these societies, was not so much for the aid their small contributions would afford the Tract cause, as for exciting an interest in such benevolent institutions, and by this means paving the way for future usefulness. Yet we can with much satisfaction inform you that \$15 have already been raised for the purchase of Tracts. Of course a little sum will be thrown into the treasury of the American Tract Society, and many messengers of salvation will go about us doing good.

The subject of intemperance is now agitated among us. What will be done here remains yet to be determined.—Many deplore the evil effects of ardent spirits, and some have begun to act upon the principles of entire abstinence.

By the November number of the Missionary Reporter and Education Register, we perceived that the applications to the Board of Education were very numerous, and the means of the Board wholly inadequate to answer these urgent and interesting demands.—This circumstance led a few individuals in this town, to contribute a small sum, which, we hope, has reached that Board previous to the present time. I state this fact merely to show the value and importance of information on these subjects."

From the Rev. J. D. Hughes, Springfield, Portage county, Jan. 8, 1830.

"Since the last report, the attention of the youth has been called to the shorter catechism. Two days have been appropriated to this exercise with considerable interest.

In co-operation with the Portage county Tract society, in the "monthly

tribution," each family in this town in a few days, be furnished with a glorious Tract. Favorable results are anticipated among us from this method of carrying truth to every house.

The temperance reformation continues to gain advocates among us, and exertions made in the same cause in number of the adjoining towns meet with flattering success.

The period of service specified in my commission closes with this report. I continue to labor with this people, but the aid of the Board is not deemed necessary.

In retiring therefore, for the present, from the service of the Board, my prayer is that the good work in which we are engaged, may be yet more abundantly blessed of the Lord; and that you may be the happy instruments of making glad the hearts of many who yet as sheep scattered in the wilderness."

REPORTS OF AGENTS.

With a view of presenting to our readers in a distinctly different manner than we have hitherto done, evidence with which we are abundantly supplied, of the very great importance and utility of *Missionary Agencies*, it is our purpose in future to give brief abstracts of our reports. From them it will be perceived, that while these laborers are afforded to the Board essential and indispensable aid, by the organization of permanent auxiliaries, by collecting funds and procuring subscriptions for our monthly publication, they are at the same time diligently engaged in preaching the Gospel, and that with far greater frequency than can reasonably be expected of ordinary Missionaries, who do not act as Agents. We commence our present notices with extracts from several reports of the Rev. Thomas W., a very efficient and successful Agent.

OHIO.

Under date of Oct. 6th, 1829, Mr. Barris writes—

"Since my last, in a tour of *three weeks*, I have travelled 230 miles, preached 12 times, assisted once at the administration of the Lord's supper, baptized 5 children, obtained 25 subscribers for the confession of faith, formed 6 Auxiliaries to the Board, and distributed about 300 pages of Tracts, *includes several visits to sick persons*, *OL. VIII.—Ch. Adv.*

conversing and praying with them. In all places where I had the opportunity of presenting the claims of the Board, I was well received, and the subscriptions were quite as numerous, and indeed more so than I could have previously expected."

The amount subscribed in the 6 Auxiliaries was \$176 37½.

From the same, Nov. 3, 1829.

I have formed 6 auxiliaries within these ten days. The amount of subscriptions in all these for the present year, will, I doubt not, exceed \$220.—The amount I have received is but a small part of that on subscription. I have now appointments for three weeks before me."

From the same, Nov. 16, 1829.

"To-day, about 12 o'clock, I reached this place, (Zanesville) after a circuit of *two weeks* since my last from here. But two pleasant days the whole time—wet, severe cold, frost, snow, rain, mud, &c. Within this period I have preached 13 times, and formed 7 Auxiliaries. The region through which I have just been is a real Missionary field, a part of it as much so, perhaps, as any in the state. In one congregation, a *floor* member of the church, after hearing the statement, came forward and put down the names of all the members of his family, *eleven* in number. At the same meeting another man put down *eight* names, and by the time we had done, there were double the names that there were hearers."

From the same, Dec. 2, 1829.

"Since my last formal report of Oct. 6th, I have attended one meeting of Synod, assisted at one sacramental occasion, attended 2 prayer meetings where I delivered addresses, preached 33 sermons, formed 21 Auxiliaries to the Board—16 in the Lancaster Presbytery, and 5 in the Richland. From what I know of the extent of subscriptions in these Auxiliaries, I think the amount may fairly be estimated at five or six hundred dollars. I also obtained at least 200 subscribers for the Missionary Reporter, and 170 for the Confession of Faith."

From the same, Feb. 3, 1830.

"Since my last I have formed *five* Auxiliaries, viz. Wooster, Newman's creek, Congress, Mount Hope, and Jeromeville congregations, all in the Richland Presbytery. In none of these but Newman's creek have the subscription papers been filled with all that is

expected to be signed. At Newman's creek it was *all done* on Monday, the 25th, after sermon, in the meeting house; 158 names were put down—44 are heads of separate families; the rest are made up principally from the other members of these families, and a few individuals from other families. In Apple creek (formed in October, but not noticed) there are about 100 names and between 40 and 50 dollars subscribed. In these six Auxiliaries there will be, I trust, \$150 or \$170 raised for the Board between this and the 1st of April next. During the time engaged in this service in the above congregations, I preached 22 sermons, assisted at 3 sacramental occasions, attended 1 meeting of Presbytery, 2 meetings of session, and solemnized 3 marriages, for which I received \$5 50 for the Board."

From the Rev. Wm. J. Frazer, Agent of the Board for the Synod of Cincinnati, under date of Jan. 30, 1830.

"On the first of this month I wrote you, giving a statement in relation to my mission. Shortly after writing I commenced my *Agency*, and after having labored *two weeks* among the *feeblest churches* in this country, have returned home, and am now confined to my bed. As soon as I am able to ride, I shall go to work again. I have visited the congregations of Sidney, Piqua, Troy, Honey creek, Bath and Muddy Run. Piqua, Honey creek, and Muddy Run I have organized as Auxiliaries to the Board. Nothing more could be done than commence subscriptions in any of them, the weather being so inclement as to prevent many from attending."

In the above places Mr. F. obtained several subscribers for the *Missionary Reporter*, *Christian Advocate*, and *Philadelphian*, and collected some money for the Board.

KENTUCKY.

Extracts from a report of the Rev. *Simeon H. Crane*, one of the Agents of the Board for this state, dated Lexington, Jan. 28th, 1830.

"You will learn from this communication, that I have spent *six* Sabbaths in the service of the Board of Missions, though every day in the week has not been spent exclusively by me in this delightful and laborious employment.—*I have travelled about 250 miles, preached 21 sermons, given several exhortations, and collected \$108.* I have like-

wise formed, and prepared the way for forming 18 or 19 Auxiliaries to the Board."

The congregations visited by Mr. C. are the following, viz. in *West Lexington Presbytery*, Mount Horeb, Bethel, Woodford, Versailles and Grier's creek. In *Louisville Presbytery*, Lawrenceburg and Benson. In *Transylvania Presbytery*, Harrodsburg, New Providence, Springfield, Lebanon, Bethel Union, Perryville, Hanging Fork, Buffalo Spring, Paint Lick, Mount Vernon and Lancaster. The churches actually organized into Auxiliaries, and the sums collected and the donations, will be seen in another part of our paper.

"The reason," says the Agent, "why donations are so seldom, is, that an Agent has been employed by the Synod of Kentucky to collect funds from the churches for the endowment of a Theological Professorship in Centre.

"I have only to add, that the plans and operations of the Board meet almost invariably with the cordial approbation, and the prompt and energetic co-operation of the churches which I have visited. I have not met with a successful refusal from any church, and only in one or two instances from individual members. The principal reason of which is, because I have not elicited opposition, but gone straight forward, turning neither to the right hand nor the left to notice any other Missionary Association.

NEW AUXILIARIES.

Ohio—Apple Creek, Jeromeville, Mount Hope, Congress, Newman's Creek. Kentucky—Mount Horeb, Bethel, Woodford, Versailles, Grier's creek, Harrodsburg, Springfield, Lebanon, Hanging Fork, Buffalo Spring, Paint Lick, Bonhomme, St. Louis co. Missouri.—Before published 240—Total 257.

☞ It is earnestly requested, that all persons, who may hereafter report the formation of Auxiliaries, will be very particular in giving the *post office address of the Station*, and the *county* in which the church is located.

MISSIONARY APPOINTMENTS.

Rev. Ralph Clapp, 1 year, Lyme, Genesee co. N. Y.

Rev. Duncan McIntyre, 1 year, Ottery, Mineral Spring, Rocky Fork, and McGills; Richmond co. N. C.

Rev. John Andrews, 1 year in two feeble congregations and adjacent Missionary region, in Synod of Pittsburg.

Rev. S. L. Crosby, 3 months, Christians and Delaware city, Del.

Rev. John R. Bain, 1 year, Sumner co. Tenn.

Rev. Samuel F. Snowden, 1 year, half the time to Evan's Mills, and the other half to Theresa and Pamela, N. Y.

sv. Abel L. Crandall, 6 weeks, Watson, is co. N. Y.
 sv. David Spear, 1 year, half of his, Henderson, N. Y.
 sv. Jedediah Burchard, 1 year, Bell, Jefferson co. N. Y.
 sv. Caleb Burge, 1 year, Ellis Village, rson co. N. Y.
 r. Michael Carpenter, 1 year, within bounds of the Presbytery of Water, N. Y.

Re-appointments.

r. John Gloucester, 6 months, Reading.

ev. Wm. J. Frasier, 1 year, Springfield other places in the Presbytery of Ohio.
 sv. Benjamin F. Spillman, 1 year sweetown, Illinois.

TREASURERS AND AGENTS.

muuel Thompson, Esq. Pittsburg, Pa. rurer of the Board for the Synod of burg, and Agent for the "Reporter Register."

. L. Sayre, Esq. Lexington, Ky. Trea- r of the Board for the Synod of Ken- y, and Agent for the "Reporter and ster."

mi L. Ward, Esq. Rochester, N. Y. surer of the Board for Rochester and eighboring country, and Agent for the porter and Register."

All Agents, Missionaries and others may obtain subscribers for the Report- ure requested to be *particularly careful* ive the *names* and the *post office address* each person in a *fair, legible hand*, and *mark distinctly* those who have paid.

LETTERS RECEIVED.

lders of the church of Lyme, N. Y.; R. p, N. Y.; W. C. Anderson, N. C.; W. urch, Tenn.; Trustees and Elders of Presbyterian church of Christians, Del.; lennet, Illinois; R. Hall, Va.; R. M. l, Md.; J. Thompson, Pa.; Committee e Presb. church of Troy, Pa.; J. T. ng, Geo.; J. Paine, Va.; D. C. Allen, ; A. C. Abernethy, Ky.; Trustees of ongregation of Bucyrus, Ohio; A. G. ison, Pa.; J. Talmadge, Geo.; W. H. iams, N. Y.; A. Heberton, Pa.; W. S. wen, Tenn.; W. J. Frazier, Ohio; S. bard, N. Y.; J. Moreland, Ohio; W.

M'Colm, do.; T. B. Clarke, do.; S. Mont- gomery, do.; J. Culbertson, do.; D. Page, N. Y.; F. Herron, Pa.; H. Van Deman, Ohio; T. Barr, do.; G. G. Sill, N. Y.; S. H. Crane, Ky.; C. H. Mustard, Del.; M. Dickson, S. C.; R. G. Lynn, Ohio; D. L. Russell, Va.; J. Laboree, Ohio; B. F. Spillman, Ill.; D. Humphreys, S. C.; R. L. Smith, Del.; M. B. Patterson, Pa.; O. Jen- nings, Tenn.; A. Dean, Ohio; J. H. Mon- roe, N. Y.; J. R. Boyd, do.; R. Brown, Ohio; J. A. Ogden, Ind.; J. S. Ball, Mis- souri; J. Purkis, Canada; R. M'Clure, Va.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board of Missions, from feeble congregations requesting aid, should always be signed by the Elders or Trustees, and contain a minute statement of the circumstances and necessities of the congregation, and be accompanied also, by a certificate and recommendation of the *Corresponding Executive Committee of the Presbytery*, if there be one, and if not, of *two responsible members* of the Presbytery. The *Missionary* also, should be recommended in the same way.

NOTICE TO PRESBYTERIES.

The particular attention of Presbyteries is respectfully invited to the plan of "*Corresponding Executive Committees*," recommended by the Board of Missions, and published in the January number of the Reporter. At the next stated meetings of the Presbyteries, it is hoped that all who are disposed to co-operate with this Board, will have such committees appointed. It is very desirable and important that the *names and address* of such committees, and especially those of the Secretary and Treasurer, should be forwarded, without delay, to the Corresponding Secretary of the Board of Missions.

It is desirable, also, that each of the "*Corresponding Executive Committees*," should have a meeting, immediately after their appointment, for the purpose of reducing to writing a minute statement of all the Missionary fields and stations within their respective bounds; of the feeble congregations desirous of aid, and of the Missionaries who may be recommended to this Board for appointments. And it is requested that such statement be forwarded to the Secretary of the Board by the Commissioners to the Assembly.

ACCOUNT OF CASH RECEIVED

the Board of Missions of the General Assembly of the Presbyterian Church, for the month of February, 1830.

<i>stownship, Pa.</i> Avails of the Ladies sewing soc'y. per Rev. A. Heberton,	15 00
<i>gton, Pa.</i> Annual subscription from Pres. church, per Rev. Mr. Steel,	10 00
<i>any, Mass.</i> From Pres. congregation under the Pastoral care of Rev. M. Jeffery,	87 62
per Mr. Saml. Thompson, Tr.	
<i>on, Mass.</i> Monthly concert coll. in the 2d Pres church, per Rev. S. A. Bumstead,	15 00

<i>Belhel, Ky.</i> From Auxiliary society, per Rev. S. H. Crane,	4 00
<i>Buffalo Spring, Ky.</i> do do do do do	6 00
<i>Fairfield, Ohio.</i> Donation per Rev. W. J. Frasier,	00 50
<i>Frankford, Pa.</i> Annual coll. in Pres. church, per Rev. Mr. Biggs,	33 75
<i>Frederick, Ohio.</i> Subscription in Pres. church per Jno. M'Kinny,	\$9 50
<i>Grier's Creek, Ky.</i> From Aux. society, per. Rev. S. H. Crane,	2 00
Do do donation from Mrs. Maldron, do do	10 00
Do do do do W. P. Smith, do do	2 00
Do do do do D. Nelson, do do	1 00—15 00
<i>Germanstown, Pa.</i> Missionary Box at Manual Labour Academy, per Rev. J. Monteith,	1 50
<i>Harts Log, Huntingdon co.</i> From Pres. church per Rev. J. Peebler,	4 00
<i>Hanover, Dauphin co. Pa.</i> Donation from Rev. Jas. Snodgrass, per Dr. S. Agnew,	10 00
<i>Harrodsburgh, Ky.</i> From Aux. society, per Rev. S. H. Crane,	17 00
<i>Hanging Fork,</i> do do do do do do	6 50
<i>Illinois,</i> Donation from Rev. B. F. Spillman, Miss'y. of the Board,	5 00
<i>Knowlton, N. J.</i> Coll. in Pres. church per Rev. T. Talmage,	1 87
<i>Lebanon, Ky.</i> From Aux. society per S. H. Crane,	4 50
<i>Mercer, Pa.</i> Coll. in Pres. church, under the pastoral care of Rev. Mr. Allen, per Mr. S. Thompson, Tr.	15 00
<i>Muskingum, Ohio.</i> Add. annual subscription of Pres. congregation per Rev. J. Culbertson,	4 00
<i>Mount Horeb, Ky.</i> From Aux. society per Rev. S. H. Crane	2 50
<i>Manayunk, Pa.</i> Coll. in Pres. church, per Rev. A. Coc,	3 00
<i>Norwich, Ohio.</i> Annual subscription in part of Pres. congregation per Rev. J. Culbertson,	8 75
<i>Newton, Ohio.</i> Coll. in Pres. church per Mr. M. Gillespie,	17 00
<i>New Providence, Ky.</i> Monthly coll. do Rev. S. H. Crane,	23 50
<i>Newtown, Pa.</i> From Aux. society balance of last year's subscription, per Mr. J. Watson,	2 50
<i>Ohio.</i> Amount of three wedding fees, from Rev. T. Barr	5 50
<i>Philadelphia.</i> Donation from Mr. Wm. F. Geddes	5 76
Annual sub. 1st Pres. church, per Rev. R. B. Campfield	148 50
Donation from Miss Ann Easton, do. do.	2 00
Annual subscription 4th Presb. church	3 00
Donation from Mr. Thos. Spratt	5 00
Annual subscription 6th Pres. church, per Mr. J. Crowell	100 00
Annual do. of Aux'y of 7th do. Rev. Mr. Engles	4 50
Annual do. in part of 8th do.	35 00
Monthly collection in 11th do. since Sept. last, per Mr. Sprague	17 50
From Auxiliary society 11th Presb. Church	2 50
	323 76
<i>Princess Ann.</i> (near) Annual sub. in Presb. church. per Rev. R. M. Laird	14 00
<i>Raccoon.</i> From Presb. church, under the pastoral care of Rev. Mr. Allen, per S. Thompson, Tr.	40 61
<i>Salem, N. J.</i> Additional annual sub. of Presb. church, per Rev. J. Burt	7 00
<i>Springfield, Ky.</i> From Auxiliary Society, per Rev. S. H. Crane	6 50
<i>Shippensburg.</i> Annual sub. in Presb. church, per Rev. H. R. Wilson,	15 00
Donation from do.	10 00
Do. from S. D. per do.	5 00
	30 00
<i>Troy, Ohio.</i> From Auxiliary Society, per Rev. W. J. Frasier	11 31
<i>Trenton, N. J.</i> Annual subscription of Presb. church, per Rev. J. W. Alexander	30 00
<i>Tuscarora Valley.</i> Collection in do. do. do. John Coulter	24 00
<i>Upper Mount Belhel.</i> Do. do. do. do. T. Talmage	3 50
<i>Versailles, Ky.</i> From Auxiliary Society, per Rev. S. H. Crane	7 50
<i>Woodford, Ky.</i> Do. do. do. do.	15 00
<i>Zanesville, Ohio.</i> Additional sub. of Presb. church, per Rev. J. Culbertson	44 50
<i>Missionary Reporter.</i> From sundry subscribers	136 50
SOLOMON ALLEN, Treasurer,	
No. 18, South Third Street.	\$ 1,022 67

Note. The amount acknowledged in the January number from the Rev. E. Washburn, should have been as follows—

From Marion co. Ohio, by Rev. E. Washburn

12 06

Do. Blenden, Franklin co. Ohio, per do.

25 00

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

[Continued from page 96.]

In our last it was observed, that disappointments are to be expected in prosecuting the great work in training our youth for the gospel ministry. In the progress of time, it is likely they will appear in different forms. Let us look at them.

Some of our beneficiaries, after having obtained a collegiate education, may abandon their views of the ministry, and direct their studies for another profession. Yet our charity may not be wholly lost; for these young men may become distinguished in the practice of medicine or of law, or rank among the first of their country's statesmen; and may, in subsequent life, be visited by divine grace, & although they never enter the sacred ministry, they may, in the profession in which they are called to fellowship with God in Christ, prove eminent blessings to the church, as well as to the world.

Some, by intense application to study and neglect of bodily exercise, may bring on disease and premature death. Their Redeemer may call them home to himself, before they are permitted to enter on that great and honourable employment for which they are preparing with such unrestrained and undisciplined ardour. It will be the business of the Executive Committee to watch over the youth committed to their care, and to caution them against such unadvised waste of health in the prosecution of their studies, and to endeavour to preserve their lives for future usefulness.— Yet with all their care, cases of disappointment in this form will probably occur; it is often so difficult to convince young students of the necessity of paying attention to the preservation of health by a due degree of daily corporeal exercise; and disease induced by study comes on *so imperceptibly*, and *raises on the constitution with a deadly*

grasp before it has given a warning, that we have reason to fear; we shall be called to mourn over some of our fairest flowers nipt by the chilling frost of death; just as they are beginning to unveil their beauties and to send forth their fragrance. And what shall the church do under such afflictive disappointments? shall she regret the expenditure of money laid out on the education of her children? By no means.— Let her imitate the conduct of a wise and pious parent in similar circumstances. Let her console herself in reflecting that her beloved sons, from whose services she had expected much advantage, have gone, in the morning of their days, to their rest in glory, and that their Lord and Master was pleased to advance them from a station in his church on earth to a higher station in his church in heaven. Let her reflect that such disappointments are intended to try her faith and her patience in well doing.

But greater disappointments, more distressing occurrences than these may try us in the course of our labours.— Youths of no piety, by artful dissimulation, participating of the charity of the church, may pass through all the trials preparatory to licensure, and enter with high reputation on the work of the ministry; acquire great popularity, preach to overflowing assemblies, and obtain distinguished stations in the church; and then, after the lapse of a few years, begin to propagate some destructive heresy, and create schisms in the church; or forfeit their reputation by abandoning themselves to some degrading vice, and cut themselves off from the honours and work of that holy office, to which they were never called by the head of the church, and which they have degraded by their unhallowed assumption. Such disappointments will make the heart of piety bleed.— But despondency should not follow.— Such occurrences are to be expected.—

The Saviour has taught us to look for them. They will read us a painful lesson on human depravity and the great deceitfulness of the unsanctified heart. Still we may console ourselves by recollecting that the Lord reigns; that he will take care of his church, and provide for her men after his own heart, who will maintain her cause and interests in this ungodly world.

HOPES REALIZED.

Let us turn to the bright side of the subject. We have anticipated disappointments; let us now anticipate the fulfilment of our hopes. Here we shall see enough to quicken our exertions, and to animate our benevolence.

Many of our beneficiaries will go forth under the patronage of the Board of Missions, to preach the gospel to the destitute. They will carry the water of life to the thirsty, and the bread of life to the hungry. They will go in quest of wandering sheep, and bring them back to the fold of Christ. Churches, by their instrumentality, will be collected and organized for divine worship, in which the gospel may be preached for generations to come.

Many will be settled as pastors over country congregations, and will form the character of our hardy yeomanry under the influence of religion to the practice of piety and virtue.

Some will labour in villages and towns; where they will aid in promoting every thing that is good, in checking the progress of vice and intemperance, and in maintaining the cause of piety, truth, and virtue.

And some will lift up their voices in our chief cities, and blow the trumpet of the gospel in the hearing of those who, owing to their residence, their wealth, and their talents, send an influence to distant parts of the land. In such, elevated and commanding stations, they will be as lights set on some lofty eminences; and may we not hope, that from *them will issue a salutary and pervading influence through the vitals of the community?*

These are no visionary anticipations. They are results that may be naturally expected. Some distinguished ministers of the gospel now living were indebted for their education to benevolent individuals, or to benevolent societies. Many thus prepared for the ministerial work are now labouring acceptably and usefully in domestic and foreign missions, and in our villages, towns and cities.

The celebrated Buchanan, one of the most useful ministers of our days, received his education from the benevolence of Thornton.

STRANGE MISTAKES.

By turning to our number for January last, it will be seen, from a brief history of the doings of the General Assembly in reference to the education of young men for the gospel ministry, that it is now TWENTY-FIVE years, since our highest judicatory turned their attention to this important matter; that for many successive years they have prosecuted this business, and inquired of the Presbyteries whether they were doing their duty in relation to it; and that it will be ELEVEN years next May, since they appointed a Board of Education to manage this interesting concern. Yet, strange as it may appear, some individuals connected with the Presbyterian Church have spoken on this subject, as if it were a new thing for the Assembly to act in this business of education, and have expressed disapprobation at their conduct, as if they were trespassing on ground pre-occupied by others.

Let us, for a moment, suppose it a fact, that the General Assembly had been so remiss as to have overlooked this great business; what then? Would it follow that the supreme Judicatory of the Presbyterian Church have lost their right of engaging in it, and that by doing so they would encroach on the rights of others? Will any Presbyterian, will any christian, advocate such a position? On the contrary should not every christian, and every Presbyterian, rejoice to see this venerable body awake from

their slumbers, and with all the anxiety of a parent's heart begin to devise measures for training their youth for the ministry of grace?

But this is mere supposition; the General Assembly of the Presbyterian Church have not so neglected their duty; they have taken the lead of other churches in this matter. They occupy their own ground, and make no encroachment on that of other churches. They claim jurisdiction over their own family, and the right of superintending the education of their own children; a right which ought never to be abandoned to others, so long as there remain intelligence, wealth and piety enough for the due exercise of this right.

The mistake just noticed recalls to our recollection a misstatement published in regard to the Assembly's Missionary operations a few years ago, in an eastern journal. It was then stated in that periodical, that the General Assembly of the Presbyterian Church expended but little more than \$1400 annually, in the missionary cause. Now, the fact is, the Board of missions, acting under the Assembly's authority, had, for many years past, at their command, every year, \$4000 and \$5000 for missionary

appointments. And this sum was but part of what was annually expended in the missionary cause under the Assembly's superintendence; for if we add to it what was disbursed by Synods and Presbyteries who were required to report annually to the Board of Missions, on the subject of missions, the whole virtually expended by the Assembly would amount to more than *thrice* \$4000, more than \$12,000 annually.

Yet this, it is confessed, is a small sum for a church so numerous and opulent as the Presbyterian, to apply to a cause so interesting. She is now, we trust, awaking and putting forth more vigorous exertions. The Board of Missions is advancing with rapid strides; and the Board of Education would emulate her sister's efforts, and covet her prosperity. And around these two Boards, we trust, every Presbyterian will rally. They are the hope of our church. We would cherish no sectarian feelings. We rejoice in the prosperity of *every evangelical Church*. But if the doctrines and institutions of the Presbyterian Church are scriptural, they ought to be supported by every one who belongs to this Church and believes them to be scriptural.

CORRECTION OF A MISSTATEMENT.

The error in regard to the number of students in Princeton College, published in the Quarterly Register of the Amer. Education Society, on which we remarked in our last, has been noticed by the Editor of that periodical. He has promptly corrected it, and requested the correction to be made by Editors who may have copied from his work. He expresses his regret at the mistake, and acknowledgement to the Editors of this miscellany for pointing out the error.

COLLECTIONS BY THE GENERAL AGENT.

During the months of January and February last, he received from the following sources, viz:

From individuals of the First Presbyterian Church, Wall street, New York,	\$350 00
Female Association of " " " do " do	350 00
From individuals of Murray street Church, " " " do " do	218 00
Do do Scotch Presbyterian Church Cedar street, " " " do " do	138 50
Moses Allen, a member of the Brick Church " " " do " do	100 00
Rev. Gardiner Spring, D. D. Pastor of do " " " do " do	25 00
Rev. Robert M'Cartee, Pastor of Church in Canal street " " " do " do	5 00
Mrs. Joanna Bethune, member of do " " " do " do	25 00
First Presbyterian Church Albany, N. Y. State " " " do " do	246 25
Second do do do do " " " do " do	144 00
Third do do do do by a few individuals, " " " do " do	21 25
Fourth do do do do collection in Church, and from 3 individuals " " " do " do	27 3

The Female Bible Class Association, of the First Presbyterian church Albany,	
handed by Miss Ann M. Olmsted, - - - - -	25 00
Rev. James V. Henry, of Albany, - - - - -	10 00
Henry W. Delavan, Ballston, Saratoga county, N. Y. - - - - -	50 00
From an unknown friend to the cause, supposed to be a member of the 2d Presbyterian Church Albany, - - - - -	5 00*
From individuals of the church, in Princeton N. J. - - - - -	92 50
From the Female Foreign and Domestic Missionary Society of Philadelphia, being a part of the proceeds of their late exhibition, at the Masonic Hall, handed by Miss Margaret M'Culloh, - - - - -	51 00
From two individuals, members of the church in Cedar street, N. Y. of which Rev. C. Mason is Pastor, - - - - -	30 00
Of this sum, \$5 was receipted to the Treasurer of the Auxiliary Board of the Synod of New York; and the balance, \$25 marked paid on the subscription book, of the said church. The book was retained by the church session for circulation; and the amount obtained, is not known to the Gen. Agent.	
*Covered by the following note, addressed to the Agent, and to the care of the Rev. Dr. Sprague, Pastor of the 2d church Albany:—	
"Accept this from one whose heart rejoices in the exertions that are now made to send forth the living Teacher; and whose prayer is that the Great Lord of the Harvest would bless these exertions, until every ear shall hear the JOYFUL SOUND, and every heart rejoice, and sing forth the praises of REDEEMING LOVE."	

REMARKS OF THE AGENT.

It is proper to remark, that but few of the churches, in the city of N. Y. were called upon; from want of time, on the part of the Agent, & because it was not deemed expedient to make a general application there, at present. So far as the claims of the Board were submitted to the people, they were acknowledged, and treated with marked attention and favour. Had the personal call, in the churches, in which the subject was introduced, been more extended, the amount of contributions would have been proportionately greater than it is.

In the city of Albany, the objects of the Board were laid before all our churches and met with cordial approbation and support. In the city of Philadelphia, only four of the churches have, as yet, been visited, by the General Agent; and in one of these, viz: the 3d, nothing more has been attempted, than to explain the business, from the pulpit.—In the 1st and 2d churches, the personal call, from want of time, has been quite limited, which accounts for the small amount obtained in these large and liberal congregations. The collections here, will be resumed, so soon as circumstances will permit; and no fears are entertained, as to the result.

It is earnestly hoped and confidently expected, that the Presbyteries will, at their approaching stated meetings, be prepared to co-operate in this important concern, by adopting a plan which the Board are now digesting, and intend publishing in the next number of the Reporter and Register. It verily seems to us, that the character and harmony and best interests of the Presbyterian church, are closely connected with the wise management and success of the Missionary and Education Boards of our General Assembly. These are the churches' own institutions, responsible to her as such, and under favour of Divine Providence, entirely dependent on her members, for their efficiency. Let them not be viewed as local institutions; nor let them be left to depend entirely on the churches, in the vicinity of the seat of their operation. Cordial, and general co-operation will secure complete success.

TREASURER'S ACCOUNT.

The Treasurer of the Education Board reports the following receipts, 1830.

Jany.	16	From William J. Williams, balance of his subscription, - - - - -	20
	18	do Rev. Jos. Sanford annual - - - do - - - - -	25
	21	do 2d Presbyterian Church by Rob. Ralston, Esq. - - - - -	10
	22	do Mrs. Fowle, - - - - -	5
Feby.	2	do Miss M'Farran, - - - - -	2
	6	do Miss Olive Sproat, donation, - - - - -	10
	17	do Collections by General Agent, - - - - -	1900
		Donation from Tuscumba, Alabama, - - - - -	2
	24	do Collections by General Agent, - - - - -	200
			\$2174

Philad. Feb. 24, 1830.

JOHN STILLÉ, Treasurer.

THE CHRISTIAN ADVOCATE.

APRIL, 1830.

Religious Communications.

IS ON THE SHORTER CATE-
CHISM OF THE WESTMINSTER AS-
SEMBLY OF DIVINES—ADDRESSED
JTH.

LECTURE XLVII.

Parents and Children. The
parents to their children
as soon as children are
they are to be viewed as
of God; and the first duty
dedicate, or give them back
the great Author of their
this should be done in pray-
many a fervent aspiration
heart, even before they are
set apart as the Lord's
in the sacrament of bap-
tism which has been mercifully or-
dered for this purpose.

The first years of children are,
to be, chiefly spent in the
company and under the care of
others. The mother who
entrusts her tender offspring entirely
to the charge of a servant,
though, unless compelled by ab-
solute necessity, acts a most unna-
tural and inhuman part; and has no
wonder or complain, if the
serious and lasting evils are
the consequence of her unfaithful-
ness in her sacred trust. On the
other hand, the happiest effects may
usually be expected, for they
are often and indeed usually been
when a prudent and pious
mother has devoted herself to her
children and has suffered no desire
to be separated from them.
III.—*Ch. Adv.*

of personal ease or gratification, to
withdraw her from the care, and
governance, and instruction of her
precious charge. Nor can I forbear
to mention, that fathers, as well as
mothers, will best perform their
duty, by spending more time in the
company, instruction, and superin-
tendence of their children, than is
commonly seen, even in those who
are not usually considered as defi-
cient in this duty—There is no pos-
sible substitute, or equivalent, for
parental affection, example, instruc-
tion and influence. Instances there
may be, and a few there are, where
a parent's part has been happily
performed, by others than natural
parents; but this is no real excep-
tion to the general truth—parental
influence has still been employed.
It would surely be considered as a
waste of words, to spend many, in
showing that parents ought to love
their children; and yet there is a
real defect of a proper manifesta-
tion of affection for their offspring,
in those parents who almost wholly
avoid the company of their children
in their early years.

At a very early age, children
should be imbued with the princi-
ples of piety; be taught, in lan-
guage carefully brought down to
their capacity, to know their Crea-
tor and Redeemer; to address their
heavenly Father in prayer and
praise; to be reminded of his con-
stant presence and all-seeing eye;

to seek his favour and fear his displeasure; to love their Saviour—to love him with filial and supreme affection; and to understand, as fast as their opening faculties will permit, the duty which they owe to God, and to all their fellow creatures. As they advance in years, their duty, both to God and man, should be still more fully explained and inculcated, till eventually they are thoroughly indoctrinated in the Christian system.

I cannot pretend to delineate at large the most proper course of general instruction for children—it must of necessity be more or less limited and modified, by the circumstances and capacities of parents. Yet I will cursorily mention a few particulars of importance, which are of general concern. The first is, that it should be a distinct object of attention with all parents, to endeavour to correct and improve the *hearts* of their children—their temper, dispositions, and desires—as much as to cultivate their understandings, or intellectual powers. Another important point is, to accustom them early to a reverence for every thing sacred—for the name, the word, and the worship of God; and to let them see that their practical regard to the divine commandments, will insure to them the greatest share in their parents' affections. The opposite of this is also of great moment; that is, to teach children practically, that sins immediately against God are the greatest of all, and those of consequence which will be most distinctly and emphatically marked by parental displeasure. Another point of importance is to instruct, as much as possible, by examples—by setting before them instances, or narratives, of the happy effects of piety and virtue, and the ruinous consequences of disobedience, vice and wickedness. Again. It is very important, both in giving reproof and in endeavouring to impress important

truths and principles, to watch for, and improve, the most favourable opportunities or seasons for doing it. In one kind of humour, or conjuncture of circumstances, a lesson of instruction may deeply and lastingly affect the mind of a child, which at other times would pass by him like the idle wind. Once more. Children should never be deceived. No advantage, but the most lasting injury, results from every species of deception, used with children. After being once or twice cheated, they believe nothing that is told them, and suspect where there is no ground for suspicion. On the contrary, if they are never deceived, they never disbelieve or distrust; and also learn to avoid all falsehood for themselves. Let parents, when necessary, use their authority, but never speak falsely to a child; although it may sometimes be proper to use concealment. Finally—Great care should be taken that all the good effects of parental instruction be not counteracted and lost, by the bad advice or suggestions of those with whom children associate. Unprincipled servants, or vicious companions, may undo in an hour, what has required months to teach and inculcate. To this I must not omit to add, that in putting children to place of education, or to learn a trade or profession, the moral and religious principles and character of teachers and masters, ought to be especially regarded. If the principles of infidelity are cherished, or even disregarded, in a seminary of learning, the pupils of that seminary will generally be infidels: and I have hardly known an instance, in which a youth, placed under the care of an infidel lawyer, a physician, or a mechanick of whatever kind, who did not imbibe the sentiments of his teacher or master—Let all Christian parents pay a sacred regard to these considerations.

The personal example which parents set before their children is of

most moment—It is an old maxim, that example teaches more than precept. This is peculiar in regard to the example of parents, to whom children are accustomed to look up with reverence and affection, as patterns of all that is good and praiseworthy: and if the practice of parents is at war, in any degree inconsistent, with the precepts, the latter will stand for nothing. It is from parents that children learn more than from what they say, that children receive a practical instruction. They always interpret the meaning of their parents' words by their parents' actions: and if they are even told to do otherwise, they commonly think the command sincere or unreasonable, and disregard it altogether. In every respect therefore—in all that relates to religion, to morals, to family order, to temper, to good manners, to activity and industry—let parents remember, that their example is likely to make the most powerful and lasting impression on children. Under the recollection of the solemn responsibility this circumstance imposes, parents be careful of all that they say or do in the presence of their offspring.

The right government of their children, is among the most important duties of parents. This ought to commence at a much earlier period than is commonly thought to be proper. Children know well the meaning of looks, tones, and actions, long before they understand the meaning of words. At the age of six months, and even earlier, a child will apprehend, from looks and gestures, what the parent approves and disapproves; and as soon as he is capable of this, his government should commence, and should be enforced by suitable expressions of pleasure on the one hand, and of disapproval on the other. Nor is the mistake greater, than that commonly consists in thinking that this

is a hard or cruel system—If rightly managed, it is the kindest system of all. It will often, and even usually, render unnecessary any severe correction, for years after the child is acquainted with the meaning of verbal commands and prohibitions; and will, withal, prevent many an hour of great suffering, from fretfulness and ill humour. On the other hand, if a child is not taught obedience till he is two or three years of age, he will have endured much misery, from wayward fancies and tempers that could not be gratified, and must then commonly suffer some severe chastisement, to bring him under subjection; or else be left to take his own course for the remainder of life. But the parent who yields to the latter part of this alternative, sins grievously, both against God and against his child. It is a part of infidel philosophy, standing in direct opposition to the doctrine of the Bible, that children can generally be governed entirely by reason and persuasion, without correction and control. We readily grant that reason and persuasion are to be fully and assiduously used, as soon as they can be understood; and that the more efficient they can be rendered, so as to prevent the necessity of coercion by other means, the better. But we insist, that government ought to commence long before they can be used at all, and that in ninety-nine cases out of a hundred, all experience shows, that reason and persuasion alone are not sufficient, to restrain the indulgence of the evil feelings, dispositions, propensities and passions of children. If a child, after he understands language, can be properly governed by appeals to his reason and sense of duty, far be it from us to say, that he should never feel the rod; and we think that where such instances occur in fact, they are most likely to be found among children who have been subjected to the early disci-

pline which has already been recommended. But the fact is, that all such instances are only exceptions to a very general rule. Hence the divine declarations and injunctions, delivered by the wisest of men—"He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes—Chasten thy son while there is hope, and let not thy soul spare for his crying—Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him—Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell—The rod and reproof giveth wisdom; but a child left to himself bringeth his mother to shame." Here are the instructions and precepts of unerring wisdom, which are not to be set aside by the false reasonings, or reluctant inclinations, of fallible and corrupted human nature. Yet in complying with these inspired prescriptions, we not only admit, but earnestly inculcate, the importance of uniting with firmness and perseverance, the greatest degree of tenderness and prudence. The utmost care is to be taken, to impress the child with the conviction that the parent has no pleasure, but very sensible pain, in the infliction of chastisement. Many foibles and follies are to be met, with verbal remark and remonstrance only, and some should even be past without notice. The child is not to be perpetually teased and worried with fault-finding. He should know what he is to expect, and great indulgence, and kindness, and allowance for youthful feelings, should constantly be manifested. Tokens of approbation and expressions of endearment, should be discreetly, but not lavishly bestowed, on well doing. Sometimes, when chastisement has been merited and is fully expected, the child should be surprised with an act of free forgive-

ness, accompanied with an of the tenderest kind, to all generous feelings of his nature, his sense of filial duty. should never be inflicted, nor particle of anger is felt by the parent. It is a vain pretence, that some parents set up, that this is not correct unless they are angry. If they were duly sensible of this important truth, that in correcting their children they should expect, and be willing to incur much pain as they inflict, they would not find it impracticable to do their duty. Blows inflicted to gratify a passion, a gratification, but great self-ought ever to be felt in the infliction. When the rod is to be used, it should generally be preceded by the tenderest remonstrance; tears accompany the remonstrance on the parent's part as well as that of the child, so much the more affecting prayer, that the correction to be given may be sanctified to the child—a practice which I have seen adopted by some Christians—there will be no danger that filial affection will be destroyed by the use of the rod. Nay, it is greatly increased, although the momentary resentment may be increased. It will create a deep reverence in the parent, highly favourable to the strongest and most lasting obedience; for it does not belong to the human nature to continue to love that which we despise—a truth which careless and vicious parents do well to consider and regulate.

The object to be aimed at in the government of children in their early years, is to bring them to an unqualified submission, and to produce a cheerful obedience to the will of the parent; nor should correction, in any particular instance, be discontinued till this is effected, nor the system be relaxed so as to be calculated to produce submission as a habit, till the habit is thoroughly formed and fixed: And

from rendering a child
J, as some have foolishly
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eelings, that he can pos-
life.

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ample, that if a child
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injury, I would, in cer-
stances, freely forgive
suitable remonstrance;
gross profaneness, de-
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n be nothing like proper
a family, where a child
or fly for refuge, from one
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th the idea, that disobe-
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egard is due from chil-
eir mother, as to their
to prevent any differ-
eem, reverence and obe-
re is one text of scrip-
ich the mother is men-
re the father—Lev. xix.
all fear every man his
his father.”

st lecture, it was stated
nstitution of our church,
its ought neither to com-
ildren to marry contrary
ination, nor deny their
bout just and important

reasons.” Little needs to be added
to this excellent general rule. The
mercenary or *convenient* matches,
as they are sometimes called, which
some parents plan for their chil-
dren, and insist on carrying into
effect, are both cruel and wicked—
Cruel because they are calculated
to destroy for life the happiness of
their offspring, and wicked because
they urge to nothing better than a
legal prostitution, and very often
lead to that also which is confessed-
ly illegal and adulterous. On the
other hand, it must be admitted
that there may be a disposition in
children to contract a marriage, to
which parents ought never to yield
their consent; and which, during
the nonage of a child, should be ab-
solutely prohibited. But every case
of this kind should be one that is
clearly and strongly marked—
Much should be conceded to deep
affection already contracted; and
active opposition may sometimes be
forborne, where positive assent is
perseveringly denied. Yet perse-
veringly to refuse forgiveness and
reconciliation, to a child who has
in this matter erred, however griev-
ously, is always contrary to Chris-
tian duty.

It is the duty of parents to make
a suitable provision for their off-
spring. To this they are in most
cases sufficiently disposed—Paren-
tal drunkards, gamblers, spend-
thrifts, and idlers, who beggar their
families, to gratify their own vicious
appetites, or criminal propensities,
are human monsters—more unnatu-
ral than even the brute beasts. Pa-
rents who have to earn a living
for themselves and their families,
should certainly feel an obligation to
be industrious, frugal, and economi-
cal, that those who depend upon them
may live comfortably for the present,
and that they may provide for their
own old age or sickness, and at
death leave something to their des-
cendants. The apostle not only
declares that “if any provide not
for his own, and specially for those

of his own house, he hath denied the faith, and is worse than an infidel," but he also states it as a duty, that parents should "lay up for their children." This disposition, however, it should be remarked, is much more frequently seen to be excessive than defective. Those parents do not leave the best inheritance to their children, who give nothing, or very little, to charitable designs, but parsimoniously treasure up every thing for those who are to come after them; and who, in such cases, are often observed to scatter and waste the hoards of avarice, much faster than their progenitors gathered them. Those who possess an abundance, whether as the fruit of their own industry and prudence, or as an inheritance from their relatives or friends, have certainly a right to make a liberal provision for their families. But they often mistake in estimating what such a provision is; and still oftener forget, that in all they possess they are but the holders of God's bounty, and ought to regard themselves as his stewards. If parents would fully sustain their Christian character and profession, they should leave no more to their children than that very amount which, on the best observation they can make, they conscientiously believe is most likely to render their successors, at once the most happy in themselves, and the most useful to the community—all beyond this, whether it be more or less, they should bestow, or bequeath, to benevolent or pious designs or institutions.

Finally—It is the duty of parents to pray for their children, till the season for prayer is closed, either by their own death, or that of their offspring. There is much reason to fear and to believe, that the children of truly pious persons often remain in an unconverted state, because parental prayer for their renovation has not been offered, with that frequency and fervency which would have insured a favourable an-

swer. "It is impossible that a child of so many prayers and should perish"—said Basil weeping Monica, the mother of Augustine, while he was yet a heathen, and an abandoned profligate. No day of life should pass, in fathers and mothers, not only edly in the family, but secretly, should bring their desires before the throne of God, and with all the earnest importunity of a spirit with desire to obtain the sought, pray that the saving of God may be imparted to them respectively. Seasons likewise be set apart to pray for their children, without the prayer of any other individuals; as seasons also of fasting and should be observed by parents sometimes conjointly, and times separately, to plead with God in covenant keeping God, that whom they have devoted to covenant, may be "delivered from the power of darkness and translated into the kingdom of his dear Son." Who can doubt of the happy effect of such a procedure as this? it not lay a just foundation for the hope of parents, that an answer, in God's good time, be granted to their prayers—that He with whom is the resurrection of the Spirit, would assuredly his transforming influence to his dear offspring? Would it not have a natural influence to them careful and conscientious in the discharge of every parental duty which they owe to their children? Beyond a question, consequences would as certainly follow, as that any cause would produce its appropriate effect.

We now come to consider the duties which children owe to their parents—duties which are founded in the law of nature, under God, children derive very being from their parents; is the source of love and affection even in the inferior ani-

e apostle says of obedience s, "this is right;" that is, y equitable and reasonable elsewhere affirms, that pleasing in the sight of God. is not less obligatory than luty. "To the disgrace of ature it is often observed, ental affection is much than filial duty. We must :knowledge the wisdom of ce, in making the instinc- ilae stronger in parents to- ir children, than in chil- ard their parents; because s more necessary than the he publick good; yet when der both as improved into as disposition, by reason ise of duty, there seems to whit as much baseness in attitude as in want of natu- ion."*

duties of children to their re correlative, or corres- to those which their pa- e to them, the former class once be ascertained, by a :tention to the latter. Thus i, that if it be the duty of o love their children, to in- em, to correct and govern set before them a good ex-) provide and to pray for en it must evidently be the ident duty of children, to eturn of affection to their cheerfully to receive in- , readily to submit to cor- nd government, to imitate examples which they wit- e careful not to waste the of their parents, to join in yers, and to pray earnestly selves—Without following order of this general state- d not to leave so important our subject without some ent, I will give you a brief he duty of children to their under a number of particu-

hough children are to obey

God rather than man, as heretofore shown, and therefore must not violate any plain law or duty enjoined by divine authority, even if such violation is required by a parent, yet this will not destroy the obligation to obey the same parent, in every thing which is lawful. Nay, in every such case, the conscientious child should be peculiarly careful, to show that his love to his parent has not been destroyed or diminished, and that in every lawful thing, his obedience shall be most prompt, exact, and dutiful. Hence I observe—

2. It is a sacred duty of children, not unnecessarily to grieve and distress their parents; but, on the contrary, to do all in their power to give them satisfaction and pleasure. Nothing more than this marks a truly generous, amiable, and genuine filial spirit. The child who is careless of the pain, anxiety, loss, or inconvenience, which he may cause to a parent, is chargeable with great guilt and base ingratitude. In what language, then, shall we speak of the son, or daughter, whose vicious or infamous conduct covers a family with shame, and breaks a father's or a mother's heart!

3. As the opposite of what has just been said, it is the duty of children to cherish a warm affection, and a high esteem, respect, and reverence for their parents; to regard their infirmities and weaknesses with the greatest tenderness, and to do all that they lawfully may, to cast a veil over even their faults and vices. The account we have of the conduct of the sons and grandson of Noah, when he had been overtaken by drunkenness, was doubtless "written for our learning." Read attentively, my young friends, the whole of the sacred record, in Gen. ix. 20—27, and remember that the blessing and cursing there mentioned were certainly by divine dictation. If they had been merely the effusion of parental feeling, there had never been such a remarkable ful-

* Witherspoon.

filment, as there certainly has been, of what was uttered by Noah on that occasion. Nothing, I cannot forbear to observe, in the whole book of God, is marked with more fearful denunciations, than gross indignities offered by children to their parents. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." And "disobedience to parents" is ranked by the apostle Paul, (Rom. i. 30,) among the most shocking and detestable vices, which depraved man has ever exhibited, even in the heathen world. When parents are notoriously and habitually vicious, the part which pious or prudent children are called to act, is truly difficult. Silence in regard to their vices, as far as practicable, and much and earnest prayer for their reformation and conversion, are the duties then to be performed. On the other hand, when children are blessed with worthy parents, their characters are to be promptly and earnestly defended by their offspring, against every slander and unjust reproach.

4. There are many external tokens of respect and of affectionate regard, which it is the duty of children to show to their parents. "Thus Solomon, though his character as a king rendered him superior to all his subjects, yet he expressed a great deal of honour by outward gestures to his mother, when she went to speak in the behalf of Adonijah. 'Tis said that the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand."* Nothing is more lovely than to observe the sedulous and kind attentions, which dutiful children are sometimes seen to show to their parents—in watching all their wants, waiting upon them when-

ever they can afford any aid showing, by a thousand nan little services, that it is among greatest gratifications, to add thing to their parents' comfort and convenience. A watchful and diligent endeavour to relieve and mitigate the sufferings of a sick parent, is among the obvious duties of children: and, in a word, they are on all occasions bound to render to their parents every act of service that is lawful in itself, and within their power to perform.

5. Patient submission to just reproof, in their early years, is just reproof at a more advance is an important duty which they owe to their parents. An obstinately "stubborn and rebellious" child was commanded to be judged put to death, under the Mosaic dispensation.—(Deut. xvi. 18.) This, doubtless, was intended peculiar to that dispensation; serves to show, that the offence in the eye of God, of a very aggravated kind. It may be difficult to convince children, at the time, to receive even the most necessary chastisement, that it is solely intended for their good; yet, in life, if they are not lost to all reason, they seldom fail to be taught by their parents that it was administered; and this ought to induce them to take the reproof which they receive in riper age, with thankfulness also, and improve it for farther amendment and benefit.

6. If reproof, seasonably given, ought to be well received by children, they surely ought to listen to advice, and to obey it carefully and cheerfully. There is scarcely more unpromising indication in a child, than a disregard to parental advice. Often, very often, it is followed by the most serious mistakes and the most bitter regrets—frequently as unavailing as the bitter. On the contrary, the child to whom the advice of a kind and judicious parent is an inviolable rule of duty and action, is—

* Ridgley.

always—sure of prospectiveness.

Children are to express their respect to their parents, by a thankful remembrance of past favours; they ought to relieve them as they are able, when their circumstances call for it; and it is our duty to be a staff, comfort, and support to them in their old age. It is a duty taught in the Scriptures, both in the Old and the New; and it is certain that it will always be gratifying to a dutiful child to per-

form the duty of children, in the same circumstances, to endeavour to please their parents when they are about to enter into marriage engagement. In that can be taken of the duty appears to be a reasonable one, it is due to the deference to be shown to parents; it is due to the child, as a maintenance; and it is right that the family connexion is to be maintained to the heads of that family consulted, and, if practicable, still, it must be that at parents may be somewhat blinded by prejudice, or unreasonable in their expectations, or so incautious, or natural defect, to form a just opinion, when, when of age to act, they will not be bound to even to ask their advice. Nothing but happiness is certain to be sacrificed to paucity, caprice, or folly. But, in such cases, ask of God, of their judicious counsel, and of their own condensed hearts, and act as duty, and shall appear to direct youth.—In stating the parents and children, we have now finished, I have been led into far more

detail than I had anticipated. But the subject is worthy of detail, and of all your attention; for to family instruction, family religion, and family government, we must be more indebted than to all other causes, for whatever is excellent, either in the church or in the state. When parental and filial duties are disregarded, and in consequence of this the families of a community become generally corrupt, society is poisoned in its very fountain, and every stream it sends forth will unavoidably partake of the deadly contamination.

WITHERSPOON ON REGENERATION.

Wherein the change in Regeneration doth properly and directly consist.

I have hitherto, by general remarks, endeavoured to caution the reader against taking up with erroneous and defective views of the nature of religion. We now proceed a step farther: and I would willingly point out, in as distinct a manner as I am able, what is the change which is wrought in all, without exception, who are the real children of God, by whatever means it is brought about; what it is in the temper and disposition, in the life and practice, which constitutes the difference between one who "is," and one who is "not born again." The different steps by which this change may be effected in the sovereign providence of God, and the different degrees of perfection at which it may arrive, I purposely omit here, and reserve as the subject of a distinct head of discourse.

That we may enter on the subject with the greater perspicuity and simplicity, it will be proper to begin with observing, that the design and purpose of this change is to repair the loss which man sustained by the fall. Man, at his first creation, was made after the image

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of God, in knowledge, righteousness, and holiness, and enjoyed uninterrupted fellowship and communion with him. He was not only subservient to the divine glory, by a natural and necessary subjection to the divine dominion, which all creatures are, have been, and ever will be, but by choice and inclination, his duty and delight being invariably the same. By the fall, he became not only obnoxious to the divine displeasure, by a single act of transgression, but disobedient to the divine will, in his habitual and prevailing inclination. This is the character given not of one man only, but of the human race. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."*

He became, at the same time, not only unworthy of, but wholly disinclined to communion with God, and habitually disposed to prefer the creature before the Creator, who is "God blessed for evermore." In regeneration, therefore, the sinner must be restored to the image of God, which, in a created nature, is but another expression for obedience to his will. He must also be restored to the exercise of love to him, and find his happiness and comfort in him. His habitual temper, his prevailing disposition, or that which hath the ascendancy, must be the same that was perfect and without mixture, before the fall, and shall be made equally, or perhaps more perfect, in heaven, after death.

As the change must be entire and universal, corresponding to the corruption of the whole man, it is not unusual to say it may be fully comprehended in the three following things—giving a new direction to the understanding, the will, and the affections. And no doubt, with respect to every one of these, there is

a remarkable and sensible change. But as the understanding is a natural faculty, which becomes good or evil, just as it is applied or employed, it would be scarce possible to illustrate the change in it without introducing, at the same time, a view of the disposition and tendency of the heart and affections. As, therefore, the change is properly of a moral or spiritual nature, it seems to me properly and directly to consist in these two things. 1. That our supreme and chief end be, to serve and glorify God; and that every other aim be subordinate to this. 2. That the soul rest in God as its chief happiness, and habitually prefer his favour to every other enjoyment. These two particulars I shall now endeavour to illustrate a little, in the order in which I have named them.

1. Our supreme and chief end must be, to serve and glorify God, and every other aim must be subordinate to this.

All things were originally made, and are daily preserved for, nay, they shall certainly in the issue tend to, the glory of God; that is, the exercise and illustration of divine perfection. With this great end of creation the inclination and will of every intelligent creature ought to coincide. It is, according to scripture and reason, the first duty of man to "give unto the Lord the glory due unto his name." This, I know, the world that lieth in wickedness can neither understand nor approve. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."* The truth is, we ought not to be surprised to find it so, for in this the sin of man originally consisted, and in this the nature of all sin, as such, doth still consist, viz. withdrawing the allegiance due to God, and refusing subjection to his

* Gen. vi. 5.

* 1 Cor. ii. 14.

The language of every un-
 d heart, and the language of
 sinner's practice is, "Our
 e our own, who is lord over
 But he that is renewed and
 ain, hath seen his own entire
 ance upon God, hath seen
 ker's right of dominion, and
 igation upon all his creatures
 n every respect, subservient
 glory, and without reserve
 sive to his will. He hath
 is to be most "fit" and "rea-
 ," because of the absolute
 ion and infinite excellence
 divine nature. He is con-
 that all preferring of our
 that of God, is a criminal
 ion by the creature of the
 able rights of the great Cre-
 d sovereign proprietor of

neration, then, is communi-
 his new principle, and giving
 force as that it may obtain
 reserve the ascendancy, and
 lly govern the will. Every
 y easily see the different
 on and effects of this princi-
 its opposite, by the differ-
 riage and behaviour of men
 world. The unrenewed man
 is own happiness immediate-
 ultimately: it is to please
 that he constantly aims.
 the cause, the uniform
 of his preferring one action
 her. This determines his
 of employment, enjoyments,
 ions. His religious actions
 chosen, but submitted to,
 fear of worse. He consi-
 gion as a restraint, and the
 aw as hard and severe. So
 hort and summary descrip-
 y be given of man in his na-
 ate—That he hath forgotten
 ection, that God is dethron-
 self-honoured, loved, and
 in his room.

account will appear to be
 om every view given us in
 e of our state and charac-
 re or after conversion. It
 very clearly, from the first

condition required by our Saviour
 of his disciples, viz. self-denial.
 "Then said Jesus to his disciples,
 If any man will come after me, let
 him deny himself, and take up his
 cross, and follow me."* All those
 who are brought back to a sense of
 their duty and obligation as crea-
 tures, are ready to say, not with
 their tongues only, but with their
 hearts, "Thou art worthy to receive
 glory, and honour, and power, for
 thou hast created all things, and for
 thy pleasure they are and were
 created."† It ought to be attended
 to, what is the import of this, when
 spoken from conviction. They not
 only consider God as being most
 great, and therefore to be feared;
 but as infinitely holy, as absolutely
 perfect, and therefore to be loved
 and served. They esteem all his
 commands concerning all things to
 be right. Their own remaining cor-
 ruption is known, felt, and confess-
 ed to be wrong. This law in their
 members, warring against the law
 of God in their minds, is often deep-
 ly lamented, and, by the grace of
 God, strenuously and habitually re-
 sisted.

Perhaps the attentive reader may
 have observed, that I have still kept
 out of view our own great interest
 in the service of God. The reason
 is, there is certainly, in every re-
 newed heart, a sense of duty, inde-
 pendent of interest. Were this not
 the case, even supposing a desire
 of reward, or fear of punishment,
 should dispose to obedience, it
 would plainly be only a change of
 life, and no change of heart. At the
 same time, as it did not arise from
 any inward principle, it would nei-
 ther be uniform nor lasting. It is
 beyond all question, indeed, that
 our true interest is inseparable from
 our duty, so that self-seeking is
 self-losing; but still a sense of duty
 must have the precedency, other-
 wise it changes its nature, and is,
 properly speaking, no duty at all.

* Matth. xvi. 24.

† Rev. iv. 11.

To honour God in the heart, then, and to serve him in the life, is the first and highest desire of him that is born again. This is not, and cannot be the case, with any in a natural state. But, before we proceed to the other particular implied in this change, it will not be improper to make an observation, which I hope will have the greater weight, when the foundation of it is fresh in the reader's mind. Hence may be plainly seen the reason why profane and worldly men have such a tendency to self-righteousness, while the truly pious are filled with an abhorrence of that soul-destroying falsehood. This, I dare say, appears strange to many, as I confess it hath often done to me, before I had thought fully upon the subject: that those who are evidently none of the strictest in point of morals, and have least of that kind to boast of, should yet be the most professed admirers and defenders of the doctrine of justification by works, and despisers of the doctrine of the grace of God. But the solution is easy and natural. Worldly men have no just sense of their natural and unalienable obligation to glorify God in their thoughts, words, and actions, and therefore all that they do in religion, they look upon as a meritorious service, and think that certainly something is due to them on that account. They think it strange if they have walked soberly, regularly, and decently, especially if they have been strict and punc-

tual in the forms of divine worship, that God should not be obliged (on the expression) to reward according to their works. In hard service to them, they only that they may be rewarded at least may not suffer for neglect of it, and therefore can insist upon the merit of it.

On the other hand, those who are born of God, are sensible that it is the duty of every rational creature to love God with all his heart, to consecrate all his powers to his Maker's service; and that those who are convinced that they can do so without sin, would do what is just and equal, and have no plea of merit to advance. But they consider how many sinners cleave to them, how far short come of their duty in every instance, they ask for mercy, not for reward, and are ready with the Psalmist David, "O Lord, shouldest mark iniquity? Lord, who shall stand? but thy forgiveness with thee, that thou mayest be feared."* To see this reasoning in a few words, the reluctant obedience which so many owe to the divine law, is considered as a debt charged upon God; while the real obedience is considered as a debt due to God. And there must always hold, that the more perfect an obedience it becomes, it increases our disposition to owe, and rest our dependence upon

(*To be continued.*)

* Psal. cxxx. 3, 4.

IT IS FINISHED.

'Tis finished! 'tis finished!—On Calvary's brow,
See the Saviour expire, and his purple gore flow;
Earth resounds with her throes, and the loud thunder peals,
And the lightning-flash, blazing, sad horror reveals.

And the burden of promise, and the thrice-hallow'd theme,
Which prophets once sung ere the dawn-day did gleam;
And the types, and the shadows, of ages gone by,
Have their meaning now uttered, on dark Calvary.

'Tis finished! 'tis finished!—The tyrant is crushed,
And the weak prey is taken from him who had rushed
In the strength of his malice, and height of his pride,
To snatch from the helpless, what to him was denied.

The darkness has vanished, the storm has o'erpast,
And the terror of death, and the dread judgment blast;
The vials of vengeance their fury have poured
On the head of the Lamb—the Messiah—the Lord.

'Tis finished! 'tis finished!—The struggle is ended,
The conqueror in triumph on high has ascended;
And the Lord strong and mighty now fills his bright seat,
And his proud foes are humbled, and bend at his feet.

And the land where sin comes not; th' inheritance fair;
And the glories surpassing, and the joys without care;
And the harps and the crowns, and the white robes above,
Are all purchas'd, and ready, for the sons of his love.

[*Evangelical Magazine.*]

Miscellaneous.

THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

Continued from page 150.

ay, July 8th.—Bath is said to be the handsomest town in England, able to vie with any city in the world in the politeness of its streets. Last evening as I walked at a distance, and then entered the long many of the streets, the crescents, parades, and lines of uniform edifices, made little impression on my mind. As a place of fashionable resort, it undoubtedly owes its origin to the notorious Beau Nash, who was called the King of Bath. For many years, the master of the pump room, the gaming assembly, and in all the houses; his impudence, ease and elegance of his manners, were only exceeded by the simplicity of his life, and corrupt heart. In one of the pump rooms a statue of Nash was erected, between the busts of Newton and Locke, on which occasion even Lord Shaftesbury wrote the following

—
I placed these busts between,
To shew all its strength,
And Wit are little seen,
Only at full length.

The town rises gradually on the banks of the river Avon, which winds so as to encompass its

northern and eastern portions. From the easy ascent of the hills, you can readily pass from the lower and thickly settled parts, to the suburbs on the higher ground. In one of our rambles, as we were continually ascending one of the streets, our progress in that direction was stopped by an iron railing, which surrounded a terrace; here we found ourselves so much above the level of the lower parts of the town, that we enjoyed a novel prospect. Still further above us, we saw large rows of buildings of uniform architecture; below us, on one side and in front, were verdant fields watered by the Avon; and on the other side, immense masses of fine buildings, some in rows, and some in the form of a crescent. There is a sameness in the looks of the houses which did not please me—the greyish colour of the stone which is used in their architecture, soon becomes dark and ugly with the coal smoke. In traversing the streets I here noticed, for the first time, sedan chairs, in which the lazy citizens are transported from one place to another; they have also a little kind of go-cart, on three wheels, which is dragged along by one man. The persons who sat in these vehicles, some of them young and healthy, seemed, to my notion, very ridiculous. The fares of the chairmen are settled by law. For carry-

ing one person any distance not exceeding five hundred yards, the fare is 12½ cents—over hilly ground it is more. Except the Baths, the only publick edifice that I examined specially, was a fine gothick cathedral, called the Abbey church. Though not as large as many others I had seen, it is thought to be highly interesting, on account of the neatness and care exhibited in carving even its minutest ornaments. There is an open space in the street, which gives a good view of the west front. A singular decoration may be seen to the left of the great window—a ladder is carved in the stone, and reaches from the ground nearly to the roof—on this a number of angels are climbing up, as it were to the skies. The origin of this device was a dream which occurred to Bishop Oliver King, who commenced rebuilding the church, which had fallen into a state of great decay. His vision was something like that of Jacob's ladder. One of the angels, he thought, said to him, "Let an *Olive* establish the crown—let a *King* restore the church." Among the monuments in the cathedral is that of Melmoth, the translator of Pliny and Cicero; and one by Flaxman in memory of Sibthorpe, the botanist, author of the *Flora Græca*.

Every stranger who arrives in this town must be curious concerning its baths; we therefore early visited the most celebrated pump room, drank some of the water, and then took a stylish bath. The front of the great pump room is embellished with a portico of four Corinthian columns; on the frieze above them is the following appropriate inscription:

APIXTON MEN TAMP.

The temperature of the springs is very different, the thermometer standing at 96° in one, 110° in another, and 117° in the hottest; the

temperature of the same also varies at different seasons of the year. The taste of the water was to me horrid, like sulphurous waters, though I drank them with pleasure and to great benefit. The guide book says "procure a good appetite and lenient spirits; they comfort the mind and warm the body," and the invalids drink them "with abundance of delight and pleasure, and with the help of a little physick have arrived at admiration." Taken from its temperature and ingredients, certainly for the most agreeable bath that has ever been used. On entering it, the sensations produced are very different. From what I have heard of the warm springs in Virginia, I should think them nearly equal to their properties to these at

York House, at which we were accommodated. It is a very spacious, central, excellent inn. After wandering through the town till we were tired, we took dinner in a room; and among other interesting matters discussed, we concluded that Bath, except its mineral waters, contained little to interest a traveller.

Towards evening, I took my seat on the box with the driver and mail for Bristol, my travelling companion, Mr. S., intended to start tomorrow morning to visit some of his friends in Somersetshire, a distance from Bath to Bristol of about 12 miles—the road is a fine one and undulating—the scenery is beautiful—the buildings near the road side are numerous and handsome, and all the country is in a high state of cultivation. That my ride was delightful, and that the road we passed through was a fine one, the little town, which is ornamented with quite a large Gothick church, and dense clouds of smoke seen in the distance hanging over Bristol, and disfiguring the prospect in that direction. We arrived at Bristol through long, narrow

looking streets, rendered disagreeable by a tremendous shower of rain which ended falling. The mail me down in a narrow old looking street, at a spontaneous inn, which must have been built before the time of the Conqueror. For trade, and number of inhabitants, thought by many to surpass pool. The weather compelled me to defer my perambulation to-morrow. I therefore went to a bookstore on the side of the street, purchased scientific work, and returned to my room for the

day, July 9th.—The rain is still continuing, and it has rained since I left Liverpool. It has at all interfered with my plans—I sallied forth, in the midst of it. The weather, though which I chanced to meet, gave me a worse idea of Bristol than I had at first—the high houses, the narrow streets, the dirty side walks, the women in pattens, stamping like horses, made me weary. If a fine sunny day, it would raise the spirits of the travelling, can exceed the depression which a dark, blustering day, produces. My object in coming to this island, was to visit Mrs. More, from whose writings I derived so much instruction and amusement in earlier years; but not for the hope of seeing her in a few hours, I should have returned by my way back again to

At 12 o'clock the weather cleared a little, and I got into a my carriage, and drove to see Dr. S., who was to show me to Hannah More. I found exceedingly polite, and one of the most picturesque places I have seen. As its name imports, it is a town

on a cliff—the houses rise in crescents, one row above another. In one instance a wall is built more than 100 feet high, to support a terrace, on which there is a row of superb houses. Clifton forms a kind of suburbs to Bristol, and from its beautiful situation, its salubrious air, and its distance from the noise and bustle of the commercial part of the town, it is chiefly the residence of wealthy families who have retired from business. The baths and mineral springs, which are also to be found here, render it the resort of persons from all parts of England. Dr. S. lives in a fine house, which forms a part of what is called, I think, the Royal York Crescent; this immense range of uniform edifices, will bear a comparison with those of the same kind at Bath. Two high flights of stone steps, with iron rails on each side, lead up to a level surface of from 40 to 50 feet in breadth, paved with large smooth flags, and which is enclosed in front with balustrades. The houses which form this crescent have all a neat balcony, running along the second story. The view from Dr. S.'s balcony or *verandah*, as they call it, is quite interesting. The river Avon, with its docks and shipping, and old Bristol, with its spires and turrets, are spread out beautifully in the valley below. I should have lost all this, if the weather had not suddenly changed from foul to fair. Dr. S. accompanied me to the bath, or *hot wells*. The water is not so warm as that at Bath, by more than 20 degrees, though it has pretty much the same taste. The spring is on the banks of the Avon, at St. Vincent's Rocks, and is said to be 26 feet below the level of the river. The room where the water is distributed to visitors, by an obliging female, is semicircular, and its walls are covered with advertisements, like our country taverns. The scenery round the

pump room is rich and sublime. The high and rugged rocks on this side of the Avon, and the opposite bank of the river which is bold and richly covered with trees and verdure, are really charming. We now turned our steps towards one of the crescents, in which the venerable author of *Cælebs* resided. Unfortunately we could not see Mrs. More, as company are admitted only three days in the week. When she first came to this place from her late residence, called Barley Wood, more than 600 people called on her daily: and as she is almost 85 years of age, she became greatly fatigued by the company and conversation, and was obliged to *rest* every other day. To-morrow I expect to have the pleasure of conversing with her.

Thursday, July 10.—The weather this morning was much more favourable to my purposes than yesterday. Upon taking a walk into different parts of the town, I began to think Bristol not quite a good for nothing place. Some of the streets, which are modern, are quite handsome, though I had a good deal of up hill and down hill walking. I examined an old cathedral, which is a venerable edifice; and from its cloisters and out buildings, I could easily fancy myself among the monks and friars who once inhabited them. This church is very prettily situated, occupying one side of a fine square verdant spot, planted with trees, called *College Green*. The interior, like most of the other old churches here, has been lately repaired and newly coloured. Some remains of old paintings on glass are still to be seen in the windows.

Among the numerous monuments some are interesting, from the persons to whom they are dedicated. I noticed one near the door, to Eliza Draper—the Eliza of Sterne, or sentimental Yorick. As I stood gazing on the figure of *Eliza*, carved upon her tomb, the

deep and solemn notes of the echoed along the lofty arc mingled with the shrill voice of the young choristers, procured my nerves a most delightful

There are a number of open public squares, which have fine faces facing them on all sides; in the middle of one of these there is a large equestrian statue of William III. in marble.

The docks of Bristol, by which all the shipping comes to the city, are a fine artificial work, kindly introduced, by a gentleman I met, into what are called *Commercial Rooms*, where foreign and domestick journals are regularly received. I was to see again some Americans, though of no very recent acquaintance. The first Philadelphia paper came up, and the first paragraph which I read, announced the departure, in April last, of the ship *Algonquin*, from Devonport Bay, with a favourable wind, my name and that of a number of my friends was noticed among the passengers, I impulsively took the paper, as if it had been the hand of an old acquaintance.

At one o'clock, the time appointed, I called upon Dr. S. at his house, and we went together to the house of Hannah More. I assured her I felt a sensation of awe and respect when the good and venerable took me cordially by the hand. She was exactly the person I expected to find her—intelligent, conversable, sprightly, and going on. There was however more style about her house and parlour than I had anticipated. She conversed with me about America, and I talked to her about the herd of Salisbury Plain, Rachel, Tom White the Poet, and many other matters; and related many little incidents respecting these stories, which I hope to tell you all another time. I must, however, now mention a little anecdote about the S.

shepherd. As you seem to be so much pleased, said Mrs. M. to me, with that story, I will tell you an incident connected with it. One morning, as I stood looking out of one of my windows at Barley Wood, I noticed a man walking backward and forward near the house, and being an unusual occurrence, I sent to know if we could be of any service to him. The servant returned and said, that the man was only desirous to speak with Hannah More. I accordingly invited him in; and then, with some embarrassment, he said he came to offer me his thanks, for, madam, the Shepherd of Salisbury Plain has made me an altered man. It was the first tale that you ever wrote, and it was the first work I ever published. Since that period I have been remarkably prospered, and I owe it to Providence and to you.

It is, I think, pretty generally known, that the principal characters in this story are drawn from real life: the name of the shepherd was David Saunders, who lived till within a few years. The hour I passed with this lady flew on "angel wings." She related the circumstances which compelled her to abandon her delightful residence at Barley Wood, her "little terrestrial paradise," as she called it. This spot, which is about eight miles from Clifton, was almost a barren waste, till, under her care, taste, and perseverance, it was transformed into a lovely garden: most of the shrubs and trees now growing there, were planted by her own hand. Though at first a good deal distressed at her removal, she is now not only satisfied with it, but thankful for the change; as she is here surrounded by warm friends, and near many excellent clergymen and physicians. The atrocious profligacy of her Barley Wood servants, is what she principally regrets. It has been reported that she is suffering pecuniary distress; this is not so. Besides the genteel style in which she lives, she estab-

lished, about 34 years since, and still continues to support, at an annual expense of more than \$1,000, two schools for poor children—there has been always between five and six hundred scholars in them at a time. Just as we came into her parlour, she was sending a sum of money to relieve an indigent person, whose tale of distress was signed by my companion, Dr. S. Though there had been some trick, as the Dr. remarked, in obtaining his name to the paper, the good old lady still insisted on sending the money. Besides her library, the chief ornaments of her elegant mansion are the portraits of her friends, among which are some of the most distinguished persons in England. She requested me to step into her chamber, which opens into the parlour, and look out of the back window, if I was pleased with fine scenery. I found it beautiful indeed.

On leaving Mrs. More, we ascended a high hill to enjoy a grand view of the Avon in the neighbourhood, and then to see the ruins of an ancient Roman camp; but the beauties of nature and the reliques of art were all lost to me, in the contemplation of the moral excellencies of the distinguished individual I had just left. Descending from the hill on the opposite side, Dr. S. pointed out to me Gloucester place, the house of Sir William Draper, rendered famous by the Letters of Junius. There are two stone monuments in the court yard before the house, one erected by him to the memory of the elder Pitt; the other is a cenotaph in honour of the 76th English regiment, which fell at Madras, Arcot, Pondicherry, and Manilla.

Returning to town, I was introduced into the Bristol Institution, an establishment devoted to natural science, polite literature, and the fine arts. It was in this place that Sir Humphry Davy commenced his brilliant scientific career, by

his novel and accurate researches into the properties of the different gaseous substances. Mr. Miller, the present curator of the institution, was exceedingly attentive, and we soon became very sociable, as our pursuits in natural history had been the same. In one of the rooms, I noticed a fine marble statue of Eve at a fountain, by a Bristol artist. The cabinet of minerals is very good, and the fossil remains are the most extensive I have seen. I here examined, as I also did at the British Museum, a number of the bones from Professor Buckland's cave in Kirkdale. Mr. Miller was so kind as to say he would accept with pleasure any letter from me, introducing any of my acquaintances. Mr. M. is the author of several valuable works on natural history; he is a German, though he speaks English very fluently and very well. I spent the evening at the Commercial Rooms, where I saw, in the Philosophical Magazine for July, my account of the experiments performed on board the *Algonquin*, by sinking bottles in the sea. My friend Mr. Gray had it published for me.

Friday, July 11th.—This morning early, I went on board the steam packet at Clifton, to visit Chepstow castle, Piercefield walks, and especially Tintern Abbey, which is supposed to be the finest ruin in England. The day was rather threatening, but it was now or never with me. The passage to Chepstow was down the Avon, and then to the mouth of the Wye. The Avon is a narrow muddy stream, with muddy banks; and it looks more like a bad canal than a river; and the Wye, as far as I saw it, was but little better. Chepstow, or *Chep*, as they say here for shortness—just as we call Ticonderoga *Ti*—*Chep* is built at the entrance of the river Wye into the sea; there are some good buildings in it, but, on the whole, I thought it a poor looking place. The attention of the

stranger is principally directed to the ruins of the old castle, which, from its vicinity to the sea, was once a fortress of great strength and importance—It has four courts. A number of large towers are still in tolerable preservation, in one of which Henry Martin, one of the opponents of Charles I., was held a prisoner for twenty years. The great hall of the castle is now used as a green-house, and many of the apartments, which are still tenable, are rented to the poor. I had neither leisure nor inclination to examine much of the interior. From a neat and durable iron bridge, thrown over the Wye at Chepstow, the exterior of the castle is peculiarly striking; the ruins seem to form but one mass with the rock upon which they repose, both being covered with the bright green leaves of the ivy. A multitude of carriages are always in waiting here for the steamboat, to carry visitors to Piercefield, the Wynd-Cliff, and Tintern Abbey, all of which are in the same direction. As my little car drove up to the gates at Piercefield Park, I was joined by a gentleman and his family, whom I had seen on board of the steamer, and at his polite request, we commenced our researches together. Piercefield is a superb villa, with a very extensive park, the most interesting part of which extends for about three miles along the banks of the Wye, and through the whole of which we all travelled on foot, with two or three guides in attendance. The interior of the house itself is not shown. It is on a beautiful rising lawn, to which there is an entrance in front, by a grand gate, with two large lions on its pillars. It is the walk along the banks of the river, which are here high and abrupt, that forms the principal attraction. At almost every opening in the trees and thick bushes, you are presented with some striking scenery; and with the most beautiful views are

seen, benches, alcoves, and conveniences and ornaments. Much of the scenery would have appeared vastly better, if the had not been unusually shallow.

The old castle at Chepstow, with its ruined towers, adds greatly to the prospect; and so do the craggy rocks, towering up like a wall on the opposite side of the river.

We left the park by a small stream three or four miles from the castle where we entered, and we found our carriages waiting close by the river. We drove to Tintern Abbey. Tintern is a little old village, for the most part built of the ruins or fragments of the Abbey. I noticed the front of an ancient chapel which had been transformed into a cottages and what might have been a church, into a pig sty. The principal ruins of this celebrated Abbey which yet remain, consist of a vast and ancient gothick church, a large refectory in tolerable preservation, and some other monastick buildings.

When the guide first opens the entrance door to the church, the scene presented is peculiarly striking. On the right, three huge pillars are yet standing, and before you is the cross aisle, the shorter end of the cross: and the arches, and pillars, and windows are all covered with a shining carpet of ivy, through which the lights of the windows look like fire. The ground is covered with rich and even grass, as if a carpet, kept perfectly clean, on which lie fragments of capitals and other ornaments, carefully collected together—none of these were obtained for love or money. Though most of them are utterly decayed, there is the *torso* of a statue, placing his hand on a shield in admirable preservation. Through a narrow secret passage in the wall we ascended by a long stone staircase, to the highest parts of the ruins. Nothing can exceed the picturesque beauty of this still and secluded spot. The Wye glides

gently, at a little distance, through the rich plain on which the Abbey stands, and the whole seems completely embosomed by hills, clothed with verdure to the very tops. All the Abbey, with its broken arches and ruined walls, is kept in a complete state of repair, by the Duke of Beaufort, who owns it and all the surrounding country. As a memorial, I gathered some sprigs of the ivy, which creeps and twines itself most luxuriantly, round every part of the ruin.

Antiquaries object to Tintern Abbey, that it is kept in such neat and trim order, as to give it the air of an artificial ruin; and also that the whole is comprehended in one or two views. It certainly wants the gloomy solemnity so essential to religious ruins. No awful arches make the noonday night—there is but little left for the tourist to explore—no gloomy vaults and dreary recesses recal to his mind the tales of the nursery. The poet's description, which I realized among several of the ruins at York, and at other places, is altogether inapplicable here—

Half buried there, lie many a broken bust,
And obelisk, and urn o'erthrown by time,
And many a cherub, there descends in dust,
From the rent roof and portico sublime.

Where reverend shrines in gothick grandeur stood,

The nettle or the noxious nightshade spreads;

And ashlings wafted from the neighbouring wood,

Through the worn turrets wave their trembling heads.

After a little *pic nic* party, to which I was kindly invited by my newly made friends, I set off on my return. There is a grand view from a high mountain between Chepstow and Tintern, called the Wyndcliff, the place I have before hinted at. I stopped at the Moss Cottage at the foot of the mountain, but it began to rain so fast, that there was no hope of seeing any thing, even if I had taken the trouble to ascend the long flight of steps which led to the top; so I passed on

to Chepstow in my little jaunting car, to be ready for the steam packet to take me back to Bristol.

Before leaving Chepstow, however, I must say a word or two more respecting the Wye, and some impressions which its scenery produced in my mind on leaving it. This river presents an assemblage of natural beauties more variegated and picturesque, than perhaps any other in the world; besides which, the gothic ruins which decorate its banks, throw a charm and *witchery* over the whole landscape, which produce the same peculiar and powerful influence on the imagination, that is occasioned by a well wrought tale of "wizard time" and ancient romance. The turbid and shallow waters of the river at this time, destroyed much of the beauty and keeping of the picture, but I endeavoured to restore this, by filling up the channel with a fancied fresh translucent wave. The Wye is said to be our Hudson river in miniature. Like it, the Hudson winds itself into labyrinths, and in a very narrow channel presents rocks and hills of equal ruggedness, although of dimensions much less colossal. But there is that about the Wye—the mouldering and ivied walls of Tintern Abbey, and the half ruined towers of Chepstow castle, with the legends and stories connected with them—which gives to it an indescribable and peculiar charm. In America, the local interest which history and tradition give, is but rarely felt—the picturesque and sublime views of nature are almost the only objects which attract the attention of the traveller. We have no groves for nymphs—no streams for Naiads, and no caves for demons—no cells for hermits, no cloisters for nuns, and no shrines for saints—no mouldering ruin recalls the age of chivalry, and no tottering castle leads the thoughts back to the days of enchantment. Whatever intellectual

interest of this kind exists, is principally derived from Indian traditions, which are, for the most part, so absurd and whimsical, that they rather create merriment than sober musing. We have, it is true, some historical recollections, connected with a number of beautiful spots, particularly those on the Hudson. But we stand too near the scenes which have rendered them memorable—we can see the tinsel of the actors, and discover many blemishes which the distance of time will altogether obscure. It must be left to posterity to view them, with the same enthusiastick admiration which the ruins of Tintern and Chepstow now excite.

(To be continued.)

The following communication has been in our hands for more than a year past—It was made in consequence of several essays contained in our 5th volume. The measures advocated in the essays have not as yet been moved in the General Assembly of the Presbyterian Church, and we have not till now felt the importance of putting on our pages the remarks of our highly respected correspondent, contained in the subjoined paper. As the whole subject, however, both as referred to in the essays and in this paper, may come before the next General Assembly, we think it right that the views and arguments of our correspondent, D. should now go to the publick. We submit them, as we did the essays, without any expression of our own opinion on the subjects discussed.

FOR THE CHRISTIAN ADVOCATE.

ON PREVENTING APPEALS, IN CASES OF DISCIPLINE, FROM COMING BEFORE THE GENERAL ASSEMBLY.

Mr. Editor,—I wish to call the attention of your readers to a

, published some time useful miscellany, en-
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Let us inquire, what radical
principles would be contravened,
by terminating appeals and com-
plaints, in cases of discipline, in
the inferior courts. For the radical
principles of Presbyterian church
government and discipline, your
correspondent quotes from a note,
in the form of government; chap.
12, p. 397; which the reader may
examine for himself. The closing
sentence, which appears to bear on
the case, is in these words; "and
consequently, that appeals may be
carried from lower to higher judi-
catories, till they be finally termi-
nated by the collected wisdom and
united voice of the whole church."
Now, admitting that this note,
(which can hardly be regarded as of
paramount authority in the case,)
gives a correct exhibition of radical
principles, let it be remarked that
it is very guardedly expressed, as
if intended to be understood in a
limited sense. It does not say,
that *all* appeals *shall*; nor does it
require to be understood as mean-
ing that every member of the
church *shall* have the right, to carry
up an appeal, in his particular case:
but it says simply, *appeals may be
carried, &c.* That cases of doctrine,
or general principles of duty, which
are called into dispute, may and
ought to be carried up, by appeal,
or complaint, or reference, is freely
conceded. Such a case exactly, was
the question—an appeal in fact,
though not in form—relative to the
binding obligation of the ceremonial
law, carried up from Antioch, for
decision before the Assembly at Je-
rusalem. This case forms a prece-
dent for all disputes concerning
doctrine or duty, affecting the
church generally. The decision of
such questions falls in exactly with
the nature and design of a General
Assembly; which is, to have a ge-
neral oversight of the whole church;
and to be to her, a head of counsel
and direction, on all questions of
doctrines and rules of duty. If any
member of the church finds himself

• perplexed in any matter of faith, and fails to receive relief from a lower judicatory, or is trammelled in his conscience by any decision about what is divine law, in a Session, a Presbytery, or Synod, it is his privilege and his right, to carry the cause to be decided by the concentrated wisdom and united voice of the whole church, in exact accordance with the precedent from Antioch, above referred to. Such cases interest the whole church; since what is matter of faith to one, is so to all; and what is duty to one, is duty to all, similarly circumstanced.

Cases of discipline are totally different. They affect only the individuals immediately concerned. Their decision has no such bearing on the general interests of the church, as calls for the interposition of the supreme authority. That they may be brought up for decision, to the highest judicatory, is freely conceded; and that individual cases may be so circumstanced that a decision on the part of the Assembly may be desirable, yea, necessary, is also conceded. But whether they *shall*, as a general course of procedure, be so carried up, is, it is believed, purely a question of expediency, to be decided by whatever shall be found for edification, in existing circumstances. In favour of this view of the subject, let it be remarked, that the whole New Testament is without a single precedent to the contrary. We have a clear case of doctrinal reference, but not one case of discipline, carried up from Antioch, from Ephesus, or any where else, to receive final adjudication at Jerusalem.

If, now, we look at the subject in the light of expediency, taking into view the state of things to which the Presbyterian Church in the United States has arrived, I apprehend the question of continuing to admit appeals, as heretofore they have been admitted, will hardly bear a dispute.

1st. The General Assembly, the number of members it takes place, it must continue, is an exceedingly ill court for such decisions—the worst in the church—disensions excepted, particularly in the number or intelligence of their members. In judgment of right and wrong, which is based upon evidence, not written, if the evidence is numerous and intricate, as in many cases of appeal it usually is, it is nearly impossible for the members of the court, so numerous as the Assembly is, to make that investigation which a correct decision requires. I shall be astonished to find nine out of ten of my brethren who do not acknowledge, they have as I have felt, when called to decide, in Synod or General Assembly, a case intricate and complicated, on hearing once read, the testimony and documents of different kinds, that would require much investigation and consultation to understand; nay, are frequently unintelligible without explanation. Certainly of judicature ought never to be so circumstanced, that its members should be in a measure compelled to jump at a judgment by guess, to vote as they hear others. The wisdom of civil society in the constitution of courts of judicature is worthy of notice. Twelve judges of right and wrong, as referred to twenty. As you increase the court above this number, you diminish the chance of error. And on this principle, by how much an Assembly surpasses a Synod or Presbytery in numbers, other things being equal, by so much is it qualified to be a fit court of judgment in cases of discipline.

2d. The amount of business of general interest to the church, which has latterly been such as to require the Assembly of the time necessary for hearing appeals, with the

n that a correct decision re. Generally, appeals put off, until near the session. Those that out, by any plea of in-technicality, are exile the remainder required investigation, cal-estroy all confidence in nt rendered. And as of appeals may be ex-ly to increase, with the population, without a s state of things must and worse.

expense of the present not to be overlooked. me, subsistence, remun- c., \$3 per day would what ought to be calcu- ery member of the As- ich, for 150 members, \$450 for every day the in session. Ought this e incurred without sub-efit to justify it? A peal in civil matters, uch an expense, would much more as a griev- benefit, in the secular

at a heavy reflection y, on the understand- rity of the section of where the case of ap- tes, that a dispute be- nd B., begun, perhaps, ing—some idle tale— &c., cannot be termi- : judgment of a whole must call for the con- wisdom of the whole ected from Dan to Beer- er representatives, to determine it. What ought of the case, in , if courts could not be entucky, in Tennessee, na, to decide finally the atter, without consti- rt of dernier resort, at , consisting of 120 or lected from every state ? Are religious con- much more difficult to

decide than civil suits? or are Christians so much harder to deal with than the men of the world?

5th. Four courts of judicature for the same cause, are, I am afraid, a nuisance. I am sure they would be so regarded in civil matters. And the principle of rendering justice is the same, in the church as the state. The delay, the increased expense, the encouragement to litigation, &c., in so many courts, are an amount of evil, that very far overbalances the benefit of, now and then, rectifying a wrong decision; to say nothing of the danger of putting wrong what was before right. My decided judgment is that, ordinarily, prosecutions commenced in the Session ought to terminate in the Presbytery; and such as commence in the Presbytery ought to terminate in the Synod.

6th. The heaviest objection of all, against this system of carrying up appeals to the General Assembly, is, that it goes directly to defeat the great end and intention of ecclesiastical discipline; which is, not the vindication of character, the recovery of property, or the acquisition of any personal benefit to him who originates the process, but the recovery of an erring brother, back to the path of duty and salvation. The restoration of the offender is the way, by which in the first instance, if possible, the purity of the church is to be maintained, and the injured credit of religion healed. If A. injures B., in any way—if he defames him—if he defrauds him, &c. &c., (both being church members,) in so doing, he incurs sin, and endangers his salvation. This is an affair of unspeakably more concern than the trifling injury A. has sustained, in his temporal interest; and it becomes the imperious duty of A., in the spirit of love and forgiveness, to hasten to his assistance: and if the previous steps of private exhortation, &c., directed by Christ, (Matt. xviii. 15, 16,) fail, he is then to

"tell it to the church," i. e. according to the order of our discipline, he is to enter process before the Session. The duty of the church is, in the first instance, to judge of the criminality charged; and if this is sustained, to deal with the offender in the way best calculated to bring him to repentance. But if the accused appeals from the decision which finds him guilty, the case is necessarily delayed, and the accused is required, in the prosecution of his work of charity and mercy, to tell his accusation to the Presbytery, that through it he may obtain the efforts of the church, on behalf of his offending brother. But here a second appeal may arrest his proceedings, and interpose a farther delay, to the increased hazard of his ultimate failure, and impose the necessity of telling his accusation to the Synod; that through the Synod he may avail himself of the good offices of the church, to gain his brother. But, alas! here a third appeal may delay all further proceedings, for, perhaps, almost a year; and he be required to travel five, six, or seven hundred miles, to the General Assembly, that he may tell the affair there; and through them, procure the good offices of the church, to gain his brother to repentance and reformation, that he may be saved. Now verily, must not the accuser be a saint, far above the ordinary measure of saintship, if by this time he has not become sick of his undertaking—quite willing to drop the matter, as an effort for the salvation of his brother—leave him in his sin and in his danger. Will he not, in all likelihood, be prompted only by a regard to self-vindication, mingled, perhaps, with a little malignant resentment "to see it out?"

On the whole, I can hardly conceive of any measure more calculated to convert an ecclesiastical process, which in its nature is a chief and last effort for the recovery of an erring brother, into an ungodly

strife between the accusee and the accused, to the scandal of and the destruction of the church of them both.

But while I thus differ from a valuable correspondent, object of appeals, I reiterate my cordial approbation of his views on other particulars; and I am sure the Presbyterian community will be by them. Allow me to add that I should be glad to have the sanction of his authority to one or other improvements (as I have in the transaction of business) in the General Assembly. Omission to call the roll at the opening of each sitting, I consider to me a waste of time, for it is not fit. Conscientious members should give strict attendance on the business of the Assembly, as it is in their power; and the presence of those who are not conscientious is not worth this expense of session, which, after all, has no effect. Secular assemblies are more judicious by omitting this procedure.

Extract from the Christian Observer.

An extended *Essay on the Influence of the Christian Observer* occupied a considerable portion of the Christian Observer many successive months, ending in the last December, and closed in the number for that month. We have read this *Essay* with much interest, and with some advantage. It is manifestly the production of an erudite and enlightened man, who is also, apparently, a practical Christian. The brief extract which I now notice concludes the *Essay*, and is a chief inducement to republish the importance we attach to the former part of the extract, and the influence which works have on youthful readers; and we think ought to be seriously considered by parents in general, and by those especially who

with school children. The graph contains some variations, from which may derive benefit.

— should be taken in excite the brain too and strength, and are often sacrificed parental vanity, in r precocious talent n, and thus is pro-favourable for the paritions of every

ay be said of power-ading, especially of on, adapted to infan-; when that active ble faculty has been o clothe ideal per-uch a semblance of e, as that it shall be iterest, on the severe ore it,—but which, puppets, would fail nd the very earliest schief arising from t of this faculty for is incalculable; and is probably never is revived in after a groundwork for d for false notions gs, as well as for a rritability of brain, e that organ to mor-n.

a this point of view life from the too-e of fiction in the oung; especially of religious fictions of st all the children's little novels, and of real life are pro-ich is worse, an ir-n that is never lost, one way or other, nconscious victim ie brain never loses e early impressions; nce against their in-ice, is recorded as % Adv.

an act of duty to the present and the rising generation.

“Enthusiasm is an evil infinitely less than theoretical or practical infidelity; but still it is an evil, because it leads to the formation of erroneous views on the character and moral government of the Divine Being; and it excites a prejudice against both, in the minds of those who are *almost* persuaded to be Christians.

“Finally, all our affairs are in the hands of an all-powerful, all-wise, and all-merciful Jehovah. It is only under the influence of true religion, and of the love of God shed abroad in the heart, that the mind can be at peace. Here is a counterpoise to the physical evils with which we are surrounded; a soother amidst all the calamities of life, and the turmoils of society; a hiding place from the creations of fear; a restorative amidst the exhausting cravings of intellectual appetites, and the morbid manifestations which result from its indulgence: here alone is the only refuge from all the dreams, visions, voices, spectral appearances, and every other creation of distempered fancy: *there is repose in God; “for so he giveth his beloved sleep.”*—May God in his infinite mercy grant that the preceding attempt may redound to the honour and glory of his holy Name; may it be blessed to the conviction and support of the feeble Christian; and may the writer deeply and increasingly feel his own awful responsibility for the measure of talent entrusted to his care; and may ‘he find mercy in that day.’”

ΘΕΡΑΠΕΥΤΙΚΟΣ.

There is truth, just sentiment, and genuine poetry—a combination not often seen—in the following lines. We extract them from a newspaper, but know not the author.

2 B

THE CHEROKEE.

Gaze on this landscape! once in fleet
career,
The desert chieftain trod exulting here!
Cleft with light bark the still and shaded
floods,
Pierced the recesses of the old gray
woods;
Pour'd midst their hidden dells his wild
halloo,
And the light shaft with aim unerring
threw.
Proud was his spirit, fierce, untamed and
free,
Scorning to crouch to pain, from death to
flee,
With feelings suited to his savage state,
Faithful alike to friendship or to hate,
Seeking no meed beyond a warrior's
fame,
And fearing nought except a coward's
shame.
These wilds were his,—amidst his chosen
dell,
Where clustering wild flowers fringed
the gushing well,
His hut was rear'd; and there, at closing
day,
He heard his childrens' laughter-shout of
play,
While, weary with the chase, his limbs
were laid
In listless rest, beneath the oak tree's
shade.
Then o'er the ocean-sea the white man
came,
Held to his lips the cup of liquid flame,
With smooth, false words, and bold en-
croaching hand,
Wrench'd from the Cherokee his father's
land,
Still on his fast receding footsteps prest,
And urged him onwards to the distant
west,
'Till all the precincts of his narrowed
ground,
Were closely hemm'd with cultured life
around;
And burning cottages and mangled slain,
Had mark'd war's footsteps o'er the ra-
vaged plain.

Wearied, at length, the pale brow'd
stranger swore,
To seek the Indian's hunting ground no
more;
Treaties and oaths the solemn compact
seal'd,
And plenty crown'd once more the blood
stain'd field.
Then o'er the red mens' alter'd nature
smiled
A kindlier spirit, and a soul more mild;
Bright knowledge pour'd its sunlight o'er
his mind,
His feelings soften'd, and his heart re-
fin'd.
No longer then, when pass'd the storm-
flash by,
He saw the lightning of Manitto's eye,
Or listen'd trembling, while his anger
spoke,
As high o'er head the pealing thunder
broke.
He learn'd to light in heaven his spirit's
flame,
And blend a Saviour's with Jehovah's
name.
Then tell us, ye, who have the power to
save,
Shall all his hopes be crush'd in one wide
grave?
Shall lawless force, with rude, remorse-
less hand,
Drive out the Indian from his father's
land,
Burst all the ties that bind the heart to
home,
And thrust him forth, mid distant wilds to
roam?
Oh no! to mercy's pleading voice give
ear,
The wak'ning wrath of outraged justice
fear,
Stain not with broken faith our country's
name,
Nor weigh her tresses to the dust with
shame!
Remember yet the solemn pledge you
gave,
And lift the potent arm, to shield and
save!
E. M. C.

 Review.

JEFFERSON'S PAPERS.

(Continued from p. 142.)

Of God.—Mr. J. sometimes speaks
of the Deity in a style of levity and
irreverence, after the worst manner

of the school of Voltaire. We could
point to many examples, but our
readers must already have observed
one, in the beginning of the long
quotation on which we have re-
marked. It is in these words—

e us would have been
er, if he had made the
oral conduct a matter
No man could have
who had any right ap-
the infinite majesty
hat Being, in compa-
om all creatures are
othing and vanity!"
moral conduct, as we
bly shown, is often
er of science—if by
derstand, as here we
dge acquired by in-
reflection. And what
is, but that Mr. J. has
nself in a most blas-
ge against the God
n? Another example
levity in speaking of
eing, appears in vol. i.
describing the state
Europe, he says, "I
f humanity here most
he truth of Voltaire's
fers itself perpetually,
here must be either
the anvil. It is a true
it country to which
shall pass hereafter,
are to see God and
plendour, and crowds
trampled under their
ast have thought this
uncommonly smart,
n repeating it, nearly
nother occasion.
a materialist, even to
maintaining that God
letter to the elder
ms, in 1820, contains
passage:

of criticism: let me turn
letter of May the 12th,
motion, &c. Its crowd
kept me from sleep. I
t down: read it, and laid
and again: and to give
, I was obliged to recur
y habitual anodyne, 'I
exist.' I feel bodies
myself: there are other
I call them *matter*. I
ging place. This gives
ere there is an absence
it void, or nothing, or
On the basis of sensa-

tion, of matter and motion, we may erect
the fabric of all the certainties we can
have or need. I can conceive *thought* to
be an action of a particular organization
of matter, formed for that purpose by its
Creator, as well as that *attraction* is an
action of matter, or *magnetism* of load-
stone. When he who denies to the Cre-
ator the power of endowing matter with
the mode of action called *thinking*, shall
show how he could endow the sun with
the mode of action called *attraction*,
which reins the planets in the track of
their orbits, or how an absence of matter
can have a will, and by that will put mat-
ter into motion, then the materialist may
be lawfully required to explain the pro-
cess by which matter exercises the facul-
ty of thinking. When once we quit the
basis of sensation, all is in the wind. To
talk of *immaterial* existences, is to talk of
nothings. To say that the human soul,
angels, God, are immaterial, is to say,
they are *nothings*, or that there is no God,
no angels, no soul. I cannot reason other-
wise: but I believe I am supported in my
creed of materialism by the Lockes, the
Tracys, and the Stewarts. At what age*
of the church this heresy of *immaterialism*,
or masked atheism, crept in, I do not ex-
actly know. But a heresy it certainly is,
Jesus taught nothing of it. He told us,
indeed, that 'God is a spirit,' but he has
not defined what a spirit is, nor said that
it is not *matter*. And the ancient fathers
generally, of the three first centuries,
held it to be matter, light and thin in-
deed, an ethereal gas; but still *matter*."

He then quotes Origen, Tertul-
lian, St. Macarius, and refers to a
catalogue of others, and adds—

"Others, with whose writings I pre-
tend not a familiarity, are said by those
who are better acquainted with them, to
deliver the same doctrine. (Enfield x.
3. 1.) Turn to your Ocellus d'Argens,
97, 105, and to his Timæus 17, for these
quotations. In England, these immate-
rialists might have been burnt until the
29 Car. 2, when the writ *de hæretico com-
burendo* was abolished; and here until
the revolution, that statute not having ex-
tended to us. All heresies being now
done away with us, these schismatists are
merely atheists, differing from the mate-
rial atheist only in their belief, that 'no-
thing made something,' and from the ma-
terial deist, who believes that matter
alone can operate on matter."—Vol. iv.
pp. 331, 332.

We have no inclination, and we
suppose there is no need, to enter

* That of Athanasius and the Council
of Nicea, anno. 324.

into an argument to prove that God is not matter. We think it right, however, and of some importance, to expose the misrepresentations of Mr. J. in quoting authorities on this occasion. He says—"I believe I am supported in my creed of materialism by the Lockes, the Tracys, and the Stewarts." We do not wish to detract more than we are compelled to do, from the high pretensions to reading and scholarship, which every where appear in these papers. Yet we are constrained to suppose, either that Mr. J. had never read Locke's far famed "Essay on the Human Understanding," or else that he wilfully prevaricated, in saying that he believed he was supported in his "creed of materialism" by this eminent reasoner—We choose the former part of the alternative. We would willingly impute what he says to forgetfulness, if Locke had not made this subject so prominent, that any one who reads the essay and remembers any of its contents, cannot reasonably be supposed to have let this part slip from his recollection; and if no part was remembered, Mr. J. surely had no right to say he believed it contained the very opposite of what the author has laid out all his strength to prove. We regret that our space does not permit us to quote *in extenso* Locke's argument on this subject, in the tenth chapter of his fourth book on the Human Understanding—We shall, however, let our readers see what were his sentiments on this important topick. The chapter to which we have referred is entitled "Of our knowledge of the existence of a God;" and agreeably to the uniform usage of this writer, a summary of each chapter, and of each section, is given at the beginning. The contents of the sections from the 8th to the 19th and last, is as follows:—"Something from eternity—Two sorts of beings, cogitative and incogitative—Incogitative being cannot produce cogitative—Therefore

there has been an eternal Wisdom—Whether material or no—Not MATERIAL, first, because every particle of matter is not cogitative—Secondly, one particle alone of matter cannot be cogitative—Thirdly, a system of incogitative matter cannot be cogitative—Whether in motion or at rest—Matter not co-eternal with an eternal mind." Now if, in addition to what is before the reader, Locke's own opinion of what he has proved in this chapter is desirable, it may be found in the controversy, which all who have read his works know that he had with the Bishop of Worcester, particularly in regard to what the Essay contains in relation to *spirits*. In discussing that subject, Locke had shown that it was in the *highest degree probable*, that the human soul is *immaterial*; but had also said that he was not prepared to affirm that it was not competent to almighty power and wisdom, to endow some modification of matter with the capacity of thought. We do not profess to have here given his very words, but it will be seen by the following quotations, that we have not stated his opinion too strongly; and we hope our readers will remark how directly he contradicts the representation of Mr. J. Having given a quotation from Virgil, Locke proceeds—

"I would not be thought hereby to say, that *spirit* never does signify a purely immaterial substance. In that sense the scripture, I take it, speaks, when it says, *God is a spirit*; and in that sense I have used it; and in that sense I have proved from my principles, that there is a *spiritual substance*; and am certain that there is a *spiritual immaterial substance*: which is, I humbly conceive, a direct answer to your lordship's question in the beginning of this argument, viz. *How we come to be certain that there are spiritual substances, supposing this principle to be true*, that the simple ideas by sensation and reflection are the sole matter and foundation of all our reasoning? But this hinders not, but that if God, that infinite, omnipotent, and perfectly immaterial spirit, should please to give to a system of very subtile matter, sense, and motion, it might, with proprie-

called *spirit*; though material excluded out of its com-

notes a number of sentences the Bishop's publication with these words—"I have no certainty upon this, whether we have substance within us or not." His Locke remarks as

ship, in this paragraph, in what I say, *We can have either we have any spiritual substance or not. If, by spiritual lordship means an immateriality in us, as you speak, I think lordship says is true, that these principles, be demonstrated must crave leave to say, me, that upon these principles, proved, to the highest devility. If, by spiritual lordship means a thinking substance, that dissent from your lordship, that we can have a certainty, in us, that there is a spiritual substance. In short, my lord, upon the idea of thinking substance, we have a certainty, that there is a substance in us; from hence we say that there is an eternal substance. This thinking substance has been from eternity, I be immaterial. This eternal, thinking substance, has thinking substance, which, a material or immaterial not be infallibly demonstrated; though from them we deduce that it is to the highest degree that it is immaterial."*

part of the same conclusions—

and knowledge in that nature, where it has its source, must be essentially inseparable; therefore the actual extension in so great a part of parcels of matter, is a demonstration that the first Being, from whom extension and knowledge is inseparable MATTER."

appears that Locke is as applied to Mr. J. as one is to another. Yet Mr. J. that he is supported by the "marks of quotation" by the easy to believe the al- man who believes in

We have never read the work of Tracy, to which Mr. J. refers; and of what we have not read we do not choose to speak. But we never before heard that Stewart was suspected of being a materialist; nor do we believe that a passage can be pointed out in all that he has written, that would justify such a suspicion. Were it necessary, we think we could show that "the belief" of Mr. J., as it relates to him, is as unfounded as we have shown it to be in reference to Locke. But it is not necessary—A man who makes such groundless representations as he has done, has no claim to be accredited in matters of this kind. And for this reason we shall not give ourselves the trouble to say more on his quotations from some of the early Christian writers, and his reference to others, than that we believe the quotations to be garbled, and the allegations to be unfounded—perhaps with the exception of Tertullian and Origen, both of whom, it is well known, mixed Christianity with some whimsies of their own, of the most exceptionable character. If any of our readers are disposed to think that we do not show sufficient respect to Mr. J., in treating his verbal quotations as unworthy of credit, we will only request them to look at the following extract, fairly and fully taken from a letter of his to Mr. Gerry—Vol. iv. p. 176. Speaking of the party in politics that opposed him and Mr. G., he says—"There was but a single act of my whole administration of which that party approved. That was the proclamation on the attack of the Chesapeake. And when I found they approved of it, I confess I began strongly to apprehend I had done wrong, and to exclaim with the Psalmist, 'Lord, what have I done, that the wicked should praise me!'" Yes, reader, he gives the marks of quotation, note of admiration and all; and when we shall be shown that this sentence, or any thing like it, is in the writings of the

Psalmist, or in any other part of the English translation of the Bible, then blame us as much as you please, for what we have said of Mr. J.'s quotations—till then we shall hold ourselves guiltless.*

Mr. J. was probably aware that those who hold that there is nothing in the universe but matter, have generally been considered and called *Atheists*. He endeavours, therefore, to turn the tables on his opponents, and brands as schismatics and atheists, all who do not believe in materialism—believe that their Maker is of the same substance, under a different modification, with the ground on which they tread! This was the system of Spinoza, the absurdity of which has been triumphantly shown a hundred times. Locke, we have seen, says, that, in the chapter to which we have referred, he has given a *demonstration* of its falsehood.

Of the Trinity.—Nothing but a conviction that the publick good requires that the impiety of these papers should be clearly exposed, and that any statement in other words than those of Mr. J. would be questioned, could ever induce us to pollute our pages with such a sentence as the following, in which Mr. J. (Vol. iv. p. 360) speaks of the trine God—"The hocus-pocus and phantasm of a God like another

Cerberus, with one body heads, had its birth and the blood of thousands : sands of martyrs." Horri is the very buffoonery of my. Neither Tom Paine taire ever exceeded it. rical falsehood, too, is with the blasphemy. Tl doctrine which Mr. J. re not its *birth* in the blood o nor in any blood—Mosheii authority, states expres during the three first cen the Christian church, this was held without dispute : veray ; with some variety : indeed, as to the mutual r the three persons in the to each other, but "with the least offence."* The reay, which sprung up in : century, did certainly ag distract the church most g and for a long period ; b that even then, or ever s it occasioned "the blood sands and thousands of : is going far beyond the tr

The stale and groundle tion to the doctrine of th on which Mr. J. constan and which constitutes the his argument on the subje he calls "the Athanasian that one is three and three To which we shall only the words of Dr. Wither his lecture on the Trinity. we say that the Trinity is incomprehensible, or abo we say nothing that is : contrary to reason ; so fa I may say rather it is con reason and the analogy c that there should be many the divine nature that w fully comprehend. There such things in his provid surely much more in his But when our adversaries : ed upon this subject, they : times—it is not an incom

* We remember to have heard the late Rev. Dr. Witherspoon mention the following occurrence, as having taken place in the Continental Congress that declared American Independence. On an interesting discussion, a member began his speech nearly in these words:—Mr. President—There is an old and good book, which is not read as much as it ought to be—I mean the Bible, Sir—which says, "Of two evils we should always choose the least." The Dr. rose hastily and said, Mr. President—The gentleman will greatly oblige us, if he will refer to *chapter and verse*. Members of Congress since their debates have been in publick, have sometimes shown a pitiable ignorance, and at other times a lamentable profaneness, by affecting a familiarity with the sacred scriptures, or by grossly misapplying them.

* Church Hist. Vol. i. p. 4 edition.

at we find fault with, it contradiction, that three and one. We I what numbers are, perfectly whatever is e one, or one three—ng to great inatten-
stination. We do not three Gods, and yet ee persons and yet r that the Divine Be- the same sense and is one; but only that stinction, consistent nity of nature."

incarnation.—"The day n the mystical gene- is, by the Supreme ither, in the womb of be classed with the neration of Minerva Jupiter." (Vol. iv. p. reader shocked and his quotation, almost ance? So are we; that this abominably lry should not have ages, if we had not an imperious duty, ers know what a de- is widely circulated States, and to our itain also. Yes, truly me, when the sacred e incarnation of the

Son of God, our blessed Saviour, is classed with one of the most contemptible fables of the heathen mythology; and this in a letter from Thomas Jefferson to John Adams—printed and distributed largely in the country of which they were, in succession, the chief magistrates. But we have no fear that the day *will* ever come, in which this hor- rifying blasphemy will become popu- lar, in this or in any other Christian land. But we know—and the thought is awful—that the day will assured- ly come, when "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gos- pel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe—and to exe- cute judgment upon all, and to con- vince all that are ungodly among them, of all their ungodly deeds which they have ungodly commit- ted, and of all their hard speeches, which ungodly sinners have spoken against him."

(*To be continued.*)

rrp and Philosophical Intelligence, etc.

Is before Franklin.—The s paragraph is from the Review. An iron con- the air from any build- immediate connexion l, would not only be a hical lightning rod, but ountry, almost inevitably ction of the building to l be attached. How a ould receive a spark from ent we cannot explain. on or an individual suc- a great and useful dis- cord, there is a wonderful human mind to reduce is low as possible; or to ber.

"It is curious to find that the conductor or lightning rod, which so many men of genius, learning, and ingenuity, have been at the pains to complete—which in fact has been always regarded as one of the proudest trophies of science—was known and employed by a people of no more refined cultivation than the wild peasantry of Lombardy. The Abbe Berthollet, in his work on the Electricity of Meteors, describes a practice used on one of the bastions of the Castle of Duino, on the shores of the Adriatick, which has existed from time immemorial, and which is literally neither more nor less than the process that enabled Franklin to bring down lightning from the clouds. An iron staff, it seems, was erected on the bastion

of this castle during the summer, and it was part of the duty of the sentinel, whenever a storm threatened, to raise an iron pointed halbert towards this staff. If, upon the approach of the halbert, sparks were emitted (which, to the scientific mind, would show that the staff was charged with electricity from a thunder cloud,) then the sentinel made sure that a storm impended, and he tolled a bell which sent forth the tidings of danger to the surrounding country. Nothing can be more delightfully amiable than the paternal care of its subjects, which this interesting provision of the local government exemplified. The admonishing sound of the bell was obeyed like a preternatural signal from the depths of the firmament; shepherds were seen hurrying over the valleys, urging their flocks from the exposed fields to places of shelter. The fishing boats, with which the coast of the Adriatick was generally studded, forthwith began to crowd sail and make for the nearest port, whilst many a supplication was put up from many a gentle and devout heart on shore, before some hallowed shrine, for the safety of the little fleet."

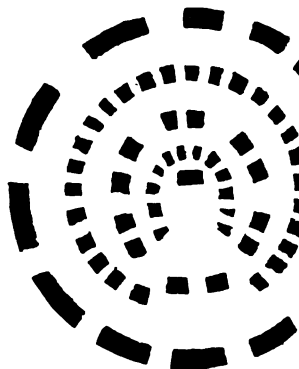
New England Glass Bottle Company.—

The works of this company are located in East Cambridge, near the Charles river, and between Cragie's and Cambridge bridges. They employ about 80 men and boys, and about a dozen girls, who turn out daily, about 25 groce (over 3000) bottles. The yearly sales amount to \$75,000 dollars. The girls are employed in covering with willow the carboys, demijohns, &c. One of the most curious operations in the establishment is that of the formation of the pots, in which the materials for the glass are melted. It is necessary that they should be capable of sustaining an immense degree of heat. They are therefore composed of burnt and fresh clay, ground together, and then placed in bins, where three men are employed for the space of three months in treading, with their bare feet, a sufficiency for three pots. The feet give the amount of heat and friction which is necessary to knead the mortar. The pots are then fashioned of sufficient size to hold three or four barrels, and are removed from place to place, the heat of them gradually increasing, till it is raised to the heat of the furnace, when they are instantly thrust into the furnace. The heat thus gradually communicated to them they are capable of sustaining for four weeks, when, burnt out, they must be removed to give place to others. *Allowing all the pots to be good, the cost of that single article is over \$1200 a year. The heat is communicated by an air fur-*

nace, which consumes 150 bushel ginia coal daily. The furnace heated all the time, as, if it were ted to cool down, an expense o would be necessary to raise it ag

A letter from Tiflis, announces the assassination of Dr. Schulz, Professor of the University of Giessen, who had been sent out at the expense of the King of Persia to visit Asiatick Turkey and Persia for scientific and literary purposes. He was a soldier, and a Persian soldier who accompanied the unfortunate professor, were likewise assassinated.

STONEHENGE.



In our last number we gave an account of Stonehenge. The present sketch will give a pretty correct position of the stones which it work. It consists of two circles of ovals. At the upper part of the oval, there is a flat stone, supposed to have been the altar, on which human sacrifices were immolated. The last is formed of the five trilithons—horizontal stones on the tops, as those on the top of the exterior as they could not be easily represented must be supplied by the imagination. The precise number of stones in the whole structure it was thought necessary to preserve.

Sir Gilbert Blane, with the sanction of the lords of the Admiralty, has for a prize medal for the best journal the surgeons of his Majesty's Navy.

The new edition of the *Waverley Novels* states, that the model of Colonel Gardiner in *Waverley's* regiment was a play-wright who kept to his fictions.

Religious Intelligence.

FOREIGN.

*Letter dated June 1, 1829,
the 15th of August following;
Ogden, Missionary at the
Islands, to a friend in New*

Kauai, June 1, 1829.

I believe, it was mentioned commenced teaching a school. I had some knowledge of the language at first no easy task. But I have learned considerably in that respect now become both easy and pleasant. My commencement, I attended three different sets of children at one time, twenty; and twenty at a third. They have learned to write a legible hand of them to add, subtract, &c., readily and correctly. I commenced my fourth set, part writers and part at arithmetic together with a Sabbath school. I have the study of the language, my friends, and a variety of things, fill up every vacant portion of my time but little for depression. I sometimes read over the scriptures, in which you recommended from Solomon,* and it has done me good. And why am I depressed? True, I am separated from those who will be most dear to my heart, placed in a place of trial, surrounded by poverty and degradation, with a society except these rude un-learned. Yet the Lord has given me the love of my heart, granted me the privilege of labouring for Him, in the midst of the earth; and has so far put me in the eyes of the people, and regularly on my instructor appear to consider it a privilege admitted into the school. As an encouragement to labour, I have seen the lines have fallen to me in due season. O that I may, by Divine enablement be faithful to my labour diligently in the midst of which I trust I have been divinely who fixes the bounds of my station.

My house is situated about a mile from our dwelling. It is a building; the floor is composed of planks or gravel, and over these, made of rushes. The surf

boards, formerly used by the natives for sporting in the surf, are a substitute for writing desks. As you have read Mr. Stewart's description of the manner of using them, it will be unnecessary for me to repeat it. You will doubtless allow that they are now put to a much better use.

Of the moral condition of this people it may still be said that thick darkness covers them; yet we trust, these mists of ignorance, degradation and guilt, are gradually giving way, before the cheering beams of the Sun of Righteousness. At present, there is an unusual attention to the outward means of grace. Large crowds of attentive hearers come every Sabbath to the church, and there are several meetings in the course of the week, which are also crowded. Some are asking the important question, "What shall we do to be saved?" Kaawaloa and Kailua are at this time experiencing a season of refreshing; and at all the stations there is an increasing attention to the preached word. We are indulging the hope that the Spirit of the Lord is about to descend in regenerating influences. O that these hopes may be abundantly realized! A day of fasting and prayer has been observed by us at this station, for a revival of the Lord's work here. We have felt some encouragement, from the fact that some of the native members appear to be aroused. We are informed that the young king appears better than he did, and is much more attentive to instruction. Should he become a good Christian, and exert a good influence when the government is put into his hands, it will no doubt be attended with most happy effects. I trust the many prayers that are offered for him will not be in vain.

Mr. Green sailed some months since for the north-west coast, for the purpose of learning what can be done, towards establishing a missionary station there. We are anxiously expecting his return. It will be very desirable to have a station there, both on account of the inhabitants, and because it may prove a refuge for invalids from these islands. It has been suggested that a part of the missionaries go from these stations, and that others be sent out to supply their places.

June 8th.—Since writing the above, there has been an arrival from Honolulu, which brings pleasing intelligence from that station. Crowds are every day coming to be instructed in the word of God

and asking what they shall do to be saved! This is sweetly encouraging. If the Lord is about to revive his work, I trust we shall be prepared for the blessing.

Yesterday was our communion season. None were admitted to the church; we have however reason to hope that some are near the kingdom. One of my Sunday scholars has, within a short time, given evidences of having passed from death unto life; but it is not thought best to be in haste about their admission. There are two others belonging to the school, who appear to be in an interesting state of mind. O that it may not prove "as the morning cloud!" It is an encouraging fact, that the one first mentioned was formerly one of the basest, and has been more than once dismissed from the prayer meeting, because she would not keep herself sufficiently decent in her person to be permitted to come. There is now a great change in her external appearance, and she is always one of the first at school, and at the meetings.

We have here five native females, (two of them chief women) who, without any hesitation, lead in the devotions of a large female prayer meeting. O it would do your hearts good, could you hear these dear disciples of Christ, affectionately and earnestly urging their friends to flee from the wrath to come.

By this arrival my heart has been gladdened by a packet of letters, papers, and a present of some books, from my Philadelphia friends. I have heard that a packet has been sent from Woodbury, but they have not yet arrived.

The whole of the gospel of Luke is printed in the language, and we expect shortly to have the Acts. Mr. Richards has gone to Honolulu, to superintend the printing of the latter. After that, Genesis is to be printed. It is really gratifying to see with what avidity the books are sought for by the natives. They are willing to perform almost any labour to obtain them.—And now, my dear friends, what more shall I say? Shall I urge you to remember me and my beloved associates? This I need not do, being persuaded that your prayers ascend to our Father's mercy seat, for our success and prosperity.

Honolulu, July 16th.—We arrived here the 22d of June, and found that we had come in season to render timely aid to some of our friends here, who were sick. Mr. Richards and Mrs. Sheppard were both ill; in consequence of which the press was idle. Mrs. Gulick, who accompanied me hither, took charge of Mrs. S.

that her husband might pay attention to the printing for a few days. Mr. S. also was taken ill, but is now as is Mr. R. also, at least so far as printing again progresses.

On the 3d of July, the newly erected here was dedicated to the service of God. It is a large building, supposed capable of containing four thousand people, very neat, the floor covered with mats, an altar superior to any thing I ever to see at these islands. It is of dark coloured wood, varnished in the modern style of pulpits in with cushions of scarlet silk and hangings of scarlet damask, presided the chiefs. The chiefs from a foreign stations had assembled on a interesting occasion, and occupied on the left side and front of the mission family on the right. The king and princess, were seated covered with scarlet damask, in front of the congregation. The former had made an address to the people, Mr. Gulick opened the exercise by reading a translation of the 104th psalm which was sung by a choir of the mission family, the king, and their attendants, accompanied by bass viol by Mr. Bingham. He then offered the dedicatory prayer, preached from Psalm 132, verse 15th—concluded with prayer, and a translation of the 1st Psalm. The princess then made an address to her brother, much to our surprise, in prayer, in which he made a solemn surrender of himself and to the King of kings. This boded stand, taken by these young people has greatly encouraged us; their rejoice with trembling, knowing that the enemy will strive more than ever to drive the prince away. But I trust that prayers that are daily offered will be heard by Him in whose heart of the king is. On the 4th of American Independence was celebrated here by the foreign residents. The princess and chiefs were invited to dinner. We felt much anxious about the first mentioned; I rejoiced to find that he firmly resisted temptation to do any thing in connection with the transactions of the day, and retired in season to fit himself to pointment to take tea at the house, with the chiefs and mission.

On the 6th, the Lord's Supper was celebrated: twelve new members were admitted, and fifteen more proposed.

P. S. Aug. 15th.—I have accepted an invitation from Mr. and Mrs. R.

them to Lahaina. The princess that one of the single located there. Lahaina is a on. We expect to sail on next will probably be dated ce.

pendent of Miss Ogden, to ere indebted for the letter tained in our last number, y furnished us with a second, return our thanks. In the ither correspondent of Miss is the preceding. Both let- a part of the same period of the one we have inserted e facts, and extends to a later he other, we have published I shall add such parts from s contain some particulars ' omitted, or not so particu- l, in the above. What re- O.'s hopeful convert, and to d Boki, will interest all our

Kauai, June 10th, 1829.

I mentioned that one of my in an interesting state of ice to tell you that she now, e, gives evidence of a change re has come regularly every one of the mission family, to d in the word of God, and the state of her soul. There rs connected with the school, to be seriously inquiring. tions do not appear so deep I trust that the Spirit of the sting on their hearts. What ouraging fact, the one first who was formerly one of the ed of her race, and had been m the prayer meeting more ecause she would not keep iently decent, is now quite clean and neat in her outward and is always first at the ligious meetings. I was sit- oom one day, when this (I now call her such) dear dis- t came in, and sat down be- ith eyes swimming in tears, r her "heart was full of love r, to the Missionaries, and to I asked her "Why she loved " She said, "Because he had ers." I then asked her "Why s Missionaries and America?" "I love the Missionaries, be- have come to teach us the nd I love America, because e good word there, and have

Oh how often on the Sabbath, for months after my arrival, did I weep, when I remembered Zion—travelling twice a day some distance over rocks, in the burning sun, and not understanding one word of the sermon. After I got so that I could comprehend a few detached sentences, I felt like one that had found a treasure. I can now understand the most of what is said, and can write and converse, though in a broken manner. Upon the whole, I feel more encouraged in this respect.

June 17th.—As I have not yet had an opportunity of sending my packet, I can say a few words more to my dear friends. I am now busily engaged preparing to sail to Honolulu, where I shall probably remain some months. The interesting native before mentioned, is sitting by my side in tears, and tells me to give "Nui loa Aloha no arkani ma America," a great deal of love to my American friends.

I am going to leave this peaceful station, for one of hurry, bustle, and confusion, and perhaps of war. We have recently received intelligence that Boki has been treating the young princess, who has lately arrived there, in a very rough unbecoming manner, demanding permission of her to kill Kaahumanu, and threatening her with force to marry her brother. The brethren think that he is ripe for any wickedness. We know not how it will terminate, but our trust is in the Lord.

Honolulu, June 25.—We embarked for this place on Saturday evening, and arrived on Monday afternoon. I suffered extremely from sea sickness, and was so exhausted that I could not have reached the mission-house, which is about half a mile from the place of landing, had we not, by the kind attention of Mr. Bingham, been furnished with a conveyance.

I have been greatly refreshed by meeting the dear brethren and sisters, particularly my dear Maria (Mrs. Chamberlain). We found Mrs. Shepherd ill, Mrs. Green's child not expected to live, Mr. Richards indisposed, and the situation of all such as to render assistance necessary; and I trust we have been directed here by a kind Providence, for the purpose of affording them some relief. But oh, what a bustling place it is! All the chiefs are assembling, to be present at the dedication of the church. They are frequently calling, and already I begin to sigh for my pleasant seasons of retirement, among the silent rocks of Kauai. However, I sometimes make my escape to the garret of the printing office, where I am now seated on a tea chest, with my writing desk on another, scribbling away to you. I have had the pleasure of spending one evening with the princess and her train, at Mr.

Bingham's. She is a fine interesting girl, and has some of the handsomest females in her train that I have ever seen.

BUENOS AYRES.

Extract of a letter from the Rev. Mr. Torrey, of Buenos Ayres, to a friend in this city.

Buenos Ayres, Jan. 4th, 1830.

For yours of September 21, per Capt. Crosby, I give you my most sincere thanks; and am desired, by your former associates in the Sabbath school, to add theirs, for the kind interest you have taken in supplying our wants in that department—assuring you of their kind and affectionate remembrance of you, and earnest desires for your happiness, and continued usefulness in our master's service. With the flag* you have sent I am much pleased, though having had it only one Sabbath, and that our communion, I have not yet been able to make any use of it. Will you have the goodness to give my thanks to all to whom they are due, for aiding you in this labour of love, in behalf of the mariners here.

The connected history of our church since you left, which you wish, is given in few words.

The church, when organized, in November, 1827, contained 13 members. From this time till the end of 1828 were added 9 by examination, and 5 by letter. During the year 1829, 3 were added by examination, and 6 by letter—total, 18. During 1828, one member left Buenos Ayres (yourself); in 1829 2 died, 5 left Buenos Ayres, and 4 were dismissed, making a total diminution of 12, and diminution for the year 1829, above the in-

crease, of 7 members. At the the number of members was end of 1829 it was 19. The u results of the last year are not be considered as indicating an ground for discouragement. ed almost wholly in the agitat war, and much of it in con: The pressure of pecuniary diff sides obliging many to leave t crossed the attention and al thoughts of many others. Al were aggravated by the effor interested persons, unfrien church, to excite prejudice ag draw away the attendants. causes which have operated u during the past year, on the congregation, have operated tent, in the same manner, on school. The average attendan less, by nearly one-fourth, th a considerable part of this, ho be ascribed to the leaving t many families whose childre In part, also, it is the result c general causes which have di attendance, in most of the day the city—a state of alarm and business.

It may not be uninteresting that in addition to Mr. Torrey, twice on the Sabbath in the superintending the Sabbath performs a service, at 9 o'clock morning, on board such vessels be in port; and as the smaller not get within three or four miles shore, and the larger ones not more than eight, it became necessary should be procured, which might be recognised by those on the different vessels. The one sent was 6 and 7 yards long, and between 6 and 7 yards wide.

* A Bethel flag, for the use of the seamen in the port of Buenos Ayres.

View of Publick Affairs.

EUROPE.

We have repeatedly noticed the intensity of the cold in Europe during winter. Its effects in France are thus described, in one of the late French papers. From the 22d to the 24th of January, the snow covered the earth, and the cold so intense, that many proprietors lost a great part of their wines; in freezing the barrels and the bottles in which it was contained. In the country the people perished for want of food, and also for want of water; the trunks of the great oaks have broken with much noise, and the owners of cork trees, which at present time had no other scourge to dread than the caterpillar, or *boom*, tremble now at the frost, which to them is more fatal. The birds fall down by the undation and cold; in the Commune of St. Seindra, there were found four dead on the wall, where they had come to repose on the terrible night from the 28th of December. The heaths are covered with an innumerable quantity of wild ducks, who allow any body to approach them; and the merchant has piled with a quantity of game, hares, rabbits, and birds of every kind so that they sell at a low price. The game is so frozen that it seems to have been prepared to ornament cabinets of natural history.

1.—The British parliament was opened by commission on the 4th of February. The king's speech states, that his Majesty receives from all Foreign Powers assurances of their desire to maintain the most friendly relations with Britain; that he receives with satisfaction the conclusion of the war between Russia and the Ottoman Empire at his efforts have been unremitting to accomplish the main objects of the Treaty of 1827 [relative to Greece]. That he has, in concert with his allies, secured for the final settlement of Greece, which in due time he will communicate to the British Parliament, with an account of the course he has pursued in all the transactions relative to this subject; that he laments there is no prospect of a speedy reconciliation between the competitors for the crown of Portugal; that he has not yet seen to re-establish diplomatic relations with Portugal, which he regrets because of the inconvenience of many inconveniences. He tells the Commons that the estimates for the year have been made on strictly economical principles; and that he will make a considerable reduction in the public expenditure; that although the income of the last year has not equalled the estimate, yet it is not such as to excite any doubt of the future prosperity of the revenue. He informs the Lords and Commons that his attention has been lately directed to the making of improvements in the general administration of law, some of which are specified; that he is sure parliament will give its best attention to subjects of such deep and lasting concern to the interests of the people; that the export of the last year of British produce and manufactures has exceeded that of any former year; that he deeply laments, notwithstanding that distress does prevail in some parts of the kingdom, which he would propose measures to relieve, but cautions parliament against doing any thing which would present embarrassment, not compatible with the general and permanent interests of the people—and thinks that unfavourable seasons, and other causes beyond the power of legislative remedy, have occasioned a considerable part of the distress; he is convinced that parliament will do nothing, in attempting present relief, which would violate the public faith, and injure public credit—necessary to uphold the character and the permanent welfare of the country. Such are the items of the king's speech, which we give in so much detail, because they present a view of the state of the country not before authenticated, and the general purposes and wishes of the government. The address in reply, as usual, was an echo of the speech. Yet both in the Lords and Commons, motions were made to state in their address, that the amount of distress in the country was far greater than was admitted in the speech; and that such and effectual measures ought to be taken for its relief. These motions were not carried in the Commons, the minority was unusually large. Mr. Peel, in answer to an inquiry from Mr. Huskisson, said that a communication had been received from the minister of the United States, relative to the commercial relations of the two countries, which was not yet decided on. He also declared his high approbation of Jackson's expressions of amity and friendship towards Britain, and said that he trusted all the future competition between the two countries, would be that of peace, and civilization." It is expected that the reduction of the public expenditure will amount to £800,000, and that it will fall principally on the army. An important concern that had come before parliament, related to the East India Company. A simultaneous motion was made in the Lords and Commons on the 12th of February, for a committee to inquire into the affairs of that company—It was carried in both houses by the friends of the administration, and the friends of free trade sanguine hopes that the Company's monopoly would be entirely abolished. It is probably will not be fully realized, but it is not unlikely that a free trade to India will be granted. The Duke of Wellington has declared in the House of Lords, that if necessary, Britain could engage in war, more promptly and more efficiently, than at any former period. Mr. Peel had declared in parliament that the ministry would in any event pursue a system of rigid neutrality, in any contest between Spain and her former American colonies. The cotton market was somewhat depressed, some decline in price, but the corn market was improved. Lord Graves, one of the lords of his Majesty's bed chamber, committed suicide on the 8th of February. It appears to be fully believed, both in London and Paris, that Napoleon will be the sovereign of Greece, but without the title of king—There are 20,000 Jews in the United Kingdom—18,000 in London and its vicinity, and 9000 in the other parts of the country.

2.—The *Journal du Commerce* says, "we are enabled to announce from the French government information, that the expedition against Algiers was decided in which was held yesterday—25,000 men are destined for the expedition, to depart in May." The Pacha of Egypt is expected to take a part in the expedition. Official notice has been published in Paris, that the blockade of Algiers by the French fleet has not been raised, and that it extends to the four ports of Algiers, Oran, Tunis and Constantine. The military conscription, introduced by Buonaparte, which ceased for a while after his fall, has been revived, and now exists in

France. By a late order, signed by the king and countersigned by the minister of war, 60,000 young men of the class of 1829 are to be called on for military service. The conscription is formed by lots, drawn by all the young men who have passed their 20th year; and it is very difficult to obtain a substitute. A report was prevalent in Paris, that Prince Leopold was soon to be in that city, to espouse a daughter of the Duke of Orleans. The king of France, much to his credit, has given costly gold medals to two men, who rescued his Vice Consul at the Helder, from a watery grave. He fell into a canal, and a sailmaker plunged in and brought him, apparently lifeless, to the shore; and with the aid of a physician, after five hours of vigorous effort brought again into action the vital principle. This is more worthy of public notice and honourable record, than all the duels that were ever fought. The French Chambers were expected to convene in March.

SPAIN.—Mr. Van Ness, envoy extraordinary and minister plenipotentiary, from our government to the court of Madrid, presented his credentials to the king on the 9th of December last. In many parts of Spain the country seems to be actually subject to banditti. There is no safety in travelling, and robberies are innumerable. We extract the following from a late English paper—"It is not customary to publish any account of the robberies which occur almost daily. But to show their frequency, and the boldness with which they are undertaken, it is enough to mention, that the diligence from Madrid to Barcelona, though escorted by several soldiers, was robbed at least ten times in the course of last year. The mail-coach from Madrid to Bayona met with the same treatment, either four or five times; the robbery being, in more than one instance, accompanied by the death or wounding of the postillions.

PORTUGAL.—The queen dowager of Portugal, mother of Don Miguel, died on the 7th of January, and was buried on the 10th. It was rumoured that in consequence of this death there would be a change of ministry—Some change of measures was confidently expected. Don Miguel and his advisers appear to have been greatly alarmed, by the determination of Don Pedro to dispute by arms his right to the crown. An amnesty was looked for, and great efforts to propitiate England. Among others who attended a grand drawing room, to compliment his majesty, and who had the honour of kissing his hand, we mark, with regret, the name of "Mr. Thomas L. L. Best, charge d'affaires of North America."

GREECE.—A late French paper contains the following article: "A Greek commission has been appointed to hear Turkish claims; and a Turkish commission was expected at Napoli. It is hoped that Candia may be included in Greece. The winter was very severe also in Greece. The accounts from Greece itself are unfavourable to the public tranquillity, and Count Capo d'Istria finds it difficult to assert his authority. The Porte is hence confirmed in its notion, that the allies will see that Greece is not ripe for independence, and must remain subject to the Sultan. Ever since a king of Greece had been spoken of, every body at Poros considered themselves relieved from all obligation to obey the President. The Romelioti mutinied, and the French troops (2000) were obliged to re-land to maintain order in the Morea." We fear there is too much truth in the foregoing statement, but we do not believe the allied powers will listen to any such proposition as is mentioned from the Sultan. Greece probably will have a foreign prince as its sovereign, but be otherwise independent. The Duke of Wellington however, said lately in Parliament, that the treaty of the allies left Candia to the Turks.

RUSSIA.—The Emperor Nicholas has recovered from his late illness. An article under the head of St. Petersburg, of Jan. 6th, says—On the 31st of December, his Majesty the Emperor was pleased, for the first time since the recovery of his health, to which the interests of so many millions of men are attached, to be present at the parade of the battalion of the Ismailow Regiment of the Guards, in the drill hour. His Majesty was welcomed with loud huzzas, which he, greatly affected, in vain endeavoured to check by waving his hand. A large Russian force still remains in Turkey. A letter from a British officer cruising in the Black Sea, dated at Constantinople, December 10th, says—"Varna is a low flat place, pretty well fortified in the modern style with flanks and bastions, but nothing considerable. The Russians are still here. An army is encamped all round about. From three to five feet of snow is on the ground. They are in a most miserable condition; since the first of January last, they have had by plague 12,600 men."

TURKEY.—What is said under our article Greece, as to the views of the Sultan, receives countenance from the following intelligence from Constantinople, of the date of Jan. 6th.—"Profound silence still prevails respecting the negotiations relative to Greece; and there is more apprehension of further difficulties on the part of the Porte, as it really seems its intention of evading, by some plausible means, the fulfilment of the conditions of the late treaty, and has with this view sent an extraordinary embassy to St. Petersburg." The Blonde frigate, Captain Lyons, returned to Constantinople on the 8th October, having landed about 300 Russian officers and men.

who were made prisoners by the Turks, at Odessa. The Blonde visited Varna, Bourgas, and the Sebastopol; at the latter port, the Russian fleet was preparing to lay up for the winter. Each ship was made fast to a wharf, on which is a receptacle for her stores. The weather in the Black Sea was particularly tempestuous, and the cold intense; the mercury being frequently thirteen degrees below the freezing point. We stated last month, that on the retiring of the Russian army from Adrianople, several Christian families accompanied the troops, with the intention of settling in Russia, and that the greatest alarm and agitation prevailed throughout the whole of Roumelia. It now appears that the Sultan, fearful of being deprived of a large number of his best and most useful subjects, has published a Hatti Sheriff, giving them the most explicit and solemn assurances, that they have nothing to fear in consequence of any part they may have taken in the last war, and inviting them to return, and to pursue their several occupations without any concern, pledging himself for their protection and safety. He says—"The Rayas [farmers and men of business] throughout the whole extent of my empire, are a *good* entrusted by God to my sovereign keeping."—The principal magazine at Choumla was, by an accident, lately exploded. It destroyed the stone building in which were 68,000 cartridges, and 2,000 barrels of gunpowder. Forty field pieces were broken and rendered useless, and forty-eight artillerymen were killed. A magazine of 10,000 sacks of corn, and a great quantity of other provisions, were, it is also said, destroyed. Bombs, grenades, &c. flew about with such frequency, that no one ventured to attempt to extinguish the fire. As the bombs flew over the town in all directions, the cause of which was not immediately known, a cry was raised by the troops and inhabitants, that the Russians were storming the town, and the Grand Vizir, who was present, had much difficulty to restore order. Had this occurrence taken place while Choumla was besieged, it might have been stormed in reality and with success.

ASIA.

A report is again in circulation, that proposals for the cession of Palestine have been made to the Porte; that the English ambassador has undertaken the negotiation in the name of a Jewish house; and that the Ottoman ministry is not indisposed to enter into an arrangement. A gale of wind, of unusual violence and duration, occurred at Canton, on the 8th and 9th of August last. Reports state, that from two to three hundred Junka, and other vessels of various sizes, were lost in this gale. Among many deaths, that of a Mr. Forbes, a British agent of distinction, is mentioned as much regretted—He was lost in attempting to afford relief to others—Two insurrections have recently taken place against the British government in the East—One in hither India, and the other among the Burmese—But both were speedily subdued. Twelve of the India insurgents were executed; and the leader of the Burmese was assassinated by his own countrymen, and order immediately restored.

AFRICA.

The French paper entitled the *Moniteur*, contains a letter, said to be addressed to the editor by M. Jomard, which gives some very interesting details of changes which the Viceroy of Egypt has introduced in this country, which he governs in the name of the Sultan. If this statement is to be relied on, and it seems to be authentick, Mahomedanism is likely soon to lose more by the light of science, than it has lately lost by the triumph of the Russian arms. We think this communication so important, that we shall give it entire. The letter is as follows—"The provinces have been divided into departments, into arrondissements and sub-arrondissements, provincial assemblies are established. A central assembly, or general divan, composed of deputies from all the provinces, to the number of more than two hundred members, is to meet in the capital. Some thirty officers, civil and military, attached to the actual administration, are to form part of this divan. The Viceroy will submit to questions, of what nature never they may be. The sittings of the Assembly are publick. The sending of young men to France, in order that they may be instructed in the different sciences—jurisprudence, and in the useful arts—has not been discontinued. Six Egyptians have been sent to Toulon to learn the art of building ships of war. The younger brother of Nouredin Bey, a Major General in the service of the Pacha, and four new pupils, who are to apply themselves to the study of mechanics and various manufactures, have been sent to Paris. Recently, thirty-four scholars, from the age of eight to fifteen, have arrived at Marseilles; they are destined for the study of hydraulicks, that of naval architecture, and fifteen other branches of mechanism. Thirty other pupils are to follow them. In fine, 115 other individuals, for similar purposes, are to arrive in France, independently of those young Egyptians who are to prosecute their studies in England. To finish the picture of these innovations, which are casting their light over Egypt, we must not omit to add, that there is now printed in that country a periodical publication. The title of this journal is *The News of Egypt*, and it is inscribed on a pyramid, from behind which the rising sun is seen to shed its rays."

Another article says—"The newspaper established by authority of Mahomet Pacha,

is printed at Boulac, near Cairo, and contains a report of all public transactions of importance, in particular of the Central Assembly or Parliament."

AMERICA.

Buenos Ayres.—This republic, and those of which it is considered as the chief are still in an unsettled state.—The interior is a good deal agitated, but there is no active hostility. When a stable peace and a settled government will be enjoyed, it seems impossible to conjecture.

CHILE.—A revolution has broken out in this republic also. The government has got into new hands. General Prieto has deposed the constitutional chief Pinto, and is in possession of the capital. All was in confusion, but there had not been much blood shed, at the date of the last accounts.

Brazil.—The emperor and empress have entirely recovered from the effects of the disaster that some time since befel them. Don Pedro, it appears, is determined not to surrender the crown of Portugal to his brother, without a struggle. It is said that he has engaged Lord Cochrane to take command of his fleet, and that from Terceira an expedition of sea and land forces is to proceed to the invasion of Portugal.

Colombia.—We are at a loss what to think of the Liberator Bolivar. We have had half a mind to recal what we said of him last month; but, on the whole, we conclude to wait till we see who is to be the president of Colombia, before we change our opinion again. He has, by a proclamation, recommended union and republican government, and earnestly protested against being considered as a candidate for any public office—He even urges that his reputation is staked on his retiring to private life. We had been disposed to think that he had laid his plan to become the monarch of Colombia, and was led to give up this plan for the present, only because he found that Venezuela would not endure it, and that a majority of the constituent congress would not favour it. But he most solemnly declares, and even swears, that he never indulged a wish to possess kingly power. He must be either a most grievously injured and slandered man, or else a falsifier and hypocrite of no ordinary attainments. The constituent congress have published the *bases* of a New Constitution. It is a close imitation of the Federal Constitution of our country, with two or three exceptions. The president is to be irresponsible, except in cases of high treason; and it is intimated that his election, and that of other high functionaries, will be *prolonged, to avoid the inconveniences which result from frequent changes*. But we are little disposed to discuss the merits of this, or of any other civil constitution, while it contains such an article as the following—"The Catholic religion is declared to be the religion of the state, and no other public worship is to be permitted." There can be no real freedom in any state, where religious worship is not allowed without restraint to all men; and none, we believe, where the Romish system is completely dominant—Whether Venezuela will, or will not, remain united with Colombia, is problematical—If not, a civil war is to be feared. Our new minister to Colombia, Mr. Moore, arrived at Bogota before the return of the Liberator to that place, and on being presented to him, addressed him in a speech full of eulogy.

Mexico.—We have nothing of importance to add to the statement we made last month, in relation to the recent revolution in Mexico. A number of provinces have sent in their *adhesion* to the new order of things. The country is perturbed, and nothing can be considered as *fixed*; but we are glad to see that the parties here, and in the other republics, are far less sanguinary than they formerly were—When they see the current of the general opinion, they yield without much fighting.

UNITED STATES.—Our Congress have been busily employed, the month past, on a variety of subjects—the Senate in considering and approving a multitude of new nominations, and in rejecting some. The Sabbath question and the Indian concern, the two subjects in which we take the greatest interest, have not yet been decided on in either house; although reports on both subjects, of a character adverse to our wishes, have been made. We do hope and expect that the cause of God and of human rights will be ably advocated in both houses, let the decision of the majority be what it may. We consider the present state of our country as one which ought to be of intense interest, to all the friends of religion, good morals, and national character. The efforts which have been made, and are still making, in favour of institutions and enterprises favourable to knowledge, virtue and piety, have roused their enemies to activity and combination. Never since the hey-day of infidelity, in the time of the French revolution, have we witnessed a spirit like that which is now abroad. We greatly fear that our national sins will be followed by national judgments, and the everlasting ruin of many of our citizens, and especially of our precious youth. Yet we have no fear for the issue—God will eventually plead his own cause. But for the present—"Wo to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time"—Let us not shrink from the severity of the conflict, when we know that in God's good time it will certainly end in a glorious triumph.



THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

APRIL 1, 1830.

WANTS OF THE BOARD OF MISSIONS.

From the statements which we have made in preceding numbers of the Reporter, our readers have doubtless perceived that the sums, generally appropriated by this Board to their Missionaries, are very small—frequently less, but rarely more than \$100 a year. This sum, however, inconsiderable as it is in itself, is of very great importance to them, and especially to those of them, who have a large and increasing family to provide for, and who ordinarily receive from their people, not more than 200 or 250 dollars a year, and that chiefly in produce. *Justice*, as well as benevolence, demands the strictest punctuality on the part of this Board, in fulfilling all its engagements with these self-denied and laborious heralds of the Cross. There are only two ways in which the Board can be thus punctual in remitting to their Missionaries the humble pittances which they have promised. One is by *borrowing money* for the purpose, and involving themselves in debt; and the other is by securing from their Auxiliaries, and individual patrons, the prompt payment of their subscriptions. To the former the Board have very strong objections, which we need not specify, because they will readily occur to every reflecting mind. They have, therefore, determined to avoid the evil of contracting any considerable debts by borrowing, and, whenever their Treasury is empty and over-drawn, to make an immediate appeal to those who have kindly pledged themselves to sustain their operations. An occasion for such an appeal exists at the present moment. The season of the year has now arrived, or is very near at hand, when the annual payments to many of our Missionaries are becoming due. Our Treasury is already considerably over-drawn, and *several thousand dollars* will be indispensably necessary, between this and the last of May, to enable the Board to satisfy the claims of their Missionaries, and balance accounts with their Treasurer. The simple statement of this fact will be sufficient, we trust, to secure a *speedy remittance* of all the monies which have been subscribed by Auxiliaries or by individuals, and also to induce congregations to be *liberal* in the contributions which may be taken up for the Board, previous to the meeting of the General Assembly. In another part of our paper it will be seen that 33 new Auxiliaries have been reported since the last month, and that the whole number is now about 300; but we wish it to be distinctly remembered, that many of these Auxiliaries have as yet made but very partial collections and remittances, and until they do so, our Treasury must remain empty. We speak not the language of *despondency*, for we do most confidently *expect* that during the month of May at farthest, our necessities will be relieved, and our wants fully supplied. We wish simply to put the Churches in *remembrance*, and once more to remind them of the safe and convenient opportunity which they will soon enjoy, of forwarding their free-will offerings by the Commissioners to the next Assembly.

COMMUNICATIONS.

PRESBYTERY OF CHILLICOTHE, OHIO.

We publish with pleasure the following official communication from the Corresponding Secretary of the Executive Committee of this Presbytery. Had it been received, a few days earlier, we should have given it a place in our last number. The plan of Missionary operations which they have adopted, does not, indeed, precisely correspond, in all its parts, with that which the Board of Missions have recommended, but it does accord with the principle which we have uniformly avowed, and to which we wish always to adhere, "that the churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing." The plan which the Board have recommended, *in itself considered*, they do most decidedly prefer to any other which has hitherto been acted upon by the churches, but they are at the same time fully aware of the fact, that there are some sections of the country where the way is not yet fully prepared for the adoption of that plan entire. They think the *Presbyteries* are the proper bodies to judge and decide on this matter; and they do and will rejoice when they find them judiciously exercising their rights, and adopting such measures as may be deemed best calculated to call forth and unite the energies of the churches in advancing the Missionary cause. We rejoice that this Presbytery have purposed to organize all their churches as auxiliaries, and we most sincerely bid them "God speed," and assure them that the Board of Missions will always be ready, when called upon by their Executive Committee, to aid them, to the extent of our ability, in sustaining the feeble churches, and in building up the waste places within their bounds.

Dear Br. Russell,—When you were with us at Lebanon, the Presb. of Chillicothe had taken no order on the subject of Missions. At a late meeting in Hillsborough, agreeably to the recommendation for Synod, we adopted the following plan for the conducting of Missions within our bounds.

A committee was appointed, consisting of four ministers and two elders, (half of whom are to be elected annually to serve for two years,) to whom is entrusted the management of the Missionary business, within the limits of the Presbytery, and to report their doings to Presbytery at every spring meeting.

This committee is directed to open a correspondence with the Assembly's Board of Missions, and the A. H. M. Society, and as far as practicable ob-

tain aid from both these societies for the supplying of the destitute within our bounds.

It was recommended to all our congregations, both supplied and destitute, to form Missionary societies to aid the cause of Missions within our bounds; and the destitute are left at liberty to choose to which of the above named Boards application shall be made in their behalf.

On looking over our plan, you will perceive that it is rather founded on that cold-blooded maxim, "charity begins at home," and that it seems to be destitute of that expansive benevolence which casts its bread on the waters, and dispenses its blessings without hoping to receive. We feel it so. But we feel justified in taking this ground at present, for the same reason that a father would feel it wrong to send bread to strangers while his own children are starving.

Our Presbytery embraces seven counties, containing twenty-two congregations, half of which are vacant at present; and we remember that "he that will not provide for his own, is worse than an infidel." And though there is considerable wealth in this country, considering its age, yet but a small portion of it is in the hands of Presbyterians. We must therefore be dependent for a while on the kindness of our more favored brethren. And we hope that our plan is not inconsistent with the spirit of your institution, which, if we understand it, is to assist them that are trying to help themselves.

We are taking measures to organize our congregations as Missionary Societies, without pledging them to either Board, but leaving them and us at liberty to apply to that Board which will furnish us the most efficient aid. We pledging ourselves at the same time, that the funds of which we have the control, shall be accounted for to that Board from which we receive the aid.

You will see then that our plan is to co-operate with our brethren in the east, (both the Home and the Assembly's Board,) or rather get them to help us to furnish our own destitute with the bread of life, and then unite with you in giving it to others. For I hope we shall never relax our efforts till the earth is full of the knowledge of the Lord.

The committee of Missions for Chillicothe Presbytery, at present, are the Rev. Samuel Crothers, of Greenfield, Recording Secretary; Rev. Wm. Graham, of Chillicothe, Chairman; Rev. James H. Dickey, of Greenfield, Corres-

Secretary; Rev. John Rankin, Jr.; Mr. Thomas Kirker, of Union; Mr. William Allen, ofough, Treasurer.

I contrast the present state and of the kingdom of our dear the west, with its state and twenty years ago, my very eyes with thanksgiving. About e I visited this country as a ry under the Assembly's Board. le country west of the Scioto, h of the Ohio river, contained Presbyterian ministers, the one whom had passed life's meri—not one young man coming for—supply their place—the relin—munity, almost every where, d with heresies of the most kind—the ministry so thinly l over the extensive field, set to strengthen each other's nd no efficient Board of Mis—but I forbear. O what hath ught! In twenty years, what a But much remains to be done. el encouraged, and determined ere until the watchmen shall ed so close to each other that ll see eye to eye, and no part be er the eye of a faithful watch-

as we get matters in train, expect applications for help. good Lord strengthen and, is the prayer of your brother, H. DICKEY, Cor. Secretary.

SYTTERY OF ROCHESTER, N. Y.

lays since we received from the erk of this Presbytery the follow unication, viz:

der of the Presbytery of Ro—I send you the following ex—n their Minutes, at their ses—lochester on the 2d of the pre—th.

ommittee to whom was refer—olutions relative to the Gene—bly's Board of Missions, re—d recommended the following hich was adopted, viz:

Presbytery of Rochester is to learn that the Board of Mis—he General Assembly of the rian Church, have recently ed operations on a plan more , more agreeable to the spirit ies in which we live and better the wants of the church. But esbytery are desirous of seeing rd as well as the American issionary Society extensively the great work of evangelizing

the world; they do not think it expedient that this body should take measures at this time, for constituting itself an auxiliary; inasmuch as the Western Agency of the A. H. M. S. are now conducting Missionary operations within our bounds and inasmuch also as Presbytery understand from the Secretary of that agency, that it is probable a compromise will soon be made between the Assembly's Board of Missions and the A. H. M. Society in relation to the districts of country each Board shall occupy, as the fields of its Missionary operations. Under these circumstances, while Presbytery cordially approve of the plans of the Board of Missions, they would leave, to the discretion of the Churches, the channel through which their charities shall flow forth to bless the perishing."

"Resolved, That the Stated Clerk be instructed to communicate the above minute to the Assembly's Board of Missions."

(A true extract.) Attest,

J. MYERS, Stated Clerk.

It is truly gratifying to us to be thus kindly remembered and noticed by a distant Presbytery, in a part of the country where the plans and doings of our Board have hitherto been but very imperfectly known, and in which no agents from this quarter have been employed to present and urge our claims upon the churches. In reference to one of the reasons assigned, in the foregoing communication, for deferring a measure, which seems to have been contemplated by the Presbytery, we would just remark, that if any "compromise between the Assembly's Board of Missions, and the H. M. S. in relation to the district of country each Board shall occupy, as the fields of its missionary operations," has ever been seriously desired or contemplated, that fact is utterly unknown to this Ex. Com. and the Board with which they are immediately connected. No propositions of the kind have ever been made to the B. of Missions, nor have they ever yet perceived either the necessity or expediency of an attempt thus to divide the land. We would have all the different Missionary Societies and Associations in our country, both Foreign and Domestic, left at liberty, as other kindred Societies are, to present their individual claims, when and where they may deem it expedient, and then we would have the churches left to bestow or withhold their patronage according to their own convictions of duty. Let this course be uniformly pursued, with a proper spirit, and we are fully persuaded, that all disagreeable divisions and contentions will be avoided, and a much greater amount of good will be done, than could be accomplished in any other way. In the

name of the Board of Missions, we speak the language of all their past *experience* in conducting Missionary operations.

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. J. H. Monroe, Rodman, Feb. 8, 1830.

"Though my labors thus far have not been blessed to the conversion of any individuals, I think the prospects of usefulness are favorable. Our meetings are generally solemn, and well attended. The people appear to listen to the truth with care and attention.—The society, though small and weak, are making preparations to build a house of worship, which they will probably complete in the course of next summer. I have found, while visiting from house to house, a few who appear to be seriously inquiring what they must do to be saved. These inquiries, together with some more than ordinary zeal in the church, and the exertions making to prepare a more commodious place of worship, encourage me to hope, that my labors in future may be crowned with success."

From the Rev. J. Myers, Brockport, March 9, 1830.

Dear Sir,—So much of the second quarter had elapsed before I received my commission from the "Board of Missions," that I supposed it would be unnecessary to send a separate report for the first quarter; my present report therefore will include both, or the half year of my labors as your Missionary.

This church was organized two years ago the present month, with but seven members. I commenced my labors here the first of September following, at which time the number of members was eleven. During the first year of my labours here, 28 were added to the church, and in the last six months, 12 have been added and one dismissed; making a total at present of fifty members.

I ordinarily preach twice on the Sabbath, and we have a third service at which I often lecture. During the week, I commonly preach once in some school house out of the village, and have had a lecture, until very recently, every Wednesday evening in the village. I have a Bible class which is attended principally by members of the church; and this exercise, when time permits, is accompanied by a season of conference and prayer, for which the

lesson commonly furnishes suitable and profitable subject matter. We have two Sabbath schools, one in the village, and the other a short distance out. The one in the village is gradually increasing in numbers and interest, and both have been kept up through the winter. These schools I frequently attend, and upon me devolves the principal labor of sustaining and furnishing them with suitable books.

I cannot report the number of visits I have made. My general plan is to spend every Tuesday in visiting from house to house, besides visiting the sick and other occasional calls. On the 13th of January last, I was installed as pastor of this congregation by the Presbytery of Rochester.

We have not yet formed our church into an auxiliary society to the Board of Missions, upon the fifty cent plan, though we intend attempting it soon.—How far it will succeed, I cannot tell, as the congregation are at present considerably embarrassed by their efforts to build a meeting house. The erection of this house was commenced about six months ago; the Lord has wonderfully prospered us in it thus far, and we hope, with his continued blessing, to have it completed and dedicated to his worship and glory in the course of the month of May next. There is nothing of special interest in the state of religion in the midst of us. The Presbyterian cause has much to struggle with just at present through all this country; but the Lord reigns, and if our cause is the cause of truth, it must and will prevail."

From the Rev. Samuel F. Snowden, a Missionary of the Board in Jefferson, called Sackett's Harbour, March 13, 1830.

"There is a neighborhood on Pillar Point, across the bay from Sackett's Harbour, where I preached a number of Sabbaths about two years since, in which there is a serious attention to religion. The meetings which I attend at the present time, on the Sabbath and otherwise, are full and solemn. A considerable number, after the public exercises, remain for inquiry into their spiritual state, and manifest a deep interest in the concerns of their souls. The excitement is recent, and still continues. There are four or five instances of conversion. The subjects of it appeared to be filled with zeal and love. I shall make this place a subject of special regard.

With respect to the town of Le Roy, about two miles from the church, there

as been a revival of religion, though of a considerable extent. It appears to have taken its rise from setting up a Sabbath school in that school district. Much indifference was shown to it, but the attempt succeeded. One of the teachers seeing another teach his class, under the influence of spirituous liquor, was strongly impressed with the impropriety of it, and as he himself was not free from that vice, he determined to withdraw, as being wholly unfit for an office that required to be filled with one of a moral and religious character; but when urged, instead of declining, to reform his practice, the circumstance impressed his mind with his sinful state, and was the means of bringing him to repentance and salvation. I have had the pleasure of receiving him since, and also his wife, who became a subject of grace, into the church, and their children to baptism. The Sabbath school increases, and the children were diligent in attending it, and it became a blessing to the neighborhood. Public meetings for prayer and preaching were appointed, and a general seriousness prevailed. Very much interest was excited by these means, and persons in every family were brought under serious impressions. The spiritual feelings of professors were revived, and several cases of hopeful conversion occurred. The change in the general aspect of society is sensible. There had been during the summer great indifference to religion—the Sabbath violated by the usual sports of the season, and public worship neglected. It was a place the least likely of any other to be visited with the out-pouring of the divine Spirit. The state of the congregation had declined, and much apathy had prevailed, but since, both the desire for religious exercises and attendance on them have visibly increased.

As to Theresa, I found that place lying under even more discouraging circumstances. The congregation for a very considerable time had not enjoyed preaching from any of the same denomination, and had relinquished almost the expectation. I am happy to state, that instead of merging into other sects, as was apparent, they have rallied their strength in some measure, and with the assistance which will be afforded them, indulge the hope of being sustained.—The number of professors is exceedingly small, and both their increase, and that of the congregation impeded by untoward occurrences. Both here and at Le Roy, I have visited extensively and frequently, and been gratified to observe

the effects produced in an attendance more regular and constant on the means of grace, and a desire for special religious appointments in every quarter."

PENNSYLVANIA.

From the Rev. S. R. Jones, Wyalusing, Bradford co. Feb. 24, 1830.

"I have preached thirty-seven sermons to increasingly numerous and attentive congregations. I have preached four sermons, administered the Lord's supper, and baptized five children in the Presbyterian church, Wysox, since the death of brother York. Five of the above sermons were on funeral occasions. The season at Wysox was unusually interesting. The two churches, long separated, communed together apparently in the highest exercise of Christian affection. There are no recent cases of awakening and serious conviction in Wyalusing congregation that are known to me, but the attendance on the preaching of the Gospel is certainly increasing, and some of the church clearly manifest a much higher state of Christian feeling and zeal, than heretofore. I have rode nearly 300 miles, often 10 and 12 miles going and returning, for one sermon.—They had three Sabbath schools here last summer, but they are impracticable in the winter; we shall doubtlessly revive them in the spring. They have a small Sunday school library. We have six common schools; I have visited one of them twice, and nothing has hindered my visiting them all, but a doubt of benefiting them. I preach in the school-houses—the children attend; but we have none of the good old Westminster catechisms, and know not where to obtain them. I must have some definite object in view, and I wish to direct the children's attention to some subject, upon which they may prepare themselves for useful observations. We have no catechetical books. Other difficulties might be stated, but we will try if possible, to do something in the spring or summer, or substitute Sunday school teaching in its room.

We keep alive our Bible, Missionary, Tract and Temperance societies. The Treasurer of the Missionary society has paid me \$6 50 for your Board. We have attended all the anniversaries of the above societies since the 1st of January.

I attended the county anniversaries at Towanda. I have made many visits through the congregation, in which I read the scriptures, sometimes briefly

explain, pray, and converse on religious subjects. Several church members have been very sick, and I have visited, conversed, read and prayed with them during their sickness."

From Mr. Samuel Montgomery, Martinsburg, March 1, 1830.

"I have been endeavoring to sow the seed and water it, and for some time have been looking for "the fruits of the Spirit," but as yet, have not been able to discover any. If any there be, it is not discernable. External reformation indeed has obviously been the result of my labors; but whether any have been "renewed in the spirit of their minds," is uncertain—time will disclose. If there be fault, I humbly trust it lies not at my own door, though I have no reason to claim an entire exemption from faithlessness. May the Lord pardon what has been amiss in me, and supply what has been lacking in the people.

Since my last communication I have travelled 132 miles. This has been the most unpleasant part of my service, inasmuch as the ice in the waters rendered them extremely difficult and perilous to cross. I have preached 18 times to increasingly crowded and attentive assemblies, visited 21 families and some sick persons, attended my Bible classes, formed a Tract society, auxiliary to the Pennsylvania Branch, on Broad Top, where the scattered inhabitants are destitute of preaching. Some Tracts I had with me were received with great avidity, it being something entirely new to them, never having seen or heard of Tracts before. Distributed a number of Kittidge's Addresses & Humphrey's Parallel, together with some Tracts relative to the observance of the Sabbath, also Beechers sermons on intemperance and many Christian almanacs. These, wherever they were received, (and none who had the offer refused) I believe never failed to excite a deep interest, apparently at least, relative both to the Temperance and Sabbath reform.—With respect to the former, I am daily more and more convinced and rejoice in the prospect, that this great Apollyon, who is going through our land, carrying in his march, chains and wretchedness and woe, though very formidable to behold, will soon be entirely vanquished by the continued stream of light emanating from those excellent engines of reform, the tract, press, and religious periodicals of the day. While speaking on this subject, if time would admit, and it were pertinent to the requisitions

of a Missionary report, I might give an appalling narration of the horrid death of a young man in these parts, in his year, two years ago a promising youth whose last breath in this world expired with the importunate cry of "Whisky! more Whisky!" This woeful example excited a general odium in the minds of the people against intemperance, and I pray may be lasting."

Ohio.

From the Rev. J. Wolf, Blooming Grove, Feb. 24, 1830.

"Nothing special as to the communications of the grace of the Gospel has been bestowed upon the people since I wrote you. Some I think they are becoming better in the ministrations of the Gospel, but others, I fear it is a "savour of death unto death." The attention paid to the preached word, and also the attendance are good.

In Blooming Grove, I have two classes formed; the one that meets two weeks at our house is well attended; the other, but middling; and in consequence of a disease of my wife, I am obliged to discontinue the latter during the frosty weather. I expect in a few weeks to attend to it again. In this way I shall be enabled to do as much as by preaching. In the other congregations I have no Bible classes.

In the Sharon congregation arrangements have been made for erecting a meeting house, and if the people in the spirit with which they have commenced, they will have as neat a church by the last of May as this part of the country affords.

Since my last report, I have preached twenty-five sermons, baptized five infants, and travelled two hundred eighty miles.

Also, since the 1st of December, I attended a Bible class once a week, the exception specified in the last report. I paid some family pastoral visits, attended the anniversary of the Temperance Society, which I addressed and attempted to animate and encourage them to be firm, persevering and diligent in the good cause of temperance."

From the Rev. R. G. Lynn, G. Clermont co. March 2, 1830.

"The prevalence of intemperance is nothing like so great as it has been. At our public sales and elections, no drinking, log-rolling, &c. the people are sober, and with a few exceptions

people will not use ardent spirits. In the social circle and in our harvest fields, this beverage has very nearly lost its charm. Sabbath breaking is not so common, and instead of collecting in parties, and haunting the taverns and grog shops and places of pleasure, you will more frequently find the youth at the house of God. The country around being new, and the population not so dense as in an older country, the people cannot congregate themselves so easily as where the population is more dense and churches more thickly planted.—Our meetings are well attended, and with much interest; though there is no particular excitement amongst us. We have been a little tardy in forming ourselves into a Missionary society, directly auxiliary to the General Assembly's board of Missions, though I might have put on our name by my last report; but I now inform you, that Lower Bethel church is formed into a Missionary society, auxiliary to the General Assembly's Board of Missions, as directed by that Board. Health returning to myself and family, I have been engaged in visiting from house to house. In the last month I have preached ten sermons, attended Bible class on the first Monday in the month, and visited about twenty-five families; rode three hundred miles, and visited a number of sick people. The district of country over which I have to travel is so extensive, that it requires me to be very busy to keep pace with my duty."

From the Rev. Richard Brown, Jeromesville, Wayne co. Feb. 16, 1830.

"In compliance with a call from the united congregations of Rehoboth, Mount Hope and Congress, in Wayne county, I commenced ministerial labors among them, Jan. 1st, 1829. Each of these call for equal portions of my time. As the last two have applied to your Board for assistance, it becomes my duty to report to you, according to my instructions.

I have kept no account of miles travelled. My residence was necessarily 7 miles from Mount Hope, and 12 from Congress meeting-house. In all my excursions I have visited 170 families.—The 170 families visited were intermingled with as many Germans, and the travelling of course has been very considerable. By the Missionary himself, (and by the assistance of others with whom he has exchanged,) the two congregations have been favored with at least 80 discourses during the year.—

About 5,000 pages of Tracts, and numerous religious periodicals have been distributed by the Missionary in all the highways and hedges. Bible classes were organized and well attended during the summer. Special attention has been paid to children and youth. With regard to the charmer, ardent spirits, our advice has been, touch not, taste not, handle not, manufacture not.

The cause of general benevolence, its wide spread field, its effects as already seen, have been presented for consideration. The number of hearers continued to increase till the cold weather at the end of the year proved too severe for our unfinished houses. Among professing members there has been at times considerable tenderness. Many of the youth in each congregation have paid more than a respectful attention to the means of grace. The Lord's supper was administered once in each congregation—at both places the assembly was large and solemn. To the congregation of Mount Hope, 17 were added on examination, 4 on certificate, and 7 children and two adults were baptized. To the congregation of Congress, 10 were added on examination, and 8 children were baptized. Whole number added to the three congregations is 42 on examination, and 7 on certificate. One of the 17 has commenced study for the ministry.

The cause of temperance is gaining ground. Some farmers have found that every thing can be done without ardent spirits."

From the Rev. J. L. Bellville, Miamisburg, Jan. 26, 1830.

"In days gone by, I derived much pleasure in reporting the affairs of the church and congregation of Washington township; Ah! yes, when the candle of the Lord shone bright among us, when Zion travailed, and sons and daughters were brought forth to the Lord, and many were inquiring the way to Zion, then the duty of reporting was pleasant, and to survey the field was delightful. But such is not our case at present; the glory of the Lord appears to be in a great measure withdrawn, at least we have no special tokens of his presence; and it is painful to contrast our past and present state. Still, however, amidst the darkness, there is a little light.—Several of the benevolent institutions of the day are patronized by this church. We have a Missionary association, auxiliary to the A. B. C. F. M. who raised last year, \$22 50; an auxiliary to the

Assembly's Board, which will probably raise \$25 00; a Tract society which raised last year \$71 37½, one fourth of which was donated to the parent institution, and one fourth expended for Tracts for gratuitous distribution; the principal part of which were distributed on the plan proposed by the American Tract Society, viz. two to each family. Upon examining our township, there were found to be 444 families, of which no member of our society was a component part; these were supplied as before stated. Besides these societies, we procured last summer a small Sabbath school library, for which we have raised about \$14. We have also a Temperance society, consisting at present of 22 members. We act upon the plan of *entire abstinence*, not merely from ardent spirits, but from all domestic wines and cordials compounded with distilled spirits. This article we esteem indispensable. We wish to give the monster no quarter, either unmasked or disguised. As a society, we have had much opposition, but amidst all the opposition, dame temperance has routed the monster from several lurking places; and from the best information I can obtain, the quantity of ardent spirits consumed in this township has, during the last year, diminished one third; and in our church more than two thirds.

During the last six months we have only added eight members to this church, 7 on examination, and 1 by certificate. We had during the summer 3 Sabbath schools, numbering about 130 scholars; also 2 Bible classes during the same period. The monthly concert of prayer is regularly, though alas! not numerously attended. We contemplate attempting to supply our township with Bibles, but are under the necessity of deferring the work a short time in consequence of our being straitened in money matters by the building of a church, (it is not yet finished, but it has already cost the congregation about \$900, and it will take at least \$200 more for ceiling and to seat it; and it is very doubtful when we shall get it completed) but so far as our township is concerned, we will strive to enable the American Bible Society to redeem their pledge."

VIRGINIA.

Monthly report of Mr. J. Paine, dated Warm Springs, Bath co. Feb. 26, 1830.

"In presenting my third monthly report, I have but little to communicate. It is not quite a month since I wrote to you last, since that time I have preach-

ed 8 times, exclusive of other meetings which I have attended, visited 15 families, and travelled 180 miles. The people have so far to come to and go home from preaching, that they cannot stay for two sermons. And when I preach a second time on the Sabbath, I have to ride from 8 to 16 miles before I can arrive at another place of preaching, where a congregation can be had. Our churches have no stoves, so that throughout the winter we have been under the necessity of worshipping in private houses; but I hope the weather will soon be warm enough to admit of our worshipping in "the house appointed for prayer." And this at present appears the more desirable, as our congregations continue to increase in numbers, as well as in apparent devotedness and serious attention, and to evince deep anxiety to hear and know the truth as it is in Jesus. There are three or four places, remote from the churches at which we worship on Sabbath, where I preach on week days, where there is a prospect of much usefulness. These people have been heretofore very much neglected; indeed, many of them never heard a Presbyterian preach before I came among them. These places are sixteen and eighteen miles from any church. They gladly receive the word. Two very intemperate men, who were destroying themselves, and ruining their families by hard drinking, have been induced by a perusal of "Kittridge's Address on Intemperance," to discontinue the use of the poison, and have become sober and industrious.

I hope by the end of next month to be able to make a more favorable report. Pray that the blessing of God may rest upon our poor endeavors to serve him. May his kingdom come and his will be done on earth as it is in heaven."

REPORTS OF AGENTS.

KENTUCKY.

From the Rev. Simeon H. Crane, Lexington, March 9, 1830.

"Since I last reported, I have spent five Sabbaths in the service of your Board, during which time I have rode nearly 300 miles, preached 15 times, exhorted several times, distributed a considerable number of Tracts, and organized 12 auxiliaries to the Board of Missions. The churches organized are the following, viz. Nicholasville, Clear Creek, Shelbyville, Six Mile, Mulberry, Bullskin, Louisville, Beulah, Pennsylvania Run, Bardstown, and Big Spring."

Respecting the church at Louisville, Mr. C. remarks—

"After visiting and preaching to them four or five times, and laying the plan and the operations of the Board before them, I organized them into a very large auxiliary indeed. Louisville is a very important place for Missionary operations. There is only one Presbyterian church in that large place. Some of the brethren expressed a desire to have me come among them and make an effort to establish a second church. I have reflected much on it since, and if I had good health, and much of the spirit of God, I think that I should be delighted with the measure. But I tremble in view of such a highly responsible station. After visiting this place, I passed on to the church of Beulah, about 5 or 7 miles from Louisville. This church is quite small, and destitute of the stated preaching of the word. It is situated in one of the most fertile and wealthy sections of the country. This church, in connexion with the church of Pennsylvania Run, situated about five miles distant, which is likewise destitute, would be able, perhaps, in a short time, to support the ministry, if they could have a little aid at present.

The most of these churches, you will discover, by looking over the minutes of the Assembly, are in the Louisville Presbytery. I succeeded in every attempt which I made to organize the churches in this Presbytery, with the exception of Middletown and Cain Run.

Mr. John W. Hundley requested his name to be sent as a subscriber for \$20 a year during life, commencing with the first day of January next. He also gave me a donation of \$5.

Mr. Joseph Cunningham subscribed \$20 a year for ten years from the 1st of Jan. next.

Mr. Robert Wilson, of Pennsylvania Run church, subscribed \$5 a year for life, commencing with the first of January next.

I should have completed the time of my commission before I returned home, had it not been for the state of my health. I took a severe cold which almost prostrated me. This is the reason why I did not preach more and do more in all probability for the good cause.—When I returned home, I was obliged to take medicine freely. I have been confined for several days to my house.

I intend (God willing) to press onward in this good work, even should I overrun the term of my commission, provided my health will admit it."

VOL. VIII.—Ch. Adv.

It will perhaps be recollected that Mr. Crane closed his last report as follows—

"I have not elicited opposition, but gone strait forward, turning neither to the right hand nor the left to notice any other Missionary association."

We were highly gratified with this remark, and we are happy now to say, without hesitation, that the course pursued by Mr. Crane, in executing his Agency, meets the most unqualified approbation of the Executive Committee of the Board of Missions, and perfectly accords with our advice and Instructions to all our Agents. Let this course be rigidly and conscientiously pursued by the Agents of all the different Missionary societies and associations in our land, and the *very same ground* might be visited by each, without any injurious interferences or collisions. The plan of our auxiliaries is so perfectly simple, and feasible, and our solicitation for a *single cent* a week from each member of a congregation is so manifestly reasonable, and so easily complied with, that the formation of an auxiliary in every Presbyterian congregation in the country, instead of retarding the progress, and interfering with the operations of other approved societies, would serve, in our view, to prepare the way for more liberal contributions. The primary design, and direct tendency of our 50 cent plan, when fully and judiciously introduced, is to encourage and establish in all, old and young, rich and poor, male and female, without distinction, the *habit of lending* to the Lord; and experience has long since proved, that when such a *habit* has once been formed, it soon becomes not only *easy*, but also *delightful*, in this way to do good and communicate. Charitable contributions cease to be viewed as an unwelcome and burdensome *duty*, and are regarded in the light of sacred and invaluable *privileges*.—Thus it ought to be—and we do, and will rejoice in all well-directed efforts of the agents of our own, and of all sister societies, to promote and increase a spirit of liberality, and we will not cease to pray that the efforts of *all* may be crowned with success.

From the Rev. John Hudson, another Agent of the Board in this state, we have not yet received a direct report, but we are happy, through Mr. Crane, to learn, that Mr. Hudson had, previous to the 1st of March, organized 14 auxiliaries to the Board, and made some collections, and that he is now prosecuting his Agency in the Green River country. The whole number of auxiliaries in this state already exceeds 40, and from the success which has thus far attended the efforts of our Agents, we are encouraged to hope that nearly all the churches there will soon be systematically and efficiently engaged in the Missionary work.

OHIO.

From the Rev. Thomas Barr, Wooster, March 10, 1830.

"Since my last of Feb. 5d, I have spent five weeks in different parts of Richland, Wayne, Starke, Tuscarawa, Coshocton, and Holmes counties, during which tour, I preached 24 times, and besides in 16 different places, stated at length the plan, operations, and wishes of the Board, attended at 3 places to preach, but was disappointed through misinformation, administered baptism 3 times, received one person to church membership, obtained 32 subscribers to the Missionary Reporter, assisted in forming 2 Temperance Societies, and travelled more than 250 miles. The auxiliaries are Sugar Creek, Pigeon Run, Millersburgh, Salt Creek and Paintville. In the three first named, the subscription was quite equal to what could have been expected; in the two last, not quite so, yet there were strongly abating considerations, arising out of several local, embarrassing causes.—There is *one*, however, which is so general, that it must not be overlooked in contemplating contributions in most of our interior congregations in Ohio, namely, the great difficulty of obtaining *money*. Numbers in various places have been withheld from subscribing even the pittance of twenty-five cents, when their hearts urged them to it, merely because they could not have the prospect of procuring even that much within the time limited. I know that some not sufficiently acquainted with the real state of things here, would almost question the reality of what I state; it is nevertheless true—and I again repeat, that surely, if the state of our congregations in the west were fully understood, and their exertions and liberalities, for their circumstances known, then would the \$100 subscription list be speedily filled up, and increased with one hundred more. In Lake township, of this county, where your Missionary, Mr. Wm. Hughes, is located in part, and where I spent a few days the beginning of last month, they are exerting themselves to the utmost of their power, and beyond, I fear, in order, if possible, to retain the administration of the Gospel among them. There are but seven or eight members of the Presbyterian church known in that settlement, half of these are females—most of the settlers of only a few years standing, and in low or *very moderate* circumstances—farms opening—roads making—school-houses building, &c. and with regard to

many things, a heterogeneous population. Yet since your Missionary has been located there, they have contributed liberally for his support, first for one fourth of the time, and latterly for one half, and they have engaged in building a meeting house, which will cost \$300, a large sum for that people. I was present on the day when they commenced their subscription for *one half* of the time of the Missionary, and the first five made the amount \$40. The three first were \$10 each; these were men in the ordinary circumstances of such a settlement, the other two were poor, each having a family of five or six children, none of whom are able yet to be of any assistance, and each holding 80 acres of rather thin land, not yet paid for, and these put down \$5 each. In Tuscarawa county, in a society enjoying only *one-third* of a minister's time, and he too aided by your Board, men in just middling circumstances for the country, pay eight, ten and twelve dollars each, for this portion. In the same county, I preached in a township where there is no Presbyterian church or congregation. Two families of that denomination, with their descendants, reside there. One was the first family that settled there twenty years ago. The nearest Presbyterian church is twelve miles off, and a bad road. The parents have occasionally gone there for communion, and sometimes in the summer to preaching, but none of their children have yet made an open profession of religion, though several of them, I have reason to hope, are prepared to do so, could they only have the opportunity. One of them, with tears, stated her having had a hope for herself for a number of years past, and an earnest desire to confess Christ openly, but hitherto she has not had the privilege. Alas! there are many such destitutions, and multitudes are thus scattered abroad as sheep having no shepherd!

NORTH AND SOUTH CAROLINA.

From the Rev. Colin McIver, one of our Agents in these states, an interesting report, dated Charleston, S. C. March 10, 1830, has just been received, which contains much important information of an encouraging nature to the Board. Between the 17th of January and the 21st of February, he visited many important places in both states, and succeeded in organizing as Auxiliaries, in the Presbytery of Fayetteville, N. C. the Cyprus church, in the Presbytery of Concord, N. C. the churches of Rocky River, Philadelphia, Steele Creek, and Bethel, and in the Presbytery

my, S. C. the churches of Jack-
ek, Zion, and Columbia. The
ubscribed in these 8 auxiliaries
50—a small part of which was
together with a donation of \$10
Rev. John Rennie, of Columbia,
assumed \$50 for his congregation.

NEW AUXILIARIES.

1.—Corydon and Rehoboth.

2.—New Providence, Nicholas-
byville, Six Mile, Mulberry, Clear
x Run, Louisville, Beulah, Penn-
Run, Bardstown, Big Spring and

Carolina.—Thyatira, Concord, Ca-
Back Creek, Bethany, Concord,
; Cypruss, Rocky River, Phila-
Steel Creek and Bethel.

Carolina.—Jackson's Creek, Zion
and Columbia.

Sugar Creek, Pigeon Run, Mil-
Salt Creek and Paintville.—Be-
shed, 257.—Total, 290.

MINISTERS' APPOINTMENTS.

James Blythe, D. D. Missionary
for 7 months to Kentucky, Ohio,
and Indiana.
Henry Safford, 1 year, Lincolnton.

Joseph C. Harrison, 1 year under
the direction of the Corresponding
Committee of West Lexington,
Kentucky.

Lewers, 1 year, Berwick and Con-
own, Pa.

Robert Rickhow, 1 year, in 4 congre-
gations, Mississippi.

Re-appointments.

James Nourse, 2 months, Snowhill,

William E. Collins, 1 year, Millers-
ville, Pa.

Wm. Hughes, 1 year, Perryville, Lake
Fork and vicinity, Ohio.

Rev. G. G. Sill, Missionary Agent, 6
weeks, Rochester Presbytery and vicinity,
New York.

Mr. Anderson B. Quay, 1 year, Peters-
burg, Adams co. and Dillsburg, York co.
Pa.

LETTERS RECEIVED.

J. Patterson, Pa.; J. H. Dickey, Ohio; S.
R. Jones, Pa.; R. Semple, do.; A. W. King,
Tenn.; L. M'Leod, Miss.; W. Ramsay, Pa.;
W. Brobston, N. C.; J. Ong, Indiana; J. B.
Elwood, N. Y.; J. Reed, Indiana; J. Lynn,
jr. Tenn.; J. Paine, Va.; T. E. Hughes,
Ind.; E. Deane, Ohio; A. Williamson, Ind.;
S. Montgomery, Pa.; Z. Butler, Miss.; S.
C. Jennings, Pa.; J. Coe, Ohio; H. Saf-
ford, N. Y.; J. Gray, Pa.; D. R. Preston,
Florida; H. Van Deman, Ohio; L. M'Leod,
Louisiana; T. Cleland, Ky.; J. Blythe, Ky.;
W. H. Foote, Va.; R. G. Linn, Ohio; S.
Wolf, do.; E. Brown, N. J.; W. Wallace,
Ohio; G. G. Sill, N. Y.; A. G. Danby, do.;
J. C. Brigham, do.; W. Hughes, Ohio; J. E.
Annan, Md.; J. Campbell, Pa.; C. M'yer,
S. C.; J. Burtt, N. J.; T. Barr, Ohio; J.
Myers, N. Y.; S. F. Snowden, do.; A.
Thome, Ky.; D. Ellison, Ohio; J. B. Tal-
madge, Geo.; J. C. Harrison, Ky.; Elders
of the church, Manchester, Ohio; J. Wat-
son, Pa.; G. W. Warren, Ohio; L. Hen-
derson, and W. C. Blair, Tenn.; J. W.
M'Collough, Pa.; Elders and Trustees of
the congregation of Stillwater, N. J.; G. S.
Boardman, N. Y.; S. Thompson, Pa.; A. C.
Hays, Tenn.; G. Colton, N. Y.; D. A.
Sayre, Ky.; S. H. Crane, do; Elders of the
churches at Berwick and Connynghamtown,
Pa.; J. Winchester, Ohio; J. C. Wingate,
Ky.; E. M. Wilson, Va.; C. W. Gardner,
Pa.; J. G. Force, N. J.; D. Page, and Ex-
ecutive Committee of the Niagara Presby-
tery, N. Y.; S. C. Hodgeboome, N. Y.; J.
Sessions, do.; R. B. Campfield.

ACCOUNT OF CASH RECEIVED

Board of Missions of the General Assembly of the Presbyterian Church, during
the month of March, 1830.

Moore Co. N. C.	Collection in congregation, per Rev. W. C. Anderson,	-	\$1 80
Lincoln Co. do.	Do. do. do.	-	3 70
	Donation from an old gentleman,	do.	8 40
	Do. a young gentleman,	do.	3 00
Cumberland Co. Pa.	Collection in congregation, per Rev. J. H. Kennedy,	-	34 06
, Ky.	Do. do. Mr. A. M'Keehan,	-	7 00
	From auxiliary society, in part, per Rev. S. H. Crane,	-	5 80
y. Additional	do. do. Mr. J. C. Wingate, Tr.	-	2 30
d Fox Run, Ky.	Do. in part, do. Rev. S. H. Crane,	-	7 06
	Do. do. do.	-	5 80
Ky.	Do. do. do.	-	2 50
	Do. do. do.	-	3 50
Donation from a lady,	-	-	50
Do, Mr. J. W. Hundly,	-	-	5 00
			5 80
ford Co. N. C.	Collection in congregation, per Rev. W. C. Anderson,	-	0 25
inson Co. do.	Do. do. do.	-	13 52
vere co. do.	Do. do. do.	-	0 05
Wilford co. do.	Do. do. do.	-	12 25

<i>Bluff, Cumberland co. do.</i>	Do.	do.	do.	-	-	0 20
<i>Bethany, Iredell co. do.</i>	Do.	do.	do.	-	-	5 25
Donation from Mr. Thomas Allison, do.						5 00
<i>Clear Creek, Ky.</i>	From auxiliary society, in part, per Rev. S. H. Crane,	-	-	-	-	6 00
<i>Coryden, Indiana.</i>	Do. do. do. do. Rev. A. Williamson,	-	-	-	-	4 50
<i>Center, Robinson co. N. C.</i>	Collection in congregation, per Rev. W. C. Anderson,	-	-	-	-	0 20
<i>Concord, Cabarrus co. do.</i>	Do. do. do.	-	-	-	-	1 50
<i>Concord, Iredell co. do.</i>	Do. do. do.	-	-	-	-	0 50
<i>Caledonia, N. Y.</i>	From the Benevolent Society, per Rev. G. G. Sill,	-	-	-	-	14 00
<i>Cannellville, Pa.</i>	From Mr. Alexander Johnston, his subscription for 1820,	-	-	-	-	100 00
<i>Deerfield, Ohio.</i>	From auxiliary society, per Rev. J. Culbertson,	-	-	-	-	4 00
<i>Euphiana, Moore co. N. C.</i>	Collection in congregation, per Rev. W. C. Anderson,	-	-	-	-	0 20
<i>Griersburg, Beaver co. Pa.</i>	From Missionary Society, per S. Todd, Esq.	-	-	-	-	5 00
<i>Great Valley, do. do.</i>	From Female Missionary Society, per Rev. Wm. Latta,	-	-	-	-	16 50
<i>Griker, Caswell co. N. C.</i>	Collection in congregation, per Rev. W. C. Anderson,	-	-	-	-	0 20
<i>Greensburgh, Guilford co. do.</i>	Do. do. do.	-	-	-	-	2 25
<i>Gallatia, Cumberland co. do.</i>	Do. do. do.	-	-	-	-	1 20
<i>Hagerstown, Md.</i>	Donation from Mr. Samuel Steele,	-	-	-	-	20 00
	Do. a young lady,	-	-	-	-	1 50
	Do. Rev. M. L. Fullerton,	-	-	-	-	1 00
	Do. Mr. John M'Curdy,	-	-	-	-	1 00
	Do. Rachael M'Curdy,	-	-	-	-	1 00
	Do. from 52 sub's at 50 cts. each, per Messrs. J. & W. Robertson,	-	-	-	-	26 00
						50 20
<i>Hampfield, Orange co. N. C.</i>	Collection in congregation, per Rev. W. C. Anderson,	-	-	-	-	5 00
<i>Hanover, Pa.</i>	Donation from Mr. J. Todd, per Mr. Wm. F. Geddes,	-	-	-	-	2 20
<i>Harts Log, do.</i>	Collection in congregation, per Rev. J. Peebles,	-	-	-	-	3 00
<i>Indiana, do.</i>	Do. do. per Rev. A. J. Rankin,	-	-	-	-	0 20
<i>Louisville, Ky.</i>	From auxiliary society in part, per Rev. S. H. Crane,	-	-	-	-	21 91
<i>Lewistown, Pa.</i>	Annual subscription in part of Presbyterian congregation, per Mr. S. MacLay, Jr.	-	-	-	-	13 00
<i>Lower Mount Bethel, do.</i>	From auxiliary society, per Rev. J. Gray,	-	-	-	-	12 12
<i>Lumberbridge, N. C.</i>	Collection in congregation do. W. C. Anderson,	-	-	-	-	4 25
<i>Laurel Hill, do.</i>	Do. do. do. do.	-	-	-	-	12 75
<i>Longstreet, do.</i>	Do. do. do. do.	-	-	-	-	1 00
<i>Lawrence, Pa.</i>	Monthly concert collection, per Mr. L. W. R. Phillips,	-	-	-	-	10 00
<i>Lexington, Ky.</i>	Donation from Mr. Daniel A. Sayre,	-	-	-	-	10 00
<i>M'Connellsville, Ohio.</i>	From auxiliary society, per Rev. J. Culbertson,	-	-	-	-	7 20
<i>Mineral Spring, N. C.</i>	Collection in congregation, do. W. C. Anderson,	-	-	-	-	2 00
<i>Mississippi.</i>	From auxiliary society, do D. Butler,	-	-	-	-	2 00
	Donation from Rev. D. Butler,	-	-	-	-	2 00
						10 00
<i>Millertown, Perry co. Pa.</i>	Collection in congregation,	-	-	-	-	7 31
	Donation from a Missionary in the West,	-	-	-	-	5 00
<i>Mount Herch, Ky.</i>	From auxiliary society, additional, per Rev. S. H. Crane,	-	-	-	-	11 00
<i>Nicholasville, do.</i>	Do do in part, do.	-	-	-	-	2 75
<i>Newburyport, Mass.</i>	Annual collection in Presb. congregation, per Rev. J. Proudfit, their pastor,	-	-	-	-	131 00
<i>Philadelphia, Pa.</i>	Monthly concert collection in Second Presbyterian church,	-	-	-	-	22 57
	Collection in 2d Presb. church, Southwark, per Rev. W. Ramsay,	-	-	-	-	10 00
	Additional ann. sub'n of First Presb. church, do. R. B. Campfield,	-	-	-	-	2 00
	Donation from Mr. Wm. F. Geddes,	-	-	-	-	4 00
	Do do.	-	-	-	-	3 00
	From John Horner, Esq. his subscription for 1820,	-	-	-	-	50 00
	Donation from Miss Sproat,	-	-	-	-	10 00
						102 07
<i>Philadelphius, N. C.</i>	Collection in congregation per Rev. W. C. Anderson,	-	-	-	-	10 25
	Donation from Mr. Neill Brown,	-	-	-	-	5 00
<i>Princeton, N. J.</i>	Do. Rev. S. Miller, D.D.	-	-	-	-	30 00
<i>Rohoboth, Ind.</i>	From auxiliary society, per Rev. A. Williamson,	-	-	-	-	4 00
<i>Red Bluff, co. S. C.</i>	Collection in congregation, do. W. C. Anderson,	-	-	-	-	9 25
<i>Robinson, co. N. C.</i>	Donation from Rev. John M'Intyre. do do.	-	-	-	-	5 00
<i>Rocky River, do.</i>	Collection in congregation do do.	-	-	-	-	3 00
<i>Slippery Rock, Pa.</i>	From auxiliary society, per Rev. Robert Temple,	-	-	-	-	10 00
<i>St. Pauls, N. C.</i>	Collection in congregation, do. W. C. Anderson,	-	-	-	-	4 25
<i>Salisbury, do.</i>	Do do do.	-	-	-	-	2 50
<i>Shelbyville, Ky.</i>	From auxiliary society in part, per Rev. S. H. Crane,	-	-	-	-	12 00
<i>Waynesbury, Pa.</i>	Annual subscription of Presbyterian congregation, per Mr. Sam'l. MacLay, Jr.	-	-	-	-	21 00
<i>Wyalusing, Pa.</i>	From Missionary Society, per Rev. S. H. Jones,	-	-	-	-	6 00
<i>Zion, N. C.</i>	Collection in congregation, per Rev. C. M'Iver,	-	-	-	-	1 00
	Donation from Rev. J. Rennie, per do.	-	-	-	-	10 00
						11 00
<i>Missionary Reporter.</i>	From sundry subscribers	-	-	-	-	30 50
SOLOMON ALLEN, Treasurer,						
No. 18, South Third Street.						\$ 295 46

Note.—The Presbytery of Watertown, N. Y. report twenty-two auxiliaries; the amount collected from seventeen, is \$367 09½ cents.

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BENEFICIARIES.

The Board have now under their care *y-three* young men, who are pursuing their studies with a view to the Gospel ministry. They are in different stages of preparation for the great work to which they have devoted their lives. Should they remain and enjoy health, they will, in a few years, enter on the duties of the sacred office; and then, by the grace of God, they will delight to publish the unsearchable riches of Christ to a perishing world; and, blessed by a divine blessing, they will be instrumental in enriching with the treasures of eternity many who are now sunk into extreme spiritual poverty. And when the tribulation of a future world shall have been pronounced, it will be found that all contributions to their support, offered in faith, are acceptable in the sight of the final Judge of all, and have met with a most glorious reward. None will then regret having labored in the good work, by their pecuniary contributions. But if regret could affect the deeds of the redeemed in glory, they would regret they had not done much more in the way of such contributions to raise up a host of Gospel heralds to proclaim salvation to a dying world. In anticipation of the feelings of the last day, let each one appropriate to the funds of the Board as the Lord has prospered him.

CASES.

It may be interesting to the friends of the Board to be furnished with a specimen of the cases of the young men who are now awaiting of their bounty. No. 1. Mr. C. is thus recommended by a correspondent in whose judgment the executive committee have reliance:

He is about eighteen years of age, ardent piety, good talents, and unusually correct judgment. He is an excellent English scholar, and has some knowledge of the elementary Latin languages. He was for several years clerk of the store of ——. It is about three years since he made a profession of religion. I know no young man of more hopeful piety, or better qualifications for the ministry of the Gospel, for which he is very anxious to be prepar-

ed. About a year ago, he was received under the patronage of the ——— Missionary Society, at the recommendation of the Rev. Mr. H.; and after pursuing his studies for several months, he was employed as a teacher in the ———, in which employment he still continues. But as that society is about to discontinue this branch of their operations, and as he has now advanced so far in life, I feel desirous, as he does, that he should commence his studies preparatory for the ministry, this fall, or by December.

No. 2. Mr. T. H. is a member of Mr. H's church. He has been a professor of religion about as long as Mr. S. but is only sixteen or seventeen years of age. He has been prosecuting Latin and Greek studies at an academy in M—— county, in this state, in the vicinity, and under the direction of the Rev. ———. He has made fine progress in his studies. His teacher, an excellent man and scholar, represents him as a young man of uncommon capacity. He has advanced as far as Virgil, and I believe has commenced the Greek. Mr. H. highly recommended him to me, and I sent him to the academy last fall, at my risk; but your committee, by an appropriation of forty-five dollars, relieved me from the expense until the 1st of May. His tuition and board, and a few books since that time, have amounted to forty-eight or fifty dollars. If the committee would be so good as to pay this bill, I should be glad, as it would relieve me from a burden which I am unable to bear. I cannot, without great embarrassment, bear this expense. I wish, if it be possible, that they would do so, and receive both these young men henceforth under their patronage. The father of Mr. S. is a Baptist I believe, and most of the family are methodists; but he is a decided Presbyterian, from investigation. His father is not able to do more than clothe the young man, in Mr. H's opinion, and this he is willing to do.— Mr. H's father has considerable property, but is wasting it as fast as he can through intemperance. He is willing to clothe his son, and nothing more. I have talked to him on this point, but to no purpose. As I must in a few days make some arrangement about these young men, a speedy decision by the committee would be acceptable. Mr.

H. will confirm my testimony in favor of these young men. I know them to be worthy young men, or I should not recommend them. If the committee receive them, they will have to determine where they shall pursue their studies hereafter.

No. 3. A young man, student of theology in our town, Mr. T. C. becomes an object of interest and attention, in my estimation, to the Education Society. — I need not detail the circumstances in full, a word or two may suffice. He is a graduate of Washington College, first order of talents, good scholar, has been teaching here the past year, will probably be licensed to preach next April, if he can obtain a little pecuniary aid, but if not, he will be one year later at least, entering that vineyard now suffering for want of cultivators. If you can do any thing for Mr. C. I know you will. He expects to refund the money to the Society in two or three years.

No. 4. No doubt you are able to conjecture the true cause of my silence, which is a fear of discovering to my parents a knowledge of the favor which you have conferred upon me. I have, therefore, deferred writing to you until the present; an opportunity now offering whereby I can send a letter without the fear of awaking suspicion. Mr. — says he has also had the same fears, as our post-mark is known, and for that reason has postponed writing to you. I hope the reason which I have enforced will serve as an apology for the length of my silence, which otherwise might appear to be the effect of ingratitude on my part. I now proceed to give you an account of my situation, for the comforts of which I have abundant reason to be grateful. Upon my arrival here, I was kindly received by Mr. and Mrs. —, and after some conversation with the former, he told me that he thought the best method would be to pursue my studies privately, until my father should discover where I was, and then to ask his permission to enter the Academy; as that course appeared to be best calculated to conciliate my father's favour, I accordingly pursued it. I expect that you are acquainted with nearly all the circumstances connected with my situation, and I need only to say, therefore, that I was disappointed in the expectation of reconciling my father, who when he knew where I was, first invited me to return home, promising to forget all that was past; but as this proposal did not contain any thing favorable to my design of studying for the ministry, I

considered that a compliance would be a waste of time, and therefore declined accepting it. My brother shortly after came, carrying a letter from my father, which informed me, that he entirely disapproved of my intention of studying for the ministry; that if I chose to return I should have a home and a father's protection, otherwise I need not look to him for any assistance. I chose the latter, and am therefore, dependant upon your Presbytery for means to accomplish my design. I am now reading Virgil and learning the Greek grammar. I have hitherto recited my lessons at noon and night to one of the teachers of the Academy, but expect to enter the Academy at the expiration of the present vacation, which will be in about three weeks, which time I expect to employ in reading history.

No. 5. The bearer S. C. is the youth of whom I spoke. He is sixteen years of age, a member, in full communion, of the — Presbyterian Church, of hopeful piety; and I understand from Mr. — who knows him better than I do, of good talents. He was 18 months at the printing business, and the last six months he passed in a school at —, under the direction of the Rev. Mr. —, supported by the — church. His parents are not able to bear the expense of his education. He knew nothing of Latin six months ago, and he says he now finds pleasure in reading Cæsar.

If you wish further information respecting him, Mr. —, who had the oversight of him, can afford it, I doubt not, to your entire satisfaction.

No. 6. A few days since I received a letter from Mr. S. H., of —, and formerly a college chum of mine, in which he expressed a desire of becoming a Beneficiary of the General Assembly's Education Society, and requested me to address you on the subject. He has had some conversation with the Rev. Joshua T. Russell of your city, on this subject, who engaged to mention his case to your Ex. Com. Lest Mr. R. has forgotten his engagement, permit me to state what I know of Mr. S. H. I have had the pleasure of an acquaintance with him for the last four years, he was my room-mate in college for one year. I have always esteemed Mr. H. as an humble and devotedly pious man; he always seemed to feel for perishing sinners, and manifested a spirit of prayer, when all around him were comparatively asleep—he was always regarded whilst in college, as a light shining in a dark place. In mental capacity and in-

Intellectual acquirements, he is much above mediocrity. It is sufficient on this score, to say of him, that when graduating he took the first honour of his class. He graduated in 1828. If you wish any farther information respecting him, I will refer you to D. C., or any of the officers of — college. I know Mr. H. to be in every respect a worthy young man, on whom Christian charity would not be misapplied. He is in very indigent circumstances I know. I have frequently assisted him as far as my limited means would permit. He could now obtain aid from the —, but he dislikes the plan and principles of that society, and cannot conscientiously receive their aid.

No. 7. By the Committee of the Presbytery of Columbus, who have the Education of candidates for the ministry confided to their superintendence, I have been directed to communicate to you as Secretary of the Board of Education, the fact that we have several promising young men who desire to devote themselves to the service of Jesus Christ in the Gospel Ministry, but are unable to support themselves in their preparatory studies.

Not long ago this Presbytery obtained a charter for an Academy, with a special view to the preparation of young men for the ministry. It is located at Worthington 8 miles north of this place, in a very eligible situation where the expenses of living are very small, and is under the care of a well qualified teacher. The Presbytery has appointed a Committee to examine and receive suitable youth under the patronage of the Presbytery, whether they are able or unable to defray the expenses of Education. One who is indigent has been received; one has entered the academy who has the means of supporting himself, and was prevented only by sickness from attending a meeting of the committee in order to sustain the necessary examinations; one is in the Ohio University of Ohio at Athens, who is not altogether indigent, but will require some aid, and has not met the Committee, because their meetings have been held while he was in the University; and three others offer themselves, who will be entirely dependant on the aid of the church. All these are between the ages of 15 and 20, of unquestioned ardent piety, and possess good talents—none below mediocrity, the greater number of them are above it. They are mostly the sons of respectable men in low circumstances, to whom it

is by no means a small sacrifice to lose their ordinary labors. Besides these the Presbytery have under their care one candidate who is pursuing his Theological studies—is indigent, but at present provided for without their aid; and another who has graduated and is now employed in teaching and some preparatory studies, may probably soon be received; and a ninth, it is hoped, who is inferior to few in piety or intellect, and is able to support himself, will shortly enter the Academy. This statement I give as information of what we are doing and hope to do in this good work.

But our means of accomplishing all this are very limited, indeed totally inadequate. Of the pastoral charges in this Presbytery, (eleven in number, comprising twenty three congregations,) only three are able to support their pastors without aid; the others are aided by the Board of the General Assembly, or by the A. H. S. Our utmost efforts, we fear will only suffice to support one or at most two; but there are four who will be entirely dependant, and one may need some aid. I am therefore directed to apply to the Assembly's Board for some assistance. 250 or 300 dollars per annum will be necessary to enable us to meet the claims of this high and holy charity; and of this sum we do not expect to raise from our congregations much more than 100 dollars at this time. Can you afford us the aid we need.

No. 8. There is a young man at present in — College, Mr. J— N—, who needs aid from some Education society, to enable him to go on with his education. Mr. N. is a member of my church, and has the ministry in view. He has been in college a year and a half and is now in the Junior class. His father is a valuable man, an elder of my church; a merchant. He has recently failed, and is unexpectedly reduced, so as not to be able to pay his debts. His son must leave college, unless he can get aid.

POSTPONEMENT OF THE PLAN.

The maturing of a plan of united operations in favour of the Education cause in the Presbyterian Church, was committed to the General Agent. He has been providentially prevented from returning to the city in time to present it for publication in this number.

In these circumstances we beg leave to refer our readers to the first number, where they will see the general principles stated by which the operations of

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MAY, 1830.

Religious Communications.

LESSONS ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED IN UTAH.

LECTURE XLVIII.

Masters and Servants.—Considering this part of our subject, must first notice the existence of slavery in our country—a calamity of a very different kind. That it had its origin from the impositions of a foreign country, in our colonial history, is unquestionable; but, alas! it continued for some time after our national independence, in all the pride of that guilt which the *slave trade* involves; and large portions of the United States the *domestick traffick* in slaves is still practised and cherished with the approval of every principle of justice, morality, and humanity. In a nation in which this should be the case, might well fear the reprobations of the righteous Son of the Universe; but there is no nation on earth in which there is so much consequent danger, of the spread and hereditary slavery, as in our own; because the basis* on which we ground

is a single prefatory sentence, on which the declaration of independence is founded, as on a rock in morals and human rights, is this:—“We hold these truths to be self-evident; that *all men are created equal*; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.”

III.—Ch. Adv.

a claim to freedom for ourselves, would emancipate every slave in our Union, as speedily as it could be done without inflicting an additional injury on the slave himself. I feel bound, therefore, to deliver it as my decided opinion, that every slaveholder who would maintain a conscience void of offence, and do his part to avert from his country the judgments of a just God, should regard it as his first duty to every slave he possesses, to liberate him, as soon as it can be done with safety to the slave and to the society in which he lives; that he should beware of forming pleas for continuing slavery, which, on carefully examining and looking into his own heart, he may find to have no better origin and support than a regard to his own interest or inclination; but honestly and earnestly aim to rid himself of the misfortune, or the sin, of depriving a fellow creature of rights with which the God of nature has endowed him. The nation, too, that has authorized and countenanced this evil, and every individual of that nation, should be cordially willing that provision should be made by a tax, to afford an equitable indemnity to those whose property, especially if it came by inheritance, is found to consist, in whole or in

Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.”

part, of slaves. In the mean time, where, from local circumstances, an immediate and general emancipation cannot and ought not to take place, the state of bondage should receive every alleviation of which it is capable. The prohibition to slaves of instruction in the great doctrines of Christianity, on the knowledge of which the salvation of their souls depends, is a horrible wickedness, at which the mind of every Christian must shudder. On the contrary, the utmost care and pains ought to be employed, to instruct them in the principles and to afford them the consolations of true religion; that the anticipations of future and eternal happiness, may support and cheer them under the privations and sufferings of this transitory life.

From the prevalence of slavery in our country, and the circumstance that slaveholders usually denominate their slaves *servants*, the very term has come to be considered as opprobrious, by the free citizens of our land. In the country from which we derived our origin and our language, not only apprentices, but free persons of all descriptions, whether male or female, who perform service for hire, and take their directions from a superior, are called *servants* without the least offence. With us the appellation, when applied to freemen, is considered as degrading and offensive; and on that account ought generally to be avoided. I have retained both it and its correlative term *masters*, merely for the sake of brevity, in describing a class of persons, sustaining a relation which involves mutual duties.

Those who receive and have the charge of apprentices, whether the business to be learned be mechanical or liberal, will scarcely need to be told, that it is a primary duty to use their best endeavours, to render those who are put under their care as perfect as possible, in the branch of business or knowledge, which

they are expected to learn. Omission or defect in this particular, is a violation of contract, may be attended by lasting injury to the learner, in future life. the bounden duty of all masters to restrain their apprentices, as may be, from all immoral and profane conduct, from Sabbath breaking, profane uncleanness, insolence to any person, and absence from church and society, is as much the duty of the master as of the apprentice. In the case of children, to be administered without passion, and never beyond the bounds of equity and moderation. Careful religious instruction is the benefit of a good example, a sacred duty due to all apprentices from those to whom they are bound by service and obedience. In the case of masters stand to apprentices much in the relation of parents to children. They are, in most cases, to furnish them with suitable clothing, and lodging; and in the article, of providing for their permanent support, and advancement, the more a master is careful of his apprentices as his children, the better will he perform his duty to them—He will exhibit an example of Christian temperance and character, and be most likely to secure lasting good, to those who have been entrusted to his care.

The duty to be performed by *redemptioners*,* by those who have purchased their services for a limited time, is so entirely similar to that which is due from masters to apprentices, that nothing seems necessary to be added to the former, in the present argument.

Towards hirelings, the duty

* It is well known that emigrants from foreign countries to the United States, often pay for their passage by being bound to service for a limited period. Persons of this character, have with us the general appellation of *redemptioners*, an appropriate term, but one peculiar to our country.

loyers is to exact of them service than was fairly stior, in the previous agree- pay them their wages y; to treat them with kind- suitable respect; to give opportunity offers, good nd to endeavour, as far as le, to promote their spi- erest.

relative duties of all those, er description, who are in e of others, is to be faith- conscientious in their la- well in the absence as in nce of those whom they be as careful of the pro- interest of their employ- t were their own; to treat all due respect and obe- to regard their friendly nd be thankful for it; to erfully all their lawful s or directions; to endea- ease them in all things not nt with the commands of to endeavour to profit by ous instruction that may ed, and the good example be set before them. The is full and explicit on the ties of masters and ser- d I close this particular mending that you con- Bibles carefully, on the passages of the New Tes- Ephes. vi. 5—9; Col. iii. Tit. ii. 9, 10; 1 Pet. ii. 18,

Ministers and People.— il and explanation of the ministers of the gospel d volumes; and if any of young friends, shall here- it to be your duty to seek, you may, the sacred of- at length shall become in- th it, the duties of that of- form an important part of ing and study—The pre- ment must be very gene- ummary. It is a primary ed duty which every mi- the gospel owes to God, to e, and to *himself*, to culti-

vate personal piety, and to endea- vour constantly to “grow in grace” —that he may not only “save him- self,” but be prepared to speak to others experimentally, earnestly, and (under the divine blessing) with effect. He must diligently and con- stantly study the Holy Scriptures —they must be the principal sub- ject of study; and he must regard the acquisition of every kind of knowledge that will be auxiliary to theology, as desirable and deserving of attention; and he must make all his acquisitions really auxiliary to the cause, to which he is a devoted, consecrated man—the cause of God, and the salvation of immortal souls. He must be much in prayer for di- rection and assistance in the per- formance of his sacred duties, and for the success of his labours. He must often carry the people of his charge on his heart to the throne of grace, in earnest supplications for their salvation, and travail in birth till Christ is formed in them. He must pray specially for many *indi- viduals*, whose characters, or cir- cumstances, or requests, call him to this important exercise. He must preach the word of life in season and out of season, plainly and faith- fully, whether men will hear or whether they will forbear—not shunning to declare the whole coun- sel of God. By family visitations and personal addresses, he must carry the messages of salvation from house to house. He must pay a special attention to the sick and the afflicted, and to those who are awakened to a concern for their eternal interests, carefully endea- vouring to guard them against rest- ing on a false foundation, and to guide them safely to the great Shep- herd and Bishop of souls. In pri- vate, as well as in publick, he must “reprove, rebuke, and exhort, with all long suffering and doctrine.” He must be a peace maker. He must recommend and adorn religion, by a holy and exemplary walk and conversation. He must rule well

his own house, and endeavour to make his family exemplary. He must use hospitality, and as far as he has the means, be an example of liberality, in relieving the poor, and in patronising all pious and benevolent designs and enterprises. He must study the purity and peace of the church, by endeavouring to withstand error, to exercise discipline, and to heal dissensions. He must consider himself as set for the defence of the gospel, and be willing, so far as he is able, to defend it from the press, as well as from the pulpit. He must be punctual in attending the judicatures of the church, and when there, attend diligently and carefully to all business to be transacted; and in every concern he must act under a deep sense of his responsibility to his Master.

The duty which people owe to their minister in return, is to pray for him in their closets, in their families, and in their social prayer meetings—not merely with a formal mention, but with great sincerity and earnestness. “Brethren, pray for us,” is the exhortation and command of an inspired apostle; and true and important is the trite adage, “a praying people will make a preaching minister.” The people who are blessed with faithful pastors ought to see in them an ascension gift of Christ, and “to esteem them very highly in love for their work’s sake.” At the same time, they are to beware of idolizing and flattering them; and of supposing that their talents and labours, whatever they may be, will either convince and convert sinners, or edify believers, without the special influence of the Holy Spirit accompanying them—Paul may plant and Apollos water, “but neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.” Besides praying for him, as has been recommended, the best expressions which a people can

make of their esteem and affection for their minister, is to attentively, candidly, and heedfully his preaching; to receive his pious and seasonable admonitions with meekness and thankfulness; to defend both his character and doctrines against unjust impeachments, slanders, misrepresentations, reproaches; to make a competent and comfortable provision for his worldly support; and to be kindly attentive to his family as well as himself.

(To be continued.)

WITHERSPOON ON REGENERATION
(Continued from page 180.)

The second part of this Chapter

The next thing implied in regeneration is, that the soul regards God as its chief happiness, and actually prefers his favour to any other enjoyment. On this branch of the subject I would beg the reader to observe, not only the matter and substance of the proposition, but the order in which it is presented. There must be first a devotedness of mind to God, and a supreme and exclusive concern for his honour and glory. He must be, if I may speak, again restored to his original right, his dominion and throne, while the creature is reduced to obedience and subjection. In consequence of this, there is a resigned acquiescence in God, as a source of comfort, and a high esteem of his favour as better than any life. This does not go before, but is hardly distinct or separated from a sense of duty, but is founded on it, and grows out of it. When the holy soul has seen the infinite excellence and glory of the true God, who loves him supremely, and is devoted to him entirely, he also delights in him superlatively.

Such a person is fully convinced that those, and those alone, are happy, whose God is the Lord

who are far off from him
 certainly perish. In a natu-
 as the sure consequence of
 transgressor flies from God,
 read and horror of his pre-
 But the renewed soul re-
 him with desire, and feels
 iness and want that cannot
 ied but by the intimation of
 and sense of divine love.
 mth and fervour of devout
 is expressed in the strong-
 ns in scripture: "As the
 teth after the water-brooks,
 eth my soul after thee, O
 My soul thirsteth for God,
 living God, when shall I
 d appear before God.* Be-
 y loving kindness is better
 e, my lips shall praise thee.
 ll I bless thee while I live,
 ft up my hands in thy name,
 shall be satisfied as with
 and fatness, and my mouth
 use thee with joyful lips."†
 necessary that serving and
 ng in God should be joined
 on a double account. Their
 e on one another is recipro-
 is not easy to distinguish a
 itious study to serve and glo-
 l, from a slavish obedience
 fear of divine power, but by
 ng inseparably connected
 elight in God, as the choice
 art, and centre of the affec-
 On the other hand, it is hard
 nguish cleaving to God as
 ion and happiness, from an
 ed mercenary bargain in re-
 ut by its being preceded by,
 upon, nay, even resolved
 ense of the supreme honour
 God for his infinite excel-
 This reasonable service will
 attended with an unspeak-
 eetness and complacency,
 all-sufficiency of God will
 shaken security for the hap-
 nd peace of those who put
 ist in him.

ay often observe these two

dispositions jointly exerting them-
 selves, and mutually strengthening
 one another, in the language and
 exercises of the saints in scripture.
 With what fervour of spirit, and
 with what inimitable force and
 beauty of style, do we find the
 Psalmist David expressing himself
 in both views. Sometimes he makes
 a full surrender of himself and his
 all to the divine service and dispo-
 sal; at other times his soul "makes
 her boast in God," and he exults in
 his happiness and security under
 the divine protection: "O my soul,
 thou hast said unto the Lord, Thou
 art my Lord.* The Lord is the
 portion of mine inheritance, and of
 my cup, thou maintainest my lot:
 the lines are fallen to me in plea-
 sant places, yea, I have a goodly
 heritage."†

These two things are, indeed,
 often so intimately united that we
 are at a loss to know whether we
 should interpret the language of the
 sacred writers as a profession of
 duty, or an expression of delight, as
 in the following words: "I will
 sing unto the Lord as long as I live,
 I will sing praise unto my God
 while I have my being. My medi-
 tation of him shall be sweet, I will
 be glad in the Lord."‡ How deep-
 ly the Psalmist was penetrated with
 a sense of the honour and service
 due to God, may be particularly
 seen in some of those animated pas-
 sages in which his enlarged heart
 calls upon every creature to join in
 the work of praise: "Bless the
 Lord ye his angels, that excel in
 strength, that do his command-
 ments, hearkening to the voice of
 his word. Bless ye the Lord all ye
 his hosts, ye ministers of his that do
 his pleasure. Bless the Lord all his
 works, in all places of his dominion.
 Bless the Lord, O my soul."§

It is easy to see how this distin-

* Psal. xlii. 1, 2.

† Psal. lxiii. 3, 4, 5.

* Psal. xvi. 2.

† Psal. xvi. 5, 6.

‡ Psal. civ. 33, 34.

§ Psal. ciii. 20, 21, 22.

guishes the natural from the new-born soul; nay, it is easy to see how this distinguishes the man who is renewed in the spirit of his mind, from all others, however various their characters, however different or opposite their pursuits. The design of man's creation is expressed in the Assembly's Shorter Catechism, in a way that can scarce be altered for the better; it was that he might "glorify God, and enjoy him for ever." As he departed from his duty by sin, so also, at the same time, from his happiness. As he refused to do the will of God, so he no more sought his favour, but placed his happiness and comfort in the creature "more than the Creator, who is God blessed forever." All unrenewed persons, in one shape or another, place their supreme happiness in something that is not God. In this one circumstance they all agree, though the different forms which the world puts on to solicit their affection, the different degrees in which they prosecute it, and the different ways in which they apply or abuse it, are so very many, that it is impossible to enumerate or describe them. Though there is but one God, the idols of the nations are innumerable. There is but one way to peace, and if that is neglected, the unsatisfactory nature of all created enjoyments makes men fly from one earthly comfort to another, till they feel, by late experience, the vanity of them all. Their state is justly described by the wise man, when he says, "Lo this only have I found, that God made man upright, but they have sought out many inventions."^a

It may not be improper here, just to hint at a few of the principal pursuits by which the characters of men are diversified, their hearts and cares divided, and the one thing needful forgotten and disregarded. Some there are who yield themselves up to the unrestrained indulgence

of pleasure. Sensual appetites and passions carry them on with unled fury. The lust of the flesh, the lust of the eye, and the pride of life, possess their affection; their prevailing desire is to gratify these appetites, as far as their ability and circumstances permit them, or the rival pursuits of will permit them. This, we usually see the first attempt of untamed and ungoverned youth, described by the wise man, following strong caution against it: "Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and in the ways of thy heart, and in the sight of thine eyes: but know that for all these things, God will bring thee into judgment."^a This is the path of the abandoned, the heaven-daring profligate, who is without all fear of God, who bursts under every bond, "who draws thy with cords of vanity, and thou art as a cart-roped ass."^b

Again: There are some whose hearts are set upon present enjoyments. Instead of making that sober and moderate use of this world's pleasures, which becometh rational creatures, they look upon them as their home. Instead of considering them only as a mean to a higher end, they have it as their chief or principal view, to secure or enlarge their possession of it. These "say, 'Gold, Thou art my refuge, and mine; fine gold, Thou art my confidence.' They think their 'houses will endure forever, and their dwellings for ever: they will leave them to all generations."^c This is often the sin of riper years, that the brutish folly of sinners more eminently show itself in old age, when its absurdity is more sensible and apparent. What it signifies how much men of this character despise the levity of youth, and hate the filthy receptacles of sensuality and lust, while their

^a Eccles. vii. 29.

^b Eccles. xi. 9.

re supremely set upon the world, while "they bless etous, whom the Lord ab- p?"

often sufficient to raise in erious person a mixture of sion and indignation, to hear ith whom poverty is the only openly pleading for, and g of their attachment to the or treating with a smile of pt those who tell them, from rd of God, that it is vain. Nothing is more frequently ed by experience, it is usual ider this as only pulpit de- on, a part of our business ofession, but containing a that cannot be applied to n life. Let all such be in- , whether they will hear it or t, however regular and abste- hey may be, as to all sensual ence, however diligent, eager, ccessful in trade, "except : born again, they cannot see igdom of God." And, that ay not deceive themselves, w in part, at least, wherein nge consisteth, let them pe- d ponder the following pas- f the apostle John: "Love e world, neither the things e in the world: if any man e world, the love of the Fa- not in him."*

more. There are some who the path of ambition. Pride in glory is the idol at whose they bow. These, indeed, : divided into very different . Pride, which may be call- master-passion of the human takes in the most extensive versal range. There is scarce te in which it is not able to itself, scarce any circum- which it is not able to t into the means of its own ation. All natural advan- which men enjoy over others, r in respect of body or mind; additional trappings of so-

ciety, viz. wealth, station, and of- fice; all acquired advantages, in- tellectual or even moral, become the fuel of pride. As some endea- vour by extraordinary actions to spread their fame in publick life, others, though in a narrower sphere, are under the habitual government of the same desire. While great men are taking cities, and destroy- ing kingdoms, to get themselves a name, others of meaner rank are vying with one another in dress, furniture, and equipage, or such in- ferior arts as they have been able to attain. Nay, those who never did any thing that could merit praise, too often show themselves under the government of the most hateful and detested kind of ambition, by a ran- corous malice and envy against such as excel or outshine them. We may go a step farther, and say, there is great reason to believe, that in some, the cultivation of their minds, long and assiduous application to study, zealous and successful en- deavours to promote the publick good, ought to be ascribed to no other source, to no higher motive.

I thought I could not fall upon any way to illustrate this part of my subject, which would make it more intelligible, than to give this short view of the characters and pursuits of the men of the world; and then to observe, That the change in regeneration doth properly consist in a strong inward conviction of the vanity of world- ly enjoyments of every kind; and a persuasion, that the favour and enjoyment of God is infinitely su- perior to them all. Whatever other differences there may be, this will be found in every child of God, from the highest to the lowest, from the richest to the poorest, from the wisest to the most ignorant; and from the oldest to the youngest. Every such one will be able to say with the Psalmist, "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou

* 1 John ii. 15.

hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety.”*

FOR THE CHRISTIAN ADVOCATE.

THE PENALTY OF THE DIVINE LAW.

It appears that a number of speakers and writers, claiming to be orthodox, and admitting that they have adopted the standards of the Presbyterian church, have lately denied in express terms, that Christ our Redeemer bore the penalty of the divine law, in behalf of those for whom he suffered and died. They affirm that he bore no penalty—that in no proper sense can his sufferings be denominated the penalty of the divine law, due to the sins of men.

This is a most important point in Christian Theology—we deem it *fundamental*; and although we cannot at present enter largely into the subject, we will present a short and summary statement of what appears to us to be the truth.

We wish it to be carefully observed, in the first place, that the word *penalty* is not found in the whole of the English translation of the Bible. We say this, not merely on our own recollection, but on the authority of Cruden's Concordance—He has not inserted the word in his laborious and accurate work; which he doubtless would have done, if he had found it in the sacred volume. Neither is the word *penalty* found in the Confession of Faith and Catechisms of the Presbyterian church; unless it has escaped our notice, in a close examination of these standards of our doctrine, with a view to find it there. If, therefore, the controversy be *merely* about the use of this word,

we will give it up free once; provided, but not that our opponents will admit, that the ideas we convey by this word, when we use it in reference to those who are found in the unerring revealed truth. We say, by the penalty of the law, we mean neither more nor the infliction of the curse pronounced on all the violators of the law—This exactly, and so what we mean, and, so we know, all mean, who are in agreement with our opponents on this point. Now what saith the scripture, iii. 10th, “As many as do the works of the law, are under the curse; for it is written, that every one that continueth in those things which are written in the book of the law to do them, shall be cursed: for he hath not kept the commandments of the law.” The apostle, writing under the inspiration of the Holy Ghost, tells us in this text that all who are justified by the deeds of the law, that is, all who rely for salvation on their own obedience, are under the curse of the law, for the plain reason, that they have not rendered that *perfect* obedience to the law, without which justification is inevitably incurred? If we repeat, is what we mean, that we mean, when we say that violators of the divine law, impenitent sinners, are excluded from the infliction of the penalty of the law—we care not what term is used—and will suffer this penalty or curse to remain unreconciled to God through Jesus Christ. And how is it possible for a sinner, or penalty, to be escaped—those who become the children of God, by a vital union with Him, are delivered from it. The apostle says this also, in the plainest and most unequivocal terms,

* “*Conaz.* Malediction, with another, affliction, torment, vexation.”

* Psal. iv. 6, 7, 8.

n with the fore-cited text— hath redeemed us from the he law, being made a curse or it is written, Cursed is e that hangeth on a tree.” ment on this text would ure it. We have only to efore, that it most explicit- , in the full sense of what by the term penalty, that ndured the curse of the od for all his people—He l them, by being made a them.

v, then, of the quoted pas- seems to be incapable of a denial, that if impenitent will suffer the penalty of Christ also suffered it in his people; for the apostle declares that he bore for at the self righteous must themselves. If, consequent- proper to say that the self are doomed to suffer the f God’s violated law, it is er to say that Christ suf- for those whom he re-

But so far as we know, nents do not object to riety of saying that im- sinners will suffer the pe- the violated law of God; , we ask, do they object to at Christ suffered it? We ultiply texts, of the same ith those we have quoted; hoose to confine our re- these, to prevent confusion nds of any of our readers. now examine for a mo- it is the *common authorized* or import, of the English lity. Johnson defines it— nent, censure, judicial in- orfeiture on non perform- Now, not one of these ex- terms or phrases implies, ates, that precisely the ishment, both in kind and which is threatened in a t be inflicted when its pe- xacted. Yet it is believed *whole strength of our op- ase lies in this very point* II.—Ch. Adv.

—They inflexibly persist in attach- ing this meaning, and this only, to the word *penalty*. They say, that *moral guilt* and *eternal punishment*, were a part of the penalty of the violated law of God, and that Christ endured neither of these. We grant it fully; and yet we insist that what he endured was *penalty*, and the pe- nalty of the violated law of God. Moral guilt of his own he had none, and to be a Redeemer could have none. But we say, that being a guiltless substitute for guilty men, he, for their sakes, endured “pu- nishment, censure, judicial infliction, forfeiture on non performance,” —non performance by those for whom he became a surety. He therefore endured every one thing (consistent with his character as a Redeemer) which the best exposi- tor of the English language spec- ifies, as embraced in the meaning of the word *penalty*—Surely, then, we do not use this term improperly, when we apply it to the sufferings of Christ.

It seems to be forgotten by our opponents, that even in human trans- actions, it is not essential to a pe- nalty, that it be paid, so to speak, *in kind*. A forfeiture, or penalty, of a thousand dollars, for example, may be paid in gold, or in any legal coin or currency of a country; and with the consent of the party to whom the penalty is due, it may be paid in a hundred different forms, in which a *full equivalent* may be rendered; and if such an *equivalent* is rendered, it may be truly affirm- ed that the penalty has been fully discharged. The claimant of a for- feiture, in consenting to take a full equivalent, does nothing more than every reasonable and benignant being will always do, when a for- feiting party may be benefited by it*—Doing this, he may still be said

* It is well known that a great master of human nature had it for his object, in one of his pieces, to exhibit the portrait of an unreasonable, unfeeling, and vindic- tive miser. To do this, he represents a

to exact the penalty even to the last iota, and thus to maintain all the claims of the strictest justice. Now this we say was done, when Christ endured the penalty of the divine law. God the Father, as the righteous Sovereign of the Universe, (we are here obliged to speak after the manner of men) consented to receive the sinless obedience, and the temporary, but protracted, intense, and, to us, inconceivable sufferings of Christ Jesus, the Mediator of the new covenant, as a full and complete payment of the penalty of the divine law, incurred by all his redeemed ones. Yea, in the foresight of the fall of man, in the ages of eternity, this method of discharging the penalty of the divine law, was ordained in the counsels of the sacred Three. It was an essential part of the great primitive plan and covenant of grace and redemption, when those were made his by promise, to whom the Redeemer, in his last intercessory prayer on earth, distinctly referred, as those whom "the Father had given him." Making a part, therefore, in the form of a penalty, in the original stipulation, the sufferings of Christ in behalf of his chosen people, may surely, with the strictest propriety, receive this appellation; or rather they can with strict propriety receive no other.

Yet, as we have already said, we will cease to litigate on this subject with our opponents, if they will fully and unequivocally admit of the vicarious nature of the work of Christ. We will have not one

Jew, by the name of Shylock, as inflexibly persisting in his demand of *exactly a pound of flesh*—to be cut from the body of a wretched debtor, who had heedlessly made this the *penalty* of a bond which he had given to the Jew, and which penalty he had incurred. He was offered the payment of his bond, and more than an equivalent for any damage or loss sustained; but he rigorously insisted on having a *pound of flesh*—this was the *penalty*, and he would take nothing else. Was he right? Did he act like a reasonable and benignant being?

word of dispute with them, about penalty or atonement,* when we hear from their lips in preaching, or read in their printed discourses or essays, such language as the following—"The Lord Jesus Christ was our surety; he satisfied the justice of his Father in behalf of his people; he purchased for them not only reconciliation but an everlasting inheritance in the kingdom of heaven; by his obedience and death he did fully discharge the debt of all those who are justified, and make a proper, real, and full satisfaction to his Father's justice in their behalf; his obedience and satisfaction was accepted in their stead. Justification is an act of God's free grace, wherein he pardoneth all our sin, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." This, our readers know, is the very language of our Confession of Faith and Catechisms, borne out, point by point, by plain passages of scripture, referred to at the bottom of each page. Nor is what we have quoted more than a little of what might be cited, of precisely the same import. The ideas contained in this language, are intermingled with a large part of the standards of doctrine of the Presbyterian church. They are not mere appendages, or subordinate parts of the system. On the contrary, they are the very bones and sinews, which give form, character, and consistency to the system as such. Do our opponents then adopt these ideas? Some of them will say in terms they do not; and many who do not say so in words, are never found to introduce them into their discourses. Is it any viol-

* The word *atonement* is not found, any more than *penalty*, in our Confession of Faith and Catechisms—It is found in the Directory for worship. Nor is this word found more than once, in the New Testament, and then it is a mistranslation of the original word *καταλλαγή*, elsewhere rightly rendered reconciliation.

charity then to believe, that reason why they object to the declaration of the word penalty offerings of Christ is, that it reject altogether the doctrines of substitution and imputation? not some of them tell us as without any disguise? How, may be asked, can they say, that they "sincerely and adopt, the Confession of this church, as containing a system of doctrine taught in the scriptures?" To make out a satisfactory answer to this inquiry,

is a task to which we are glad we are not called. Let those look to it whom it concerns. We shall only declare, that it would not satisfy our conscience to say, that after rejecting the doctrines of imputation and substitution altogether, we may still hold that *what is left* in the Confession of Faith, is the system of doctrine taught in the holy scriptures. If a large part of the Confession of Faith is anti-scriptural, the Confession, and the scriptures, we think, do not contain the same system.

Miscellaneous.

NOTES OF A TRAVELLER.

Continued from page 188.)

Friday, July 12th.—I left Bris-
y early this morning for
npton, taking this as my
way to Brighton, the port
which I expect to embark,
my friend Dr. Gardner, for

I noticed in the streets of
at this early hour, a num-
ber of little tables, at which tea and
and bread and butter, are
served to the passers by; and who-
shes for breakfast, and tra-
he early stages, would better
it here; for he can get it no
else, as I was sorry to find.
ing can be more agreeable
early morning ride in the
at this delightful season of
r. All things appear fresh
sullied—the air itself seems
ly invigorating and elastic.
naturalist, the rosy morning
re peculiarly gratifying. In
ca, I had frequently noticed
gs of the earliest birds; for
gin their melodies in suc-
First we have the shrill
the robin and the jay—then
erful notes of the wren and
w—and then the thrush and
rd gratefully the coming

day; after this, our woods and
gardens become so vocal with the
full choir, that it is impossible to
distinguish what warbler has the
priority of voice. In different
countries, this succession of voices
is of course different. All the birds
here are strangers to me, except
those with which I have become
familiar since my arrival. The
naturalists here say that the voices
of the rook and robin are the first
heard; but the poet gives the pri-
ority to the sky lark, in the follow-
ing often quoted lines:—

Up springs the lark,
Shrill, varied and loud—the messenger of
morn,
Ere yet the shadows fly, he mounting,
sings
Amid the dawning clouds, and from their
haunts
Calls up the tuneful nations. Every copse
Deep tangled—tree irregular, and bush
Bending with dewy moisture, o'er the heads
Of the quirieters that lodge within,
Are prodigal of harmony.

I had long desired to hear the
song of the sky lark, the nightin-
gale, and the wood robin. That
of the sky lark is by far the most
pleasing. This morning he often
started up from the road side, full
of his matin song; and as he mount-
ed aloft in the air, his voice became

fainter and fainter. I even fancied I could hear a feeble note, when he was so high as to be invisible. I have no great opinion of the nightingale, or "lone Philomela's languishing songs;" it is about as pleasing as that of our night hawk, or of our whip-poor-will. The notes of the robin are plaintive and agreeable. But in my opinion, none of the English song birds can compare with our mocking bird, or thrush, or robin, or with many other of our warblers.

There is something, says Stewart in his *Philosophy*, "peculiarly remarkable in the adaptation of the music of birds to the human ear. It seems to give pleasure to none of the quadrupeds; nor is it even certain that the music of one species of birds gives pleasure to another; for they are as apt to imitate sounds which are harsh and disagreeable, as the most exquisite tones of music." It is a curious fact, that singing birds are commonly found near the habitations of men. In the deserts of land or ocean they are never seen—the little petrel which I noticed when crossing the Atlantick had scarcely any note; and the piercing scream of the gull, seems given it only that it may be heard by its companions, amidst the roaring of the waves.

But I must pursue my ride to Southampton. The road was not exactly the same as the one I travelled when coming to Bristol; and I was surprised, when passing over some of the same ground, to find how different the prospects and the scenery appeared when viewed in opposite directions—for the most part, the country was as new as if I had not seen it before. I regretted very much that we passed Stonehenge at some miles distant. One object in revisiting Southampton was, that I might pass the Sabbath there, and hear again the Rev. Mr. Atkins. Had I staid at Bath, however, I should probably have heard the great Ro-

bert Hall. I was desirous, also, of being in Brighton one day before I left England—and Tuesday was the time appointed with Dr. Gardner.

We arrived at Southampton early in the afternoon. This town I think much more agreeable to a stranger than any I have visited—its locality near the water's edge—its wide streets and neat houses, some of which very much resemble those of Philadelphia, all induce me to prefer it. There is also a bustle and animation about the streets, without much noise, that renders it pleasant.

The hotel at which I staid was in *High Street*, a favourite name in England for their finest streets. Its extensive halls and numerous apartments were filled with paintings, some of which were very tolerable specimens of art; and from the front windows I had an opportunity of seeing the gay and well-dressed crowd, passing to and fro. The old bar gate, which I mentioned on my former visit here, separates the new town from the old. On the sides of its principal arch there are huge brass beasts in a sitting posture, intended to represent lions. They have a curious effect. I wonder they did not frighten our horses as we drove past them, though there is no danger of mistaking them for the king of beasts. Southampton is one of the most frequented places in the south of England, for bathing. As I wandered along the shore, I was repeatedly solicited by the numerous boatmen to visit the ruins of Netley Abbey, which are by water about four miles distant, and which I had a glimpse of, when coming from the Isle of Wight. I fully intended to examine this romantick spot, but I put off the excursion till it was too late.

Sunday, July 13th.—I passed this Sabbath perhaps more to my own liking, than any since I left America. As I wandered about but little, I have but little to re-

fortunately heard Mr. South in the morning and upon the whole, the most remarkable impressions have been made. I wish he might have come to go to America.

July 14th.—This morning we started for Brighton. The stage and the country are very much the same in appearance, as we have already mentioned. The vegetation along the route, I thought rather more sparse than at Chichester, a neat and agreeable town, I saw a fine old church with a handsome spire 100 feet high. The church bells are something like Salisbury, though not on the same scale. Near the church, a high, square, insulated tower called the bell tower, projects at its upper angles the bells of the cathedral. A poet Collins was a native place, and there is a fine monument to his memory in the church.

Johnson, you recollect, used to converse with Collins; and that when he paid him a visit after his return from the continent.

He found that Collins was filled with no other book but the English Testament, such as he carried to school. When he took it into his hand, out of curiosity to see what companion letters he had chosen, Collins said, "I have but one book, and it is the best." This anecdote told me when a boy, and I remember it when I think of him. Not far from the cathedral here is a grand piece of masonry called the Cross; it is thought to be the most beautiful of the kind in England—it far exceeds the one I saw at Salisbury. It is an octagonal pavilion, formed of eight columns and ornaments, which are, I think, elegantly wrought—but nothing like a cross seen about it.

The next stage was to Arundel,

through a country rich in wood, and full of the splendid mansions of the great. Among the most remarkable is Goodwood, the seat of the Duke of Richmond—Slindon House, belonging to the Earl of Newburgh—and Dale Park. A very intelligent and communicative gentleman sat with me on the coach box—pointed out every thing worthy of notice; and during a heavy, but passing shower of rain, he wrapped me up with himself in his large travelling cloak. Where, in America, would a stranger have met with such kindness?

Arundel lies at the foot of a hill, not far from the influx of the river Arun into the sea. On the top of the hill, close to the inn at which we stopped, is the famous old, extensive, and magnificent castle of the Earl of Arundel, Duke of Norfolk. My companion told me that whoever owned this castle, took the title of Earl of Arundel, as a matter of right—a privilege possessed by few estates, if by any other, in England. This grand gothic edifice is exceedingly striking. Battlements run all round the edge of the building and its walls, over which the ivy creeps in every direction. As the family are now absent here, there was no admittance for strangers into the castle.

After passing Worthing, a bathing place, which has risen, within a few years, from a miserable fishing village, to a neat and agreeable town, we arrived at Brighton.

The entrance into Brighton along the sea shore, is very commanding. The houses seem all palaces, ornamented with rich columns, and beautiful stucco work. I requested the coachman to set me down at the most fashionable and frequent hotel in the place; as it was there I had appointed to meet my friend Dr. Gardner. Such a choice as this, however, it was impossible to make, from the number and elegance of the houses. My companion therefore advised me to stop

at a large inn near the ocean, and not far from the grand chain pier, at which the steam packet for Dieppe starts. After dinner, which was very handsomely served, I set off on my usual tour of observation through the town. The first thing that struck me was the king's palace, called the pavilion. Of all the ridiculous and extravagant efforts of architecture, this surely is the chief; it looks more like an eastern mosque or Indian temple, than the palace of a Christian man. I shall not attempt a description; but you may form some idea of it, by supposing five or six huge pumpkins, set on a long flat roofed house—the said pumpkins being set round, with a number of vinegar cruets and pepper boxes. Behind this affair there rises an immense glass cupola, in the form of a Moorish dome, beneath which I understand his majesty rides on horseback, without taking the vulgar benefit of fresh air at the same time. Besides a number of splendid mansions, there are fine buildings, in the form of crescents and hollow squares, as at Bath—the collection of houses called Kemp-town, I admired very much. On the whole, Brighton is the most showy and magnificent town that I have seen; though its popularity, it is said, begins to decline, since the king has commenced repairing Windsor Castle. I ascended a hill, at the foot of which, the principal part of the town lies along the beach—and enjoyed a fine prospect of the sea, and the vessels under full sail moving on it. There is a place of entertainment here called Wellington Lodge, where you may rest, at a small expense, from your fatigue. Streets and open squares are here called *Steynes*; thus we have the New Steyne, the North Steyne, and some others. On one side of a Steyne, near the pavilion, I stepped this evening into a large well lighted hall, where a crowd of ladies and gentlemen

were collected, to play a kind of game at hazard. You so much for a chance—and win, you must purchase the of your prize, the next day; ticles of ornament or use, are for sale at the establish. After making extensive and less inquiries for my friend whom I anxiously expected London coaches, a great number which arrive here daily, I to my room.

Tuesday, July 15th.—Thinking the wind is blustering; is feared, from the rough the sea, that the steam packet Dieppe will not be able to c at the pier, should she arrive chain pier from which the start, is an ingenious, neat, apparently durable work. It is 1134 feet long, and is a convenience in landing and e ing—before its construction could only be done in boat ter the arrival of the m stages, I made another unsuccessful search for my friend I and I felt convinced, from trials, that we might be here week without meeting each—my only hope was to find at the steam boat when arrived.

In traversing the street morning, I noticed a number of little cars drawn by donkeys which the ladies go a shopping and pay other visits. The promenade walk called the marine promenade, formed by the intervening between the houses and the beach, is very interesting. The balconies of the houses, through a number of persons looking through spy glasses for the of the steam packet. The hourly became rougher, as waves rushed with such violence against the shore, that we were formed that the packet was to put in at New Haven, about nine miles distant. I therefore, in company with

gentlemen for that place, expecting to find Dr. as I was informed that a few coaches had already left for the steam boat. One travelling companion was a gentleman, who spoke very fluently; he had frequented in Paris, and was now here with a young nephew, one of the universities. He had a good deal interested in the United States, and kindly offered to be my guide, and to afford me any assistance in his power. The ride to New Haven was very uninteresting country. We had some time before we started. Dr. G. was not in town; it was not worth waiting—the weather was unpropitious—the time crept heavily, I tried to amuse myself, but I had no appetite. In such a fit of fidgeting, I went on in the packet—resolutely seated on the deck, and determined to wait, with all possible patience, till the time when she was to start for the harbour.

My travels through England were terminated; and with much pleasure and profit, I cannot as yet determine the rapid succession of which I have seen, and of which I have darted through, seem to have effaced. I cannot say with the Roman hero, *veni, vidi, vici*—no, I saw, and have forgotten. These musings were interrupted by the loud whizzing of a steam pipe, and other noisy sounds to get under way. We cleared the narrow mud-flat. A fresh wind sprung up, and the shores of Albion were lost in the distance.

As we passed across the channel, dreadfully rough and unpleasant to the passengers except the two others were terrified. It is amazing how the dignity and mock importance of human nature vanishes,

before the nausea produced by the waves. One of our passengers was a young dandy nobleman, with a splendid barouche—he spluttered, strutted, and vapoured most prodigiously on shore before we embarked; and when we first got under way, he manfully resisted, or slightly relieved, the treachery of his stomach—but it was all to no purpose—poor human nature was not thus to be mastered, and he dropped at last prostrate, and like a sick girl, cried,

“Give me some drink, Titinius.”

About two o'clock in the morning we entered the harbour of Dieppe in thick darkness, and in a heavy storm of rain. Though nothing could be seen, the noisy jabbering of the French sailors, convinced me I was among a different people from those I had been accustomed to hear. A broad plank was laid from the packet to the wharf, and a black-whiskered, grim-visaged man, with a lantern in his hand, looked by its light into our faces, and then demanded our passports as we passed him. The first person I recognised on the wharf was the young nobleman. He was in ecstasies; when he saw me he cried out, “Ah, ha! we are landed safe, however. That rascally captain ought to be hanged, for bringing us over in such a rough sea. I thought I should have committed suicide in my agony.” We were now joined by the English gentleman and his nephew, who came with me from Brighton, and we all went to a hotel near by. After a substantial supper, at which we told of our perils and “hair breadth ‘scapes,” we were conducted by a nice French damsel, with a black silk apron, having huge pockets in front, to separate chambers.

Wednesday, July 16th.—My first day in France broke upon me in splendour. On looking round my chamber, I was a good deal struck with the novelty of its appearance.

The walls were smoked and bare, except a few festoons of rich cobwebs—the curtains shabby, and the floors of dark oak, without a carpet. The fire place was deep, high, and wide—the windows were loose, opened like folding doors, and had an unsightly iron apparatus to fasten them, which required some mechanical skill to adjust. The lock, latch, and hinges of the door, indicated none of the genius of Sheffield or Birmingham—there was enough iron about them to make a cannon.

Last night, or rather this morning, when the steamer came too at the pier, after our passports were taken from us, we were all conducted to a mean looking office, where we were examined, to ascertain if we had any contraband articles about us. The police officer only touched my cloak, which was wrapped about me on account of the rain, and said, "*vous n'avez pas rien*"—to which I answered, "*non,*" and so I escaped—our trunks, however, were left in their possession. While employed in exploring my apartment, which I have described above, one of the waiters of the hotel knocked at my door, and requested the key of my trunk for the officer of police, and in a few minutes my baggage was brought to my room, so that I had not the smallest trouble with the custom house, of which so many complain. Before breakfast, I looked about the town a little, and went to the commissary of police for my passport. He gave me a new one, good as far as Paris, and told me I would there receive my old one.

In wandering about I seemed as if in another kind of world—the buildings, the inhabitants, the manners, and the way of doing things, were all new. I was particularly struck with the dress and looks of the women, who far exceeded in number the men. They wear for the most part, caps more than a

foot and a half high, with crowns and lappets hanging over the shoulders—tight and long edged jackets of different colours, those in Dutch pictures, and short petticoats as would be seen in the days of Wout Twiller, of Knickerbocker—*—*as a base to all this, the huge wooden shoes, called *hautes*. Their complexions are sun-browned, looking more like peasant town's people. They were engaged in all sorts of employments, some were driving little jaegers not much higher than their heads, with panniers filled with fag vegetables, or carrying two milk pails, one on each side. Some were saddled themselves, with a tall basket on their backs, it was bread, or fruit, or fish. The dress of the men is not much more peculiar. As I stood at the entrance of a market place, amusing myself with the gesticulations, chatter, and laughing of a group of women, whose skins were as brown as leather, "tough, yellow, and wrinkled like that of a tortoise," my companion at supper, the young Englishman, passed by in his brougham. He nodded, and said he was from Paris. Of all things in the world his equipage was the most ridiculous—it was a complete figure to yourself a did English carriage, with a driver in livery sitting in the seat—this drawn soberly along by four raw boned post horses, of different sizes and colours, three abreast, and two behind them, with drooping necks, and long tails tied in a bunch, and all sorrowfully habited with high wooden collars, ropes, bits of chain, and snaffle knotted leather—then motioned one of the wheel horses a pace, with large wooden boots, a jacket, a dirty blue coat with gold lace, a glazed hat, and whip, which he flourished with cracks about in a most wondrous manner, and you may fore-

f the thing. This is called *in style*, in France.

the hotel I fell in company young English surgeon, who obligingly conducted me to noticeable places about the

Dieppe is thought by many a pleasant town. It had to ther a disagreeable appear-

The best houses are shut courts and high walls, and eets are without side walks, ry dirty. About 4 o'clock k our seats at the publick table, called here the *Table*

. There was a wonderful ion of dishes, most of them sed in mysterious French re-and odious sauces. Genuine i cooking, except the confec-, is to me an abomination—a traveller, I determined to a wry faces—swallow every and ask no questions. When mpany were all seated, most dishes were removed from le, cut up into small pieces servants, and then handed in each guest, who took a clean or almost every mouthful.

r dinner, we went to see a venerable looking, gothick y, and heard vespers. The ur tones of an old organ, and al chaunts of the monks, ot uninteresting—we saw w worshippers, and these scattered about the building e kneeling in dark recesses, hers telling their beads, at ot of some favourite saint. the church, we took a walk h rows of lime trees to the It is a beautiful promenade. is here erected a great cross, large image of the Saviour upon it. The figure also of gin is fastened to the cross, his feet. We stood near it ne time, and except a single ant, no devotions were paid r the slightest notice taken by the numerous passers by. igh banks, which form the n this side of the channel,

are precisely of the same geological formation as those at Brighton, on the opposite side, being composed of limestone or chalk, intermixed with flints. This *demonstrates*, in the most conclusive manner, to the modern geologist, that England once formed a part of the continent. There is an old castle, or fortification, on the top of the hill here, which overlooks the whole town; and there are other means of defence, such as bastions, dikes, and drawbridges.

To my great surprise and gratification, I met on the quay, my friend Dr. Brown of Kentucky, whom I parted with on the wharf, at Philadelphia. We made arrangements for meeting again in Paris. The baths at this place are fine. They are ornamented with a number of statues in stone, which would make our American females blush to look at; yet they are passed by the crowd here, without the smallest apparent notice—indeed the men and women here bathe in company, or only separated from each other by an open sheet of water.

That which strikes the stranger most upon coming into France, is the ancient aspect of every thing around him—the houses and the dresses are all equally old fashioned; and the customs and employments of the people have a primitive and picturesque appearance. Both in England and with us, all the common processes of life are performed in the house—they are made domestick and commodious; but here, the women wash their clothes in the river—roast their coffee, and cook their meals in the open air. "Human life with us is framed and set in comforts; but it wants the vivid colouring, the glowing expression," that it assumes in France. Yet may not the romantick effect produced be, in a great measure, owing to the novelty of the scene.

(To be continued.)

The following entertaining and instructive article, we copy from the *Christian Observer* of December last. Its object is to reprove a feeling which we fear, with the writer, is too often experienced, by individuals at least, in almost all denominations of Christians—the feeling of a rising wish that the Bible were not *exactly* such a book as it is. We shall let the writer speak for himself, without a single comment on the doctrinal system of the Calvinists; but we shall take the liberty of making a remark or two, on the denomination in which he is included—We are sorry that we cannot give more than about half the paper, in our present number.

PROPOSALS FOR THE EMENDATION OF
THE SCRIPTURES.

To the Editor of the Christian Observer.

It was customary in former times to convey much salutary instruction, in the way of supposed visions or dreams. To this the classical pages of Addison and Johnson, not less than those of that powerful uncultivated genius Bunyan, sufficiently testify.

Should you not object to such a mode of imparting truth by means of acknowledged fiction, which deceives no one and may edify many, you will oblige me by inserting what follows in your publication.

H. S. C. H.

Meditating deeply on the various controversies which divide the visible church of Christ upon earth, I fell into a profound sleep, the repose of which was soon interrupted by the following dream—

I thought I was transported to the foot of a lofty hill, situated in the midst of a rich and luxuriant valley. This valley appeared to be filled with professed Christians of all denominations, who were discussing their different views, in no very low or monotonous accents. Suddenly there was seen, on the summit of the mountain, a celestial

being clad in glorious robes, who, with a look of ineffable dignity and kindness, commanded silence in the assembly; and, universal attention being directed towards the heavenly messenger, he thus addressed them:

“Professed disciples of the Son of God, give ear. The great Eternal, whose I am, and whom I serve, has graciously vouchsafed to you a written revelation of his will, in which, with one consent, you all profess to believe. Whence is it, then, that thus possessing a common and acknowledged standard of supreme authority on every subject connected with salvation, there should prevail amongst you so much discord of opinion and disunion of heart. It is, I fear, too evident that most of you are in some measure dissatisfied with those inspired oracles, which have been written for your learning. Listen, then, to the proposal which I am about to make, in the name of their Divine Author. I am empowered to invite each separate body among you, candidly to declare the grounds of your dissatisfaction with what infinite wisdom has dictated, and to specify what alterations in the Sacred Book you respectively think would promote peace and general edification. You will depute one of each division to declare the sentiments of the rest, and I remain here patiently to listen to the suggestions of all.”

After the surprise occasioned by this address had subsided, much mutual conference ensued, and at length the assembled multitude proceeded to obey the extraordinary summons.

The first that stood forth was a Roman Catholick bishop. Having prostrated himself with deep reverence, he began: “Illustrious saint, whosoever thou art, I willingly undertake to be the first to obey thy gracious command. The true church however, whose bishop I am, has but little to suggest of alteration or of addition, in reference to the

e. It may well be supposed that we should be alter particular parts of whole of which we con- it for the perusal of man- ernal, that our greatest n employed to keep it ew. Had we not been this our benevolent de- r word would now have ss. But certain restless al persons, calling them- estants, have, by their exertions, given almost rulation, and that near- language of the world, only for the holy eyes eged priesthood. Even bers of the true church, fore now feel some soli- may not then be amiss s opportunity is afforded st some changes in the both in the way of al- of omission. Let there then, we would humbly verses so plainly declar- fallibility of the pope, ar upon earth, as shall ave no room for dispute. e, we would further en- lines added to the sa- positively commanding on of departed saints, for souls in purgatory, e of images in divine With reference to the , we have long taken the mitting that part of the mandment which prohi- but we should be still ed by a positive injunc- r favour. There are also, o add, several passages Bible which seem almost that it was designed to ly read, and even search- n diligence. These we ice to see entirely ex- cause there are multi- learned and unstable o thus perversely on- em. I have now nearly. *only farther request is, vscription given of the*

man of sin by St. Paul, and the whole Book of the Revelations, be in future omitted. This will not appear unreasonable, when I state that these portions have been most provokingly exhibited by heretical expositors, and especially of late, by some obtrusive meddlers calling themselves students of prophecy, as minutely descriptive of the Church of Rome, which we know to be the only true church on earth. Assuredly, therefore, the sooner these are got rid of the better." The bishop here bowed very low, and retired.

The next person who came forward as the representative of his brethren, was a leading preacher amongst the sect of the Socinians. After a slight obeisance to the celestial messenger, he spoke as follows:—"The learned and respectable body in whose behalf I appear, desire to assure you, most worthy stranger, that they feel all due regard for that book known by the name of the Holy Scriptures. For every part of that volume indeed, they do not entertain the same respect; but nevertheless, as a whole, they would speak of it with honour. We consider it as bestowed by the great Father of the human race on his rational creatures, to guide them in the way of virtue and righteousness, to teach them how to live and how to die, and how they may attain at length their due reward in heaven. Now, if no further use were made of the book than this, we should be content to leave it as it is. But most unhappily the great majority of those who profess to receive it as Divine, deduce from it doctrines to which we, as rational creatures, can never assent. The triune nature of Jehovah, the Deity of the Son of God, and the Deity and personality of the Holy Ghost, the atonement made for sin by the vicarious and infinitely meritorious sacrifice of Christ on the cross; these, and several other doctrines connected with them, we have care-

fully brought to the test of our reason, and have pronounced them incredible and unworthy of God. Certainly then we should rejoice to see those parts of scripture removed, which seem in any manner to counteract their promulgation. These indeed are so numerous, that were we to insist on the removal of all, we fear we should too much mutilate the book. We shall be content, therefore, to have the most prominent expunged, and we shall with care explain away the remainder. To be short, then, if the first fourteen verses of St. John's Gospel were entirely taken away, and all the doctrinal parts of all the epistles were cleansed from all expressions which seem to the unwary to favour such doctrines as those we have alluded to, we should be satisfied that the rest should remain as it is; and how unspeakable would be the benefit accruing to the world!" The Socinian speaker having thus concluded his address, hastened to rejoin his companions.

The next person who advanced towards the foot of the hill was a Wesleyan minister, and, as I was told, the president of the Conference. After a humble and reverential salute of the angelick ambassador, he thus proceeded:—"I represent a numerous and pious body of Christians who glory in the salvation of the Lamb, and earnestly desire to honour his name and adorn his doctrine, through the sanctifying influences of the Holy Ghost. To the Bible, as the inspired word of God, and to the works of Mr. Wesley as founded on that word, we are most deeply attached. With respect to the former, however, although we entirely differ from the Socinian gentleman who last spoke, and desire to bring our reason to the test of revelation, and not revelation to the test of our reason; yet, most blessed stranger, I candidly confess there are *some* doctrines deduced by many good men from the scriptures, which we think are incon-

sistent with the goodness of God, and the safety, holiness, and happiness of his creatures. The doctrines of personal election, imputed righteousness, indwelling sin in believers, and the final perseverance of the saints, are those to which I allude. Far be it from us to desire much alteration in those sacred oracles which were all given by inspiration of God; but if a few of the strong expressions of St. Paul, in the commencement of his epistles to the Ephesians and Thessalonians, could be modified,—the latter part of the eighth chapter of his epistle to the Romans, say from the 29th verse, and the whole of the ninth chapter, could be taken away, and one verse added to the seventh chapter, to declare that he did not there speak of himself as a believer, I think we should be satisfied. Thus, we conceive, would much evil be prevented, and great good result to the church." The president bowed respectfully, and retired.

A decided disciple of the venerable Calvin, a minister among the Independents, was now seen approaching, to declare the sentiments of the body to which he belonged, on the subject in question. Respectfully bowing, he began—"I am, most holy messenger, the representative of those who, on a few points, not, we hope, essential to salvation, most entirely differ from the speaker who has just concluded his address. Those parts of the sacred volume which he has proposed to remove, we value above gold and precious stones, as the grand sources of our comfort, the chief security of our peace, and the effectual nourishers of all our holy affections and graces. We think the doctrines of original sin, of human depravity and helplessness, of the Divine sovereignty, and personal election to knowledge, faith, holiness, and eternal life in the Saviour, are indissolubly interwoven, and cannot be separated, and therefore we would earnestly implore that the passages

may be forever retained. However, that we are satisfied with the sacred they are, would be going There are, I will confess few passages which we should not have written; as we are invited to on the subject, I acknowledge not be unwilling to do. I say not this, because I manage to understand consistently with our other and for fear of perplexing us, we preach on them not because they do, in a afford a handle to the opposite fundamental doctrines

I need not say that wealous of the necessity of us, and of personal holiness brethren to whose preaching have been listening; but of opinion that there are relations to sinners, in the cords, which might be altogether the better, and some ex-relating to the extent of sacrifice, which require to be added. 'A propitiation for of the WHOLE WORLD,' is, in fact, rather stronger language we should have used; some may be said of other expressions, which I need secularise, as they will read. Now, if the single word I but be inserted in such a place should be perfectly at having presumed to offer suggestions, I will not trespass on your patience."

of somewhat a stern advanced, and requested permitted to add a few words, had been said by the brother had just retired. "I bless God he, "I have been made higher form in the school, than the last speaker; but I would concur in the merit of what he has suggested. His whole view is very I go much further. The which I represent are not nu-

merous. We confess ourselves to be few, but we hail this as a favourable sign. It is, however, our unanimous request, that all the passages of the Bible which contain any thing in the *shape of offers from God to man*, and all the practical exhortations, as they are called, especially the latter parts of Paul's Epistles, and the whole Epistle of James, may be expunged from the sacred pages; for they are very liable to be misunderstood, and they prevent the glorious doctrines of grace from having such free course as they would otherwise attain. The Sermon on the Mount, is also too legal for free gospel privilege. I will only add our earnest desire that the few passages of Holy Writ which seem to countenance the doctrine of reprobation, should be made very much plainer and stronger; or if a new verse, plainly declaring that great truth, were inserted, our satisfaction would be increased. I was not surprised to hear the last speaker say that the belief in personal election might not be essential to salvation; it was like his *mingle-mangle* system; but I affirm it is, and wish a text inserted to prove it." The Antinomian here stopped, and disappeared.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

"Wo unto him that striveth with his Maker." Isaiah, xlv. ix.

In each flash of lightning
From the thunder cloud darting,
The arch of Heaven brightening
And its dark curtain parting,—
In the voice of the Tempest
As it passeth o'er the deep,
Startling in its caverns
The wild winds' sleep,—

By yon glittering sky
A delight and a fear,
By an Eternity
Of bliss, or of despair,—
By the mystery
Of the Incarnate God,
By his agony,
And by his blood,—

Is Heaven's high decree made known,
 "The man that dareth to strive with me,
 In his wild career overthrown,
 A fearful proof of my wrath shall be."
 Yet still that wretch *hath* dared
 To mock his Maker's power,
 Whose mercy long hath spared
 And warned from hour to hour;—

Lo! the once haughty form
 That thought to tremble not
 To its silent home is borne,
 The spirit—hath fled forever

April 15, 1830.

Reviews.

JEFFERSON'S PAPERS.

(Continued from p. 199.)

Of Jesus Christ, of the Apostles, and of the Jewish and Christian Scriptures.—On these important points, we find that we can better exhibit the opinions of Mr. J., by taking them in connexion, than in a separate form. In this way, too, we shall in some measure abridge our own labour, of which we are already heartily tired; and the sooner, also, relieve the patience of our readers, which we seriously fear may be exhausted, before we shall have done with the abominations of the papers under review—although we lay before others but a very small part of what has sickened ourselves.

In Vol. II. we find a paper entitled "Syllabus of an estimate of the merit of the doctrines of Jesus, compared with those of others." From this our first quotation has been taken. He refers to it in several of his letters; having first formed it, he says, to acquit himself of a promise which he once made to Dr. Rush. He appears to have regarded it with great fondness; as a very happy specimen of his ability to reduce Biblical knowledge to its essence. We have taken from it what he says of the Jews, to show his estimate of their religion; and of course, his opinion of the Old Testament, from which they derived it. This will be seen more at large, in the latter part of the third quotation, in which he vituperates *Moses*, and all his institutions, with great bitterness. He speaks, in a letter to Mr. Adams, of another re-

sult of his Biblical studies searches, with the public which we believe the world yet been favoured. This, few sentences from the sater, in which he awards the palm to the Psalmist, forms cond quotation. The third, two letters to William St which he explains the design syllabus, corrects what he the errors of our Saviour, and the holy apostles.

"II. Jews. 1. Their system was that is, the belief in one only & their ideas of him and of his were degrading and injurious. Ethics were not only imperfect, but irreconcilable with the sound reason and morality, as they intercourse with those around us; pulsive and anti-social, as respect nations. They needed reformation fore, in an eminent degree.

"III. Jesus. In this state among the Jews, Jesus appeared parentage was obscure; his condition his education null; his natural talents great; his life correct a cent; he was meek, benevolent, firm, disinterested, and of the eloquence.

"The disadvantages under which doctrines appear are remarkable. Socrates and Epictetus, he wrote himself. 2. But he had not, like Xenophon or an Arrian to write I name not Plato, who only used the of Socrates to cover the whimsie own brain. On the contrary, all the of his country, entrenched in and riches, were opposed to him, labours should undermine their tages; and the committing to w life and doctrines fell on unlettered ignorant men; who wrote, too, fit mory, and not till long after the tions had passed. 3. According ordinary fate of those who attempt lighten and reform mankind."

the jealousy and combination and the throne, at about 40 years of age, his reason having attained the *maximum* of its course of his preaching, of three years at most, prepared for developing a code of morals. 4. Hence the whole he really delivered were whole, and fragments only I deliver have come to us, stated, and often unintelligible have been still more distortions of schismatising have found an interest in and perverting the simple taught, by engrafting onisms of a Grecian sophist, into subtleties, and obscure jargon, until they have been to reject the whole in view Jesus himself as an

ending these disadvantages, morals is presented to us, up in the style and spiritments he left us, would be it and sublime that has ever man.

ion of his being a member d, or in direct communication for him by some of und denied by others, is fusesent view, which is mereof the intrinsic merit of

1. He corrected the Deism affirming them in their being God, and giving the juster attributes and government. doctrines, relating to kindred are more pure and perfect he most correct of the philosophy greatly more so than those and they went far beyond ating universal philanthropy to kindred and friends, to d countrymen, but to all uring all into one family, ds of love, charity, peace, and common aids. A dehis head will evince the peity of the system of Jesus

3. The precepts of philosophy of the Hebrew code, laid only. He pushed his scrupheart of man; erected his region of his thoughts, and aters at the fountain head. emphatically, the doctrines e, which was either doubted by the Jews: and wieldacy, as an important incentive to the other motives et."—Vol. iii. pp. 508, 509. reduce our volume to the lists, select, even from

them, the very words only of Jesus, parsing off the amphibolisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals, which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his, and which is as easily distinguishable as diamonds in a dunghill. The result is, an octavo of forty-six pages, of pure and unsophisticated doctrines, such as were professed and acted on by the *unlettered* Apostles, the Apostolic Fathers, and the Christians of the first century. Their Platonising successors, indeed, in after times, in order to legitimate the corruptions which they had incorporated into the doctrines of Jesus, found it necessary to disavow the primitive Christians, who had taken their principles from the mouth of Jesus himself, of his Apostles, and the Fathers cotemporary with them. They excommunicated their followers as heretics, branding them with the opprobrious name of Ebionites or Beggars." *

* "I acknowledge all the merit of the hymn of Cleanthes to Jupiter, which you ascribe to it. It is as highly sublime as a chaste and correct imagination can permit itself to go. Yet in the contemplation of a being so superlative, the hyperbolic flights of the Psalmist may often be followed with approbation, even with rapture; and I have no hesitation in giving him the palm over all the hymnists of every language, and of every time."—Vol. iv. pp. 223, 224.

"But while this syllabus is meant to place the character of Jesus in its true and high light, as no impostor himself, but a great reformer of the Hebrew code of religion, it is not to be understood that I am with him in all his doctrines. I am a Materialist; he takes the side of Spiritualism: he preaches the efficacy of repentance towards forgiveness of sin; I require a counterpoise of good works to redeem it, &c. &c. It is the innocence of his character, the purity and sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire; sometimes, indeed, needing indulgence to eastern hyperbolism. My eulogies, too, may be founded on a postulate which all may not be ready to grant. Among the sayings and discourses imputed to him by his biographers, I find many passages of fine imagination, correct

morality, and of the most lovely benevolence; and others, again, of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate, therefore, the gold from the dross; restore to him the former, and leave the latter to the stupidity of some, and roguery of others of his disciples. Of this band of dupes and impostors, Paul was the great Coryphæus, and first corruptor of the doctrines of Jesus. These palpable interpolations and falsifications of his doctrines, led me to try to sift them apart. I found the work obvious and easy, and that his part composed the most beautiful morsel of morality which has been given to us by man. The syllabus is therefore of *his* doctrines, not *all of mine*: I read them as I do those of other ancient and modern moralists, with a mixture of approbation and dissent."

"There are, I acknowledge, passages not free from objection, which we may, with probability, ascribe to Jesus himself; but claiming indulgence from the circumstances under which he acted. His object was the reformation of some articles in the religion of the Jews, as taught by Moses. That sect had presented for the object of their worship, a being of terrific character, cruel, vindictive, capricious and unjust. Jesus, taking for his type the best qualities of the human head and heart, wisdom, justice, goodness, and adding to them power, ascribed all of these, but in infinite perfection, to the Supreme Being, and formed him really worthy of their adoration. Moses had either not believed in a future state of existence, or had not thought it essential to be explicitly taught to his people. Jesus inculcated that doctrine with emphasis and precision. Moses had bound the Jews to many idle ceremonies, mummeries, and observances, of no effect towards producing the social utilities which constitute the essence of virtue; Jesus exposed their futility and insignificance. The one instilled into his people the most anti-social spirit towards other nations; the other preached philanthropy and universal charity and benevolence. The office of reformer of the superstitions of a nation, is ever dangerous. Jesus had to walk on the perilous confines of reason and religion: and a step to right or left might place him within the gripe of the priests of the superstition, a blood thirsty race, as cruel and remorseless as the being whom they represented as the family God of Abraham, of Isaac and of Jacob, and the local God of Israel. They were constantly laying snarcs, too, to entangle him in the

web of the law. He was justly therefore, in avoiding these by evasions, by misconstructions and plications of scraps of the p: in defending himself with the weapons, as sufficient, *ad hominem*. That Jesus did not mean to sell on mankind as the son of God, cally speaking, I have been convinced by the writings of men more learned than myself in that lore. But the conscientiously believe him from above, is very possible. religion of the Jews, inculcated from his infancy, was founded on a belief of divine inspiration. The most disordered imagination recorded in their religious communications of the Deity, it could not but happen that, in the course of ages, events would now and then arise, to which some of these visions might be accommodated, by the use of allegories, figures, types, tricks upon words, they have preserved their credit with all subsequent times, but are the result of much of the religious schismatised from them by the enthusiasm of a warm heart, conscious of the high eloquence which had not troubled him, he might readily mistake the visions of his own fine genius for those of a higher order. Thence, therefore, no more persuasion, than the belief of Socrates, that his self was under the care and guidance of a guardian Dæmon. And I am sure our wisest men still believe in the truth of these inspirations, while we are occupied on all other subjects. Excuse me, on these considerations, for the sayings in the gospels which are marks of weakness in Jesus, him what alone is consistent with great and pure character of same writings furnish proofs, proper authors their own tribulations, I think myself authorized to conclude the purity and distinct character, in opposition to the which those authors would fit and that the postulate of my theory is no more than is granted in historical works."—Vol. iv. p. 328.

Thus it appears, that Jesus is rejected with disdain the there is any thing of *Divinity* in the Bible. & the ancient prophets are not with unsparing and censure. The apostles

who wrote the New Testament considers as rogues and

The Saviour of the world he sees as a mere man, the son of Joseph and Mary; of no education of natural talents of the highest order; of distinguished appearance; a zealous reformer; pretty eloquent, and peculiarly gentle and benignant; yet, without a single correction in some of his opinions; using evasions and sophisms to screen himself from his enemies; and so much of an enthusiast that he was inspired, when he felt only an excitement of the imagination that he felt. Was such a concentration of absurdity ever to the world before? Yes, it is not altogether an original. Rousseau's character of the man appears to have been in his mind and on the whole, we do not think he has equalled his master. Among those Jewish barbarians, the Greeks and Romans and by Mr. J. too, accounted for he has found a *hymnist*, with sublime and devout strains, among the most distinguished of the most polished nations of antiquity can pretend to be; and also a moralist, invariably superior to all their philosophers and ethical writers, of every age, or character, or And this all took place without supernatural aid. Is this true? Do Christians believe in such effects, without an adequate cause? No:

Infidels, of fools the chief,
Faith in creeds of unbelief."

Future State.—Mr. J. frequently expresses much confidence in the state of future happiness, for himself and his friends. In a letter to Mr. Adams, (Vol. iv. p. 309,) speaking of the revolution in America, he says—

these are speculations, my friend, I may as well deliver over to those who are to see their development. We may be looking on, from the clouds as now we look down on the last.
VIII.—*Ch. Adv.*

hours, the hurry and bustle of the ants and bees. Perhaps in that super-mundane region, we may be amused with seeing the fallacy of our own guesses, and even the nothingness of those labours, which have filled and agitated our own time here."

Again, on the death of Mrs. Adams—

"It is of some comfort to us both, that the term is not very distant, at which we are to deposit in the same ceremony, our sorrows and suffering bodies, and to ascend in essence to an ecstatic meeting with the friends we have loved and lost, and whom we shall still love and never lose again."

To Governor Page, who had addressed a letter to him on the death of his daughter, he writes, (Vol. iv. p. 19.)—

"Every step shortens the distance we have to go; the end of our journey is in sight, the bed wherein we are to rest, and to rise in the midst of the friends we have lost. 'We sorrow not then as others who have no hope;' but look forward to the day which 'joins us to the great majority.'"

As Mr. J. rejected all revelation, we should be glad to know what system of infidel philosophy taught him the doctrine of the resurrection of the body; and how he came to quote, on so serious an occasion, and as the source of consolation too, a sentence from the apostle Paul, "the Coryphæus of dupes and impostors." We find, in another letter, that he had great expectation of meeting his congressional friends in heaven, and seemed to think that they would hold a kind of congress there.

Of a future state of *punishment*, we doubt if he had any belief. We do not find that he ever speaks of it, otherwise than ludicrously or profanely. In writing to his friend John Page, (Vol. i. p. 162,) he says: "I know you too well to need an apology for any thing you do, and hope you will forever be assured of this; and as to the construction of the world, they would only have added one to the many sins for which they are to go to the devil." And he concludes a letter to Ed-

ward Rutledge, (Vol. iii. p. 338,) in the following elegant style—" *Au diable les Bougres!* I am at the end of my curse and the bottom of my page, so God bless you and yours." We had heard that Mr. J. used profane language in his conversation, but we did not expect to find so much of it as we do in his letters. More than once, we meet with a profane oath, broadly expressed.

Of Religious Sects and Opinions.

—Mr. J. seems to have been hostile to all religious denominations, except the Unitarians, whom he seems to lack language in attempting to extol as he wishes. He predicts the universal and speedy spread of their sentiments throughout our country. In a letter to Dr. Waterhouse, (Vol. iv. p. 350,) he says—"I trust there is not a *young man* now living in the United States who will not die an Unitarian." We are glad that this augury is not more portentous than "a heathen oracle."

In several instances Mr. J. speaks favourably of the Quakers; but in a letter (Vol. iv. p. 138,) which the editor states was endorsed "not sent," he says—

"The Friends are men, formed with the same passions, and swayed by the same principles and prejudices as others. In cases where the passions are neutral, men will display their respect for the religious *professions* of their sect. But where their passions are enlisted, these *professions* are no obstacle."

Thus he represents the Quakers as disregarding their profession, when it comes in conflict with their passions and their interest. And of this tenor is the most of the subsequent part of the letter. Episcopalians and Congregationalists are especially charged (Vol. iii. p. 441,) with indulging "a very favourite hope of obtaining an establishment of a particular form of Christianity through the United States." To the clergy in general, or "the priests," as he delights to style them, he applies almost every term of reprobation and abhorrence which the English language affords. Speak-

ing of "a comparison of the *ty of the Old Testament with the New,*" (of which he does "no two things were ever more like,") and regretting that that comparison had not been drawn Dr. Priestley, he says—"I not to have asked him to. He dared not. He would have eaten alive by his intolerant thren, the Cannibal priest: little farther on in this letter iv. p. 205,) speaking of the Cannibals, he writes—"You be sensible how much int take, in keeping myself clear of religious disputes before the public and especially of seeing my bus disembowelled by the pices of the modern Pagan. But the choicest of his unmitigated wrath, Mr. J. always reserves Calvin and the Presbyterian. Vol. iv. p. 340, he states "the raising dogmas of Calvin"

"1. That there are three Gods. That good works, or the love of our neighbour, are nothing. 3. That faith alone, and the more incomprehensible proposition, the more merit in it. 4. That reason in religion is of no use. 5. That God, from the beginning, elected certain individuals to be saved and certain others to be damned; no crimes of the former can damn, no virtues of the latter save."

Thus he unhesitatingly attacks Calvin a string of impieties, from which Calvin have revolted as much as he and to which we challenge the vilers of Calvin to show for works the least proof, or any semblance. But Calvin was concerned in the death of Servetus regret it as much as any of Servetus had furnished Mr. that blasphemous description of the Holy Trinity, which we inserted in our last number—*Hinc illæ mæ*. In addition to being an atheist, a sufficient cause of his infidelity, he attributed to the Unitarians chiefly—with how much reason we know not—the opposition to his endeavours to obtain:

patronage as he wanted, write Mammoth Univer-
sity on this subject to
William Short, after de-
claring generally, he

Presbyterian clergy are the loud-
intolerant of all sects, the
arrogant and ambitious; ready at
the lawgiver, if such a word
obtained, to put the torch
to rekindle in this virgin
the flames in which their
consumed the poor Serve-
re could not find in his Eu-
position which has demon-
three are one, and one is
scribe to that of Calvin, that
ave a right to exterminate
to Calvinistic creed. They
abolish, *by law*, that holy in-
ch they can now only infuse
union. We have most un-
tuted to the hierophants of
superstition, the direction
union, that lord of the uni-
have given them stated and
ys to collect and catechise
ies of delivering their ora-
ple in mass, and of mould-
ls as wax in the hollow of
—Vol. iv. p. 323.

who raves in this man-
longer to be reasoned
is not the proper object
sentiment, but only of
and pity. But we do
no mean eulogy on the
which we belong, and no
ble evidence that she
Christian doctrines in
st purity, that all infi-
r, more than they hate
They cordially hate all
t the Presbyterian worst
ngs are known by their
nd by the degree of op-
which they stand to each

ers can now tell as well
her Mr. J. had any reli-
f he had, what it was.
ving spoken so favour-
Unitarians, and wished
as so ardently, and the
timation of his creed of
that of some who rank

themselves in that corps, it appears
that a rumour had gone abroad, that
he had changed from unqualified in-
fidelity to Unitarianism—Not a
great change to be sure, but yet one
which he did not choose explicit-
ly to admit, or at least to have
publicly known. Let us not be
misunderstood—If the Unitarians
wish to claim him, we have not the
slightest objection. We only desire
to state facts as we find them. In
a letter to Mr. Adams in the year
1817, he thus writes—

“One of our fan-colouring biographers,
who paints small men as very great, in-
quired of me lately, with real affection
too, whether he might consider as authen-
tick, the change in my religion much
spoken of in some circles. Now this sup-
posed that they knew what had been my
religion before, taking for it the word of
their priests, whom I certainly never
made the confidants of my creed. My
answer was, ‘say nothing of my religion.
It is known to my God and myself alone.
Its evidence before the world is to be
sought in my life; if that has been *honest*
and *dutiful to society*, the religion which
has regulated it cannot be a bad one.”—
Vol. iv. p. 300.

Most sincerely should we have
rejoiced, had we found any evidence
in the papers before us, of a change
for the better in the religious opi-
nions and feelings of Mr. J. But
the most and the worst of the quo-
tations given above, are from letters
written in the last years of his life.
The last letter of all is dated on
the 24th of June, 1826, but ten days
before his death. No change, to
say the least, is indicated by this—
We leave our readers to their own
reflections.

We have yet to do what we can,
to prevent the impression which a
part of Mr. J.'s *Anas* is calculated
and was intended to make, that
General Washington had no belief
in divine revelation. This, with a
few general reflections, we hope to
place in our next number, and then
to close our unwelcome task of re-
viewing one of the worst books we
have ever read.

every dictate of humanity, and with all regard to national character—a *non* which we shall, if it take place, suffer the reproach of all civilized nations frowns and chastisement of the God of the whole earth.

The Sabbath question is also yet undecided; and we have the same fear to this that we have expressed on that which relates to the Indians. Was it extraordinary appointment of the Speaker of the House of Representatives the very man who last year reported adversely, and we will say slandered the petitioners in favour of Sabbath observance, the chairman of the committee of the other house, to whom this same subject was referred? Was this treating impartially the petitioners in favour of a repeal of a part of the Post Office law? A sagacious reporter of the last year has again reported, in a style worthy of his moral principles, and the subject which he advocates. By Mr. McCreery of the committee, he has been answered, we are glad to say, with sound and modest statement, and decisive confutation.

It appears that a dinner was lately got up at Washington in honour of the late President Jefferson. The publick papers state that it was attended by President Jackson, Vice President Calhoun, several of the heads of department, and many members of Congress. With its political objects we have no concern; but we feel it to be a sacred duty to notice for the information of our Christian readers the expression of our own mingled emotions of grief and abhorrence, a sentiment expressed by a Mr. Pope, the present governor of the Arkansas Territory. He prefaced a toast by a short speech, in which he referred to the Declaration of Independence, and which he characterized by saying—"It is infinite grandeur and sublimity to the declaration of the Most High to the nations, *I AM.*" Thus, in the toast giving part of a festival, in the presence of the authorities of our country, a mortal man—and that man a reviler of divine truth—is eulogised by a reference to the manner in which the eternal Jehovah announced his awful name, self existence, and resistless power, for the encouragement of the virtuous people, and the dismay of an arrogant and oppressive monarch. This profaneness has, we perceive, called forth, and very justly, a severe reproof from the editor of a secular newspaper. For ourselves, we shall only say, that, in its connexions, it painfully reminded us of another festival, in which a self-styled prophet wrote on the wall of the banquetting room, *MENE TEKEL*, as the fearful doom of a profane court and an impious nation. As ours is a representative government in the strictest sense, what our legislators and rulers say and do, is considered as said and done by *the nation*—more so, by far, than if we lived under a hereditary monarchy, or any other form of government, in which the popular will was less direct and dominant. We reprobate as much as any Owenite, or at least in our land, the union of church and state—we believe it would be injurious in the highest degree. But how long will a community, styling itself Christian, as their representatives men who outrage every Christian feeling, and exhort to the judgments of Almighty God! Let every Christian in the Union look to this.

A murderous duel, within the last month, was fought in the neighbourhood of Philadelphia, and one of the combatants was shot through the heart and died on the spot. In this duel four naval officers, of an inferior grade, were concerned, and one was killed was a citizen of Philadelphia. When information of this transaction reached our government, the Secretary of the Navy, Mr. Branch, represented it to the President, and recommended that the officers concerned should be dismissed from the service—"Let their names be stricken from the roll," was the prompt reply of President Jackson—For this noble and decisive measure, our President deserves the gratitude of every friend of virtue and humanity in the American Republic. No victory that he ever won, merited the approbation and honours of his country more than this single act. It is a wreath of laurel in his civic crown that will never fade. Let the act be followed up with a few more of a like character, and the stain shed in the fashionable *murders*, called *duels*, will no longer pollute the soil of our country.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MAY 1, 1830.

BOARD OF MISSIONS.

period is so near at hand, when the Annual Report of the Board presented to the General Assembly, and through them to the people, that we deem it unnecessary to enter into any details, at present, of our past operations in the Missionary cause. It may, however, be fitting to our distant readers, to be put in possession, at this time, of a general statement of what has been accomplished by the Board since the 1st of May, 1829. To embrace such a statement in few words, we may, therefore, remark—That the grand *results* of the operations of the Board during the current year, are *more than double* of what they were the preceding year. Although the *number* of Missionaries, employed in the course of the year, falls a little short of *twice* the number employed in the preceding year, yet the amount of ministerial labor embraced in their commissions, and the amount of such labor actually performed, are nearly *three times* as great. The whole number of Missionaries and Agents is about one hundred and eighty, and about *four-fifths* of them have been commissioned for one year each.

The number of Auxiliaries has been more than doubled. These now amount to between 3 and 400. There has also been a like increase of the number of congregations, and destitute districts supplied. The pecuniary resources of the Board, embracing both the *actual payments*, and the *pledges*, will soon be redeemed, are about twice as large as they were last year, and efforts are now making which promise a speedy increase of such resources.

That amount of good, we have reason to believe, has also been already effected by the monthly publication of the Board. About 5000 copies of this Report are now regularly distributed among the churches in nearly all the States of the Union, and from the constant and rapid increase of subscribers, we are encouraged to believe, that we shall be able to circulate this number of copies of a second volume.

The future prospects of the Board, in respect to an increase of Missionaries, are peculiarly animating and encouraging. We are now in possession of the names of nearly *thirty* well qualified men, who expect to engage in the service in the course of the ensuing six months, and more than one half of them have expressed a willingness to go to the south and southwest.

Under these favorable circumstances the Board of Missions are enabled to go forward to their approaching anniversary with a degree of pleasure and confidence, which they have never before felt under similar circumstances.

We have already experienced so many gracious tokens of the approbation, and favor of the Great Head of the church; and have received so large a number of important Synods, Presbyteries and Sessions, so full of expressions of interest and confidence, that we cannot entertain a doubt of being hereafter sustained and encouraged by the counsels and prayers of that venerable judicatory, whose servants we are, and by the united efforts and contributions of the churches generally.

It affords us very great pleasure to know, that the operations of kindred Societies in our land have been considerably extended, and their resources increased, during the past year. Experience, therefore, shows, that all may now act independently, and with great efficiency, without any interferences and collisions. Our heart's desire, and prayer to God is, that they may thus continue to exist, and act, and that a divine and abundant blessing may rest upon them all.

VIII.—Ch. Adv.

PRESBYTERY OF NEW CASTLE, PA.

The stated meeting of this Presbytery was held at the Lacock church, in Lancaster county, on the 6th and 7th of April. On Tuesday at 12 o'clock, the opening sermon was delivered by the Rev. Robert White, to a pretty numerous and very attentive audience. In the afternoon of the same day, the Corresponding Secretary of the Board of Missions presented to the Presbytery a brief statement of the past history, present condition, and future prospects of the Board, at the close of which, the Rev. Dr. Dickey, and the Rev. Messrs. Barr and White were appointed a committee to take this statement into consideration, and report to the Presbytery such resolutions as they might think proper to be adopted. In the evening there was preaching in three or four different neighborhoods, by members of the Presbytery, and the meetings were all well attended.

On Wednesday, at 11 o'clock, A. M. agreeably to previous arrangements, the Presbytery united with the church of Lacock, in divine service, and the celebration of the Lord's supper. The sermon was preached by Mr. Wm. B. Worrell, a candidate for licensure from the Princeton Seminary, and the tables were served, and addresses delivered by three of the brethren previously appointed. The congregation was large, the services appropriate and interesting, and a remarkable stillness and solemnity were apparent throughout the whole of the exercises. The occasion, in this Presbytery, was novel, and proved to be so deeply interesting and profitable, that a resolution was subsequently adopted to administer the ordinance hereafter at every stated meeting of the Presbytery, on the second day of its sessions. It was, indeed, a precious and delightful season, both to the ministers, and private members of the church, and not a few of the spectators appeared to be deeply interested and affected.— At the close of the services, and before the congregation retired, Mr. Worrell was licensed to preach the Gospel.

In the afternoon of this day, a call was laid before Presbytery by the congregation of New Castle, for Mr. John M. Dickey, to become their Pastor, and also a request from the elders of the congregation of Middletown for the ordination of Mr. Robert M'Cachran, who has been laboring as a Missionary among them for about two years past. The call was put into the hands of Mr. Dickey, and accepted, and a meeting of the Presbytery was appointed at New Castle, early in May, for the purpose of ordaining both the gentlemen named. During the sessions of the Presbytery parts of trials were exhibited by several candidates for the ministry, and the usual reports from the churches on the state of religion were received. From these reports it appeared that no powerful revivals had been experienced during the past year, but that there had been a gradual increase of members and an encouraging attention to the means of grace, and to the various objects of Christian benevolence. All the proceedings of the Presbytery were characterised by unity of sentiment, and fraternity of feeling.

The committee appointed to take into consideration the statement submitted by the Secretary of the Board of Missions, made the following report, which was unanimously adopted, viz:

Resolved, That this Presbytery regard it as a duty of the highest importance, for every minister, every church session, and every Presbytery, to act on Missionary principles in their respective spheres, to co-operate with each other in so doing, and to co-operate according to their means and opportunities with the whole church of Christ in the great cause of going into all the world and preaching the Gospel to every creature.

Resolved, That we approve of the present organization of the General Assembly, Board of Missions, and do agree to co-operate with them in: Missionary efforts; and we particularly recommend to our congregations the formation of auxiliary societies on the fifty cent plan recommended by said Board.

Resolved, That the Rev. Messrs. Barr, Douglass, and Dickinson, be a Corresponding Executive Committee of Missions for the ensuing year for the northern division of our boundaries, and Rev. Dr. McGraw,

raham and White, be a similar for the southern, whose duty it is to superintend Missionary efforts in connection with the Board of Missions.

That the Rev. J. N. C. Grier be for the ensuing year, whose duty it is to hold all monies, not otherwise disposed of, at the disposal of the Executive Committee of the Board of Missions.

That the monthly publication, the Corresponding Secretaries of the Board of Missions and the Board of Education, be, and it is recommended, that the patronage of the people be secured.

It having been thus fully presented, Assistant Secretary, Mr. Romfield, jr. is now visiting the churches in this Presbytery, with a view of organizing them into Auxiliaries to the Board, and obtaining subscriptions to the same.

MEETING OF FAYETTEVILLE, N. C.

Communication from Fayetteville received a few days since, we are informed, that this Presbytery, at its meeting last month, adopted, by unanimous vote, the plan of organizing Executive Committees, as published in the January issue of the Reporter, and that they were unanimously resolved to do every thing in their power to support the measures of the Board. The Executive Committee consists of three members and two ruling elders, viz.—Messrs. Colin McIver, John McAllen, and Allen McDougald, Mr. Anderson & Dr. Archibald Smith.

PRESBYTERY OF OXFORD, OHIO.

We are happy to learn, from our friends in the Synod of Cincinnati, that the Rev. J. Frazer, that the Presbytery of Oxford, at its first meeting, held since, adopted resolutions of the same character, in favor of the Board of Missions, and the Board of Education of the General Assembly. The Executive Committee recommended by the Board was approved by the Presbytery, and such a committee was appointed and immediately organized, and we expect very shortly to be informed of their doings. Most congregations in this new Presbytery have already been visited by our friends, and we have reason to believe that they will soon be fully organized as recommended by the fifty cent plan. The members of the Presbytery have presented an example of liberality, which we hope will produce a salutary effect on the congregations. They

subscribed to the Board of Missions sixty-two dollars, and to the Board of Education fifty-one. Should an equal amount be subscribed by each of the Presbyteries connected with the Assembly, nearly \$6,000 might thus be secured for the Board of Missions, and \$5,000 for the Board of Education.

SESSIONAL AUXILIARY OF STEUBENVILLE, O.

We have recently received a communication from the Rev. C. C. Beatty, containing \$136 32 cts. for the Board of Missions, from the auxiliary connected with his congregation, and also the plan which has been adopted by the Session of his church, for raising funds for the Board, and for other benevolent purposes. We are so much pleased with this plan, and with the happy results which have already been realized, that we feel constrained to lay it before our readers, and to recommend it to the particular attention of the Sessions of our churches. The amount collected the present year, in the congregation of Steubenville, for Missionary purposes, is more than double of what it was last year. The reason, doubtless, is, that they have adopted a system, and acted upon it promptly. Let all our Sessions do the same and a great increase of pecuniary resources will be the certain consequence. If there be any of the Sessions who need assistance in the labor of collecting, let them select and appoint to this particular duty such private members of the church, as they may think duly qualified, and aid them by their counsels and their prayers, and the work will be done.

The plan of the above named Session is as follows.

"The Session, believing that the cause of Missions, foreign and domestic, is at once one of the most important and generally interesting charities of the present day—a cause to which this congregation have contributed liberally in time past, and to which we believe them disposed to contribute liberally hereafter, feel desirous that some regular channel may be provided, through which offerings on this subject may flow to their desired object.

"The Board of Missions of the General Assembly of the Presbyterian church having recommended the plan of Sessions becoming auxiliary societies as the most proper and efficient method of managing Missionary business by the

churches, it was resolved unanimously,

1. That this Session become auxiliary to the Board of Missions of the General Assembly.

2. That while we consider ourselves as more immediately connected with that Board which is responsible to the highest judicatory of our church, yet that our great object shall be to foster a Missionary and benevolent spirit, and to offer a channel through which may be communicated offerings to any Missionary or benevolent soc. whatsoever.

3. That in our collections, every donor shall have the liberty of directing to what object or society his or her donation shall be appropriated, the Session engaging to forward the amount as soon, and at as little expense, as possible, with the understanding however, that unless some particular direction be given as to the donation, it will be forwarded to the Board of Missions.

4. That a requisite number of collectors, either male or female, be annually appointed to call on members of the congregation and others to subscribe and pay whatever they may think proper, and that no subscription be considered binding beyond the present year, unless it be so stated by the person subscribing. That all monies paid in before the 1st of April in any year, be counted as for that year, and all after the 1st of April as belonging to the ensuing year.

5. That the Treasurer of the Session keep a separate account of such monies, subject to the order of the Session, and that on the Monday of the next ensuing communion season after the 1st of April in each year, a report be read to the congregation after public worship, of the receipts and appropriations of the past year."

REPORTS OF MISSIONARIES.

OHIO.

From the Rev. Sylvester Scovel, Harrison, Hamilton Co. Ohio, February 4th, 1830.

"Through the good hand of God upon us, I am enabled to report the labours of 7 months of the year embraced in my commission, 6 only of which have been spent in this place. Preached often on my way, and at Cincinnati, where I arrived on the 13th of July: remained one week, and then commenced efforts in my present field. The field is wide. It commences a little below the mouth of the Great Miami and extends up this river and its tributary, the Whitewater, a distance of full 15

miles, embracing a region fertile almost beyond a parallel in this country: and though 40 years ago, the red-men and wolves were undisturbed possessors here, yet now the surface is covered with improvements, villages, and a dense bustling population. This population is enterprising and intelligent, and would not suffer by a comparison, in these respects, with any similarly selected number at the east. There is however a large part of one generation here, who have grown fearfully beyond the influence of religious means. In the absence of culturing and restraining influences, they have become Infidels, Deists, and Universalists; and are exhibiting the fruits of these errors in swearing, drunkenness, gambling, sabbath-breaking, and other such like vices. Against this desolating tide a few of different denominations have stood firm under many discouragements. They have prayed for the prevalence of truth not without success. Among these are our Methodist brethren, who with their light infantry, have penetrated every vein of the country. They preponderate in numbers here and have done much good. Of our denomination, there was in my field one church scattered and feeble consisting of about 40 members. They had leagued themselves together however to pray that God would send them a minister, and when your missionary was directed into their neighbourhood, they thought their prayers were heard, and gave thanks to God.

An aged, respectable man, who had lived to see his 13 children reach the years of maturity around him, and who came from the doors of the sanctuary at the east, said, "I have wept when I looked upon my children, and thought there was no one to teach them the way of the Lord, I went into my cabin and plead and wrestled that God would remember us, and then looked up my lanc to see if no one was approaching: ah, many a tear have I shed by the side of my brush-heaps when clearing my farm, and many a prayer have I there sent up for this church in the wilderness." I have heard much language of this kind. I have seen too the tears of those who have been 5, 10, or 15 years away from the table of their Lord, and who mourned the decay of those affections which by such means were once wont to be cherished.

Influenced by such feelings the people gave us a warm reception, and have uniformly appeared studious of our comfort and usefulness. Their ef-

render us contented and happy. They soon began to finish their, and though it had stood 9 through various discouragements it door or window, and with only a floor, it is now inclosed, and is to be finished and dedicated. This house in H. where I reside. At Inceburgh, another of the places preaching, we have formed a which now consists of 20 mem- It is the county seat of Dearborn diana. Our prospects here are far beyond our early expectations. Other places of preaching there hing of special interest except ie way is opening at one of them ie speedy formation of another h.

attendance at stated places of ip is good and at some of them singly large and solemn. Let us forgotten in your prayers. are doing something in the bible have formed 4 Tract Societies, of which the monthly distribu- commenced, 4 Sunday Schools nexion with which are 3 flourish- ble classes—have usually attend- rayer meetings each week—made 175 family visits—attended 3 san- tal seasons—preached 99 ser- —admitted 42 to the communion church—baptized 7 adults and ants—and travelled about 2300

MISSOURI.

he 7th of December last, Mr. John ran, was appointed a Missionary to ate, with instructions to visit St. Lou- consult with the Rev. Mr. Potts, re- g the particular field of his labours. ; been detained at Louisville for se- weeks, on account of the ice in the e did not arrive at St. Louis until h of February. On the 25th of the onth Mr. C. entered upon his Mis- labours in the congregations of Ap- eek, and Brazeu, in the counties of irardeau, and Perry. In a letter to r. Sec. dated April 7th, 1830, Mr. gives the following interesting ac- of the fields assigned him, and of mmencement of his Missionary la-

ing the month and 3 days, which from the time of my arrival at Creek until I was interrupted as stated, I preached 15 times,

and rode 16 miles to fulfil another ap- pointment which I supposed had been made, but was disappointed, and I also visited upwards of 30 families. This however is more labour than I have either intellectual or physical strength to perform, and more than I intend performing in future. The Apple Creek congregation is truly an interesting peo- ple. It is composed of emigrants from North Carolina. The church consists of 100 members. The congregation numbers from 3 to 400. Should emig- ration continue as it has done, it will soon be the largest church and congre- gation in the state of Missouri. It is now only exceeded in numbers by St. Louis church and congregation. They have subscribed from 150 to 200 dollars for the one half of my time. They have organized a Tract Society and forward- ed 15 dollars for Tracts. We are also about commencing 2 Sabbath Schools, and have collected about \$16 for li- brary and School books. A female prayer meeting has also been suggested, and will no doubt be attended to.

The Brazeau church and congrega- tion, is at present feeble. They desire the one fourth of my time, and for this object will subscribe from 50 to 100 dol- lars. The prospect in this place is also I think flattering. Emigration is rap- idly going on. The present settlers are from North Carolina. At Brazeau, they have no meeting house, but are about to build one. This little church is in the vicinity of a considerable Catholic establishment, consisting of a col- lege, a seminary and a monastery, and whilst from this circumstance it will la- bour under some difficulties, yet I hope it will shed and put forth a suffi- ciency of Gospel light and heat, to su- persede in time the necessity of their wax candles.

From the above you will learn that the two congregations of Apple Creek and Brazeau are to have three fourths of my time. How much they will be able to raise towards my support I cannot exactly tell, but certainly betwixt 200 and 300 dollars, say 250. The other one fourth of my time, I intend labour- ing in 2 or 3 places in the vicinity, where in time, congregations may I think be gathered.

On Sabbath evening last your Mis- sionary was ordained by the laying on of the hands of the Missouri Presby- tery.

In conclusion your missionary would say that he feels grateful to God for sending him to his present field of la- bour; and also that he feels confident

that the support which you are at present affording to this people, will soon be returned with interest.

REVIVAL IN ANDOVER, ALLEGANY Co. N.Y.

At the earnest request of the congregations of Greenwood and Andover, N.Y. the Rev. Jabez Spicer was appointed on the 6th of January last, to labour in those places for 1 year, as a Missionary of this Board, to depend on the people for the principal part of his support. In a letter to the Cor. Secretary, dated March 1st, 1830, our Missionary gives the following brief account of a revival of religion in Andover.

"There has been a more pleasing work of Divine grace in Andover, than was ever before witnessed in the place. The little Church, feeling alarmed at the low state of religious feeling, the progress of vice, immorality, and false schemes of religion, deeply sensible that while Christians were slumbering the enemy was busy sowing tares, were aroused from their lethargy to use the means which God had appointed to promote vital Godliness and evangelical piety; they appointed stated meetings of the Church, which were punctually attended and spent in confessing their sins, supplicating forgiveness, and conversing upon the great and distinguishing doctrines of the Bible, which draw the parting line between the righteous and the unrenewed. God did not long leave them without an evidence of his gracious presence; meetings became more frequent and filled with anxious enquirers after truth, followed with evidence that a saving change was wrought in the hearts of some; fourteen have made a profession of their faith in Christ and united with the Presbyterian church; there are numbers more entertaining hopes, who will probably soon make a public dedication of themselves to God. There has been a remarkable soundness in the faith and clearness of understanding in the fundamental doctrines of the Bible, observable in those who have made a profession, especially when we consider how much has been done here as well as in other new settlements to prejudice the mind against the truth.

Progress of Temperance.

The cause of Temperance is rapidly gaining ground in all this region. Temperance Societies are formed in the respective towns and extending a salutary influence.

A wedding without wine.

On the 18th of February I was called

upon to solemnize the marriage of Mr. H. P. to Miss L. S. in Greenwood. A large and respectable assembly were convened on the occasion, but not one drop of ardent spirits, nor even wine was admitted in the circle. The worthy bride, who has for many years been a professor of the religion of Jesus Christ, and considered by all her acquaintance eminent for piety, was earnestly solicited by a few to admit Madeira, Claret, Rosa and Flora, but she, with the decided approbation of the groom, stood firm never to be married in the presence of any such guests.

ILLINOIS.

A second quarterly report has just been received from Mr. Isaac Bennet, a Missionary of the board in White County. The labors of Mr. B. are confined principally to the congregations of Carmi, and Sharon, but he preaches occasionally in few other places. The Great Head of the church has graciously smiled upon his efforts, and much good has already been accomplished, as will appear from the following extracts from his report.

"I have met with many discouragements and some opposition, but my prospects, I think, for the most part are assuming a more favourable aspect. Our meetings in the churches and also in the world are orderly and solemn, and, with few exceptions, they are well attended. In some places of preaching the assemblies are increasing, though the excitement which was at first produced by novelty, has in a great measure subsided. This itself is a symptom, which sometimes encourages me, especially when I consider the numerous obstacles, which the people must surmount in assembling to hear the gospel—obstacles which to eastern brethren would appear insurmountable.

My plan requiring me to range so extensive a field and to preach so frequently in public, to afford a partial supply to these churches, I have not found as much leisure to visit them from house to house as I have desired; hence I am not prepared to give a definite account of the state of things in the several congregations.

Awakenings and hopeful conversions.

I stated in my first report that in one or two of our churches there were some interesting appearances of a work of grace, which has since been in some measure extending. In personal conversation I have met with about thirty

who are under convictions and to some extent awakened. Fifteen or sixteen of these are beginning in a greater or less degree, to indulge a hope in a crucified Saviour. The most of the latter number are within the limits of the Carmi and Sharon congregations; among whom (because you assigned them to me as my principal field of labour) I have devoted my leisure time in talking from house to house.

There are some encouraging symptoms in one or two of the other little churches; but I am not so well acquainted with the state of things among them; because I have not yet found leisure to visit them in their families, my time only suffering me to go to them once a month during the week days, and then, after preaching two or three times, to return immediately to other appointments. But I purpose so to arrange matters, as to spend some time among them during the ensuing month.

The attention of the brethren of Hope-well church (40 miles west of Carmi) appears considerably excited to the subject of religion. They seem to be taking their harps down from the willows, where they were hung for two years, during which they were entirely destitute of their order of preaching. Finding at one or two of my last visits to them, that their private cabins, were not sufficient, well to accommodate the assemblies, which collected, even on a week day, (for I have no sabbaths to spend with them;) they appointed a day for conveying for the purpose of erecting some kind of a house for public worship.

Utility of Tracts.

The excitement produced by the gratuitous distribution of tracts, with which I was furnished by the liberality of the Pittsburg Society, has resulted in the formation of three Societies in my field; two of which were organized previously to my first report; to which the third has since been added, and the way has been prepared for organizing two or three more, as soon as I can find leisure to devote to that object.

Sabbath Schools.

Our Sabbath School at Carmi has survived the winter without suspending its operations; but the difficulties, which it has had to encounter, have reduced the number of scholars, but we hope that it will revive again, when the favourable seasons sets in, and when we receive a supply of books sent for, which will obviate the most serious difficulties.

As the spring has arrived we purpose to attempt the organization of a school at Sharon at our next meeting; an attempt which it was not thought advisable to make during the inclemency of the winter.

Settlement of a Pastor contemplated.

As these two little churches are very weak, and now deliberating on the subject of settling a pastor, and of supporting him from their own resources, I have not yet thought it expedient to propose to them the question of becoming auxiliary to your Board of Missions, or of contributing to its funds in any way at present.

Though I believe that the people are sensible of their duty; and disposed cheerfully to contribute to the utmost of their ability, as an expression of their gratitude for that most needful and timely aid, which they have received; for which they seem deeply to feel their obligations to your Board, under the Great Head of the Church, who disposes all events.

Want of religious Intelligence.

The 7 copies of the Reporter & Register sent to us have been received by the subscribers, who appear deeply interested in them, having their expectations fully realized. I believe they are doing good among us, and hope that they will have a happy tendency to awake up these little churches, because they direct the attention of the saints to those benevolent institutions patronized by the eastern brethren. With these glorious characteristics of the age in which we live, the churches in this place have too little acquaintance. Some publication which, like this, is furnished at a very reduced price, is the only medium, through which this poor western desolation can hope now to receive that interesting intelligence respecting the movements of the church, which is necessary to remove prejudices, and to facilitate the labours of missionaries in organizing benevolent Societies. When I can find a little time to devote to it, I design to use some exertions to obtain more subscribers to this work.

The following is a summary of my labours of the last three months: travelled 728 miles—Preached 75 times—attended the Monthly Concert twice—met a small Bible class weekly—made 28 family visits—formed one Tract Society—and distributed about 1800 pages of tracts.

OHIO.

From the report of the Rev. Robert Rutherford, a Missionary in the South Eastern part of this state, dated March 15, 1830, we have selected and would commend to the special attention of all our Missionaries the following remarks on the subject of

FAMILY VISITING.

"Your Missionary humbly hopes that his family visitations, which in Salt creek, and Ebenezer, are now nearly closed, have not been without profit, and that they have been no less profitable to himself, than to those with whom he held conversation. In these visitations he was sometimes enabled to come into close contact with youth and others, and to detect and expose the illusions by which they were deceiving themselves. Some of them seemed deeply impressed, and anxious to know what they should do to be saved. Thus he was enabled, he trusts, in some instances to speak to the heart, to show the danger of delay, and to point to the remedy provided in the gospel. One principal illusion, which seemed to lull many to sleep on the lap of carnal security, was a hope, that at some future time they would devote their lives to the service of Christ. Wherever he found this false illusion and dangerous hope, he endeavoured to explain to those indulging it, the blessed hope of the gospel; that it is founded on the rock of the Redeemer's righteousness and evidenced to be genuine by a constant and uniform attendance on all the ordinances of grace, and a scrupulous adherence to all the injunctions of the gospel; and then pointed out the danger of their present hope, and affectionately exhorted them to cast it away, and to seek in Christ that grace which would inspire them with that hope which would not make them ashamed. It is this false hope which obviously blunts our keenest weapons of attack upon the sinner. Hence this should be carefully sought out and exposed. Your Missionary preached in the evening, in the neighbourhood where he had visited during the day to crowded and solemn assemblies. And here permit him to remark, and the remark perhaps may be useful to some engaged in Missionary labours, that family visitation is of the utmost importance to build up the Church of Christ, and bring out families to hear the gospel. In family visitation the Missionary may often speak to the heart and conscience. His remarks may be more familiar, and pointed, nor are they so likely to be evaded. Besides he will be enabled, in

this way, to render his sermons more extensively beneficial. Since your Missionary began his family visitations, our assemblies are more full, attentive, and solemn. Praying societies have been established. In this work he had much to encourage him. Requests were frequently made by families to be visited, and on several occasions a number associated together that they might be conversed with.

Opposition to Temperance Societies abating.

"Amidst a host of opposition we have at length succeeded in forming a Temperance Society at Olive, by the name of the Olive Temperance Society, of Morgan county, Ohio. The society at present consist of between twenty and thirty members; it is however increasing in importance and numbers. Some of its most violent opposers are beginning to occupy neutral ground. Others, who are still unfriendly to the institution, have said that they will not use ardent spirits on their farms or in their families. At Ebenezer a society has been formed. At Salt creek your Missionary has been endeavouring to prepare the way, and confidently expects that an extensive and respectable society will shortly be formed there.

In this region there is much need for a reform. The monster Intemperance has stalked abroad, hitherto, unresisted, scattering fire brands, arrows, and death, in his train. Multitudes of different ranks and ages, have become his victims, and yielded to his iron grasp. But the cause of Temperance is the Lord's. It is moved on by the arm of Omnipotence, and must prevail. All the engines set in motion against it by earth and hell, cannot stop it, or even retard its progress. The fact that it is opposed argues well. Satan is obviously alarmed for the safety of his kingdom. The votaries of inebriation are beginning to tremble for their beloved Dagon, already prostrated in some measure, before the Ark of the God of Zion. May the Lord prosper the efforts of the friends of humanity, until the streams of Temperance, issuing as it were, from the throne of Heaven, shall refresh, and cheer every part of our beloved county.

VIRGINIA.

Extract from a quarterly report of the Rev. A. D. Montgomery, dated Danville, April 12th, 1830.

I have the pleasure to know and believe that the influence of our little

church is not confined to the village of Danville. People from 15 or 20 miles round us are frequently in the place, and often attend church, and express their desires to have preaching of the same kind, in their respective neighbourhoods. One lady who not long since spent a fortnight, remarked, "we now nothing about such preaching where I live;" and expressed an ardent desire to be where she could hear the gospel.—Another, says she, "O, how great are your privileges here, I have nothing like this in my neighbourhood."—Another when leaving the place, after attending a communion meeting, said to her friend, "Let me know when your two days meetings take place, and I will come." They reside from Danville, from 15 to 40 miles. I hope, Sir, the day is not far distant when the Lord will more powerfully visit us in this region.

"I must again ask the assistance of the Board another twelve months. I do not ask this, because I have done great services; but because the church is yet weak, and unable, of itself, under existing circumstances to support the gospel. I will use every prudent measure and the views of the Board, so far as my knowledge extends. There are very few who are not members of the Church that give any thing; and some of them not able to contribute but very little. Please accept my thanks, and be thanks of my dear people, to the Board for their former kindness. May Heaven's King reward your labour of love; not only here, but wherever your Missionaries go and preach Christ.

"The remaining 50 dollars will be thankfully received, whenever convenient to the Board to send it on. I hope this year to be able to send half of the 200 dollars back again.

GEORGIA.

From Mr. Samuel R. Talmage, a Missionary in the western part of this state, dated April, 1830.

"I have now been laboring as a Missionary in this state for five months.—During this period, I have travelled about 1300 miles, preached 55 sermons, and visited about 150 families. I have labored about two months on the east side the Flint river, and three in the new purchase, (by this is meant the tract of land last purchased from the Indians,) between the Flint river and Chattahoochee. The New Purchase promises to be an important part of the state.—though it has been settled only two
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or three years, it contains a great number of inhabitants, and there is a constant stream of population flowing in that direction from the two Carolina's, and from the older settlements of this state.

There are several circumstances which are favorable to the progress of the Gospel. One fact is, that there is very little open infidelity. Deists, Universalists and Unitarians, have not taken that bold stand in this state which they have in many others. Another encouraging circumstance is, that they are generally willing and anxious to hear the preaching of the Gospel. The travelling of 8 or 10 miles to church is no insuperable difficulty to those who reside that distance from the place of worship.

On the other hand, there are some obstacles to the spread of the Gospel in the western part of the state. The unsettled moving state of society, the deficiency of common schools, and the prevalence of strong sectarian feeling, all contribute in some measure to retard the progress of the Gospel.

In conclusion, I would observe, that the present appears to be a crisis when a few ministers of the Gospel, men of piety, zeal, and conciliating manners, might, with the blessing of God, do incalculable good in the western part of Georgia."

REPORTS OF AGENTS.

From the Rev. Wm. J. Frazer, Springfield, Clark co. Ohio, March 26th, 1830.

Under date of Jan. 30, I informed you that I was confined from my labors, as agent of the Board, by sickness. After an illness of about three weeks, I resumed my business, and have been, I hope, faithfully employed. Through snow, rain, and mud, I have travelled five hundred and ten miles, visited nearly all the churches in the Presbytery of Oxford, and such in the Presbytery of Cincinnati as were not previously in connection with the Board or with the A. M. H. I have preached forty sermons, plead the cause of the Board in a separate discourse twenty-three times, assisted in administering the Lord's supper once, held several conferences or enquiry meetings, exhorted frequently, and visited sick persons and families as often as I had time and opportunity. I have felt a strong desire to do good as a common Missionary, as I early discovered that but little money could be obtained in this field at present. There are not in the Presbytery

Broadway, S.C.; R. G. Lynn, O.; S. Montgomery, Pa.; J. Blythe, Ky.; W. Sickles, Ind.; C. McIver, N.C.; J. Rhoads, Pa.; H. Van Derman, O.; J. D. Stephens, St. Peters.; J. Fine 2, N.Y.; G. G. Sill, N.Y.; J. Talmage, Ga.; W. Lawrie, D. C.; D. A. Sayre, Ky.; W. Wallace, O.; W. Smith, Tenn.; J. McDowel, N. J.; C. C. Beatty, O.; P. Lamar, Ga.; J. T. Ewing, Ga.; J. R. Talmage, Ga.; W. H. Williams, N. Y.; G. Spring, N. Y.; H. Safford, N. Y.; T. Barr, O.; J. W. Cunningham, N. J.; J. Montgomery, N. J.; C. Miggs, Pa.; J. S. Galloway, Pa.; E. Hart, O.; J. Smith, Pa.; J. A. Agnew, Pa.; J. F. Cowan, Missouri; W. J. Fraser, O.; G. W. Warner, O.; W. M. Colm, O.; J. Gloucester, Pa.; J. Brackenridge, Md.; J. Marshal, Ky.; J. Hunt, O.; Elders of the Church at Mount Pleasant, Pa.; J. K. Burch, Ky.; J. Eaton, Pa.; Elders of the Church of Angelica, N. Y.; M. Hunter, N. Y.; G. Colton, N. Y.; J. Reiley, O.; N. Gould, N. Y.; J. Barr, Pa.; E. D. Andrews, N. Y.; J. H. Monroe, N. Y.; J. W. Woodward, N. J.; R. Armstrong, Tenn.; S. H. Crane, Ky.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of April, 1830.

<i>Billbrook, Ohio.</i>	From auxiliary society, per Rev. W. J. Fraser,	-	-	-	\$2 31
<i>Blairsville, Pa.</i>	From Presb. congregation West Union, per Mr. T. Davis,	-	-	-	23 27
	Proceeds of Missionary box kept by Mrs. S. G. R. Davis, per do.	-	-	-	7 14
	Donation from Mrs. S. G. R. Davis, per do.	-	-	-	5 74
	Avails of rags,	-	-	-	1 12
<i>Bardstown, Ky.</i>	From auxiliary society ad. per D. A. Sayre,	-	-	-	0 00
<i>Cumberland co. Pa.</i>	Donation from a friend, per Rev. G. Duffield,	-	-	-	20 00
<i>Clements co. Ohio.</i>	Collection per Rev. R. G. Lynn,	-	-	-	8 75
<i>Decrfield, N. J.</i>	From auxiliary per Rev. Mr. McFarland,	-	-	-	15 00
	Annual col.	-	-	-	4 00
<i>Dayton, Ohio.</i>	From auxiliary society, per Rev. W. J. Fraser,	-	-	-	25 00
<i>East Liberty, Pa.</i>	Do. S. Thompson, Tr.	-	-	-	35 00
<i>Frankford, Pa.</i>	From Juvenile Society for Indian Missions, per Rev. Mr. Biggs,	-	-	-	16 66
<i>Forks of Brandywine, Pa.</i>	From Female Missionary Society, per Rev. J. N. C. Grier,	-	-	-	20 00
	Do. Young Men's Missionary Society, per do.	-	-	-	6 00
<i>Fairfield, N. J.</i>	Collection in Presb. congregation, per Rev. Mr. Osborn,	-	-	-	26 31
<i>Greenwich.</i>	Annual do. do.	-	-	-	3 25
<i>Huntington, Pa.</i>	Collection do. Rev. J. Peebles,	-	-	-	10 62
<i>Lambertsville, N. J.</i>	Donation from Wm. Wilson,	-	-	-	2 00
<i>Lacock, Pa.</i>	Do. Mr. Joseph Walker,	-	-	-	2 00
<i>Millsville, N. J.</i>	Collection in Presb. congregation, per Rev. J. G. Force,	-	-	-	5 00
<i>Newark, Del.</i>	Annual subscription of St. George's Church, per Mr. Samuel Bell,	-	-	-	10 00
<i>New York.</i>	From Robert Lenox, Esq. his subscription for 1830,	-	-	-	100 00
	Additional annual subscription from the 1st ch. per Rev. R. B. Campfield,	-	-	-	251 00
	Do. Irish do. Canal street, per do.	-	-	-	51 17
	Donation from a member of Dr. Spring's church, per do.	-	-	-	5 00
<i>Ogdensburg, N. Y.</i>	Do. Hon. John Fine,	-	-	-	20 00
<i>Oxford, Ohio.</i>	From Corresponding Executive Committee, per Rev. J. A. Ogden,	-	-	-	21 00
<i>Philadelphia, Pa.</i>	Donation from a lady of 2d Presb. church,	-	-	14 00	
	Subscription from 2d Presb. church, per Mr. R. H. Smith,	-	-	10 50	
	Additional annual sub. from 6th Presb. church,	-	-	14 00	
	Annual sub. in 2d Presb. church, per R. H. Smith,	-	-	4 00	
	Monthly concert collection in 12th Presb. church,	-	-	2 63	
	From a member of aux. soc. 1st Presb. church,	-	-	0 50	
	Do. do. 2d do.	-	-	0 50	
	From the "Allen Juvenile Society for doing good,"	-	-	12 00	
	From members of a Female School in the city, for the Indian Missions.	-	-	4 25	
					65 34
<i>Piquah, Ohio.</i>	From auxiliary society, per Rev. W. J. Fraser,	-	-	-	1 00
<i>Poland, Ohio.</i>	Do. S. Thompson, Tr.	-	-	-	51 00
	Do. a little girl, for the Indians, per do.	-	-	-	0 25
<i>Paintlick, Ky.</i>	From auxiliary society, in part,	-	-	-	5 00
<i>Reading, Pa.</i>	Received of John McKnight, Esq. by the hands of the Rev. Dr. Ely, in behalf of 40 sub. to the 50 cent plan, procured by Dr. Ely while agent,	-	-	-	20 00
<i>Schloss, Tenn.</i>	Subs. in Presb. congregation,	-	-	-	15 00
<i>Salem.</i>	From missionary society, per Mr. J. Davis,	-	-	-	23 13
<i>Salem, N. J.</i>	Collection in Presb. church, per Rev. Mr. Burt,	-	-	-	1 00
<i>Steubenville, O.</i>	From aux. society, per Rev. C. C. Beatty	-	-	-	156 25
<i>Troy, O.</i>	From do. per Rev. W. J. Fraser,	-	-	-	3 15
<i>Union and Doe River, Pa.</i>	Annual subs. per Rev. A. G. Morrison,	-	-	-	13 00
<i>Versailles, Ky.</i>	From auxiliary society ad., per D. A. Sayre,	-	-	-	5 00
<i>Welsh Settlement, Muskingum co. O.</i>	Collection in congregation, per Rev. J. Calbertson,	-	-	-	7 00
<i>Washington, O.</i>	From auxiliary society, per Rev. W. J. Fraser,	-	-	-	6 00
<i>Missionary Reporter,</i>	from sundry subscribers,	-	-	-	62 00

SOLOMON ALEX, Treasurer,

No. 18, South Third Street.

\$1099 51

ion Church, Greenville, Mount Pleasant, Bethany, Augusta. Total 329.

ratified to learn, from the Report of the Watertown which has recently come to within the bounds of this and the Black River Association of which are Auxiliary to here have recently been or-ongregational Auxiliaries: wn, Adams, Antwerp, Oxa, Alexandria, Champion, ownville, Sackets Harbour, leans, Rodman, Lorraine, owville 1st church, Lowrch, Martinsburgh, DenCape Vincent, Smithville, Adams. From 17 of these s \$367,09½, have been paid easury of the Presbytery; rns of the rest are expect- The plan of Auxiliary As-adopted by this Presbytery, r the same as that which recommended to all the the Board of Missions, and surprised to hear from the ommittee the following de-ony respecting the excel-iciency of the plan: "The annot refrain from congrat-Presbytery on the adoption ey have introduced within as they think it adapted, to full effect, to call forth and moral energies of our id congregations more ex-d successfully, than any heretofore employed. To ever; a result so desirable, lence, under God, must be the ministers and officers al churches, without whose ven zealous co-operation, ly little can be done in pro-nteresting and momentous lie before us."

t but indulge the confident that an example so truly y, and an effort so success- have its proper influence Presbyteries, and prompt ilar, and equally successful : cause of Christian benevo-

IRY APPOINTMENTS.

Chamberlain, 12 months to the f Erie, Pa.; Mr G. H. Hamp- s to same Presbytery. Sullivan, 12 months to the 1st egations, Pembroke, N. Y. son, 12 months to Royalton : Y.

Mr. John Montgomery, for 12 months to Northumberland co. and adjacent vacancies in Northumberland Presbytery, Pa.

Mr. Robert Young, 12 months to Millersburg and East Hopewell, Holmes co. O.

Mr. John S. Galloway, 3 months to Frederick and vicinity, Md.

Mr. W. B. Worrell, 2 months to Stillwater, Sussex co. N. J.

Mr. J. W. Cunningham, 6 months to Dutch Neck, N. J.

Rev. A. B. Lawrence, 12 months to Lebanon, Wilson co. Tenn.

Mr. Wm. Carlisle, 12 months to Varrenes and Broadway, S. C.

Mr. John W. Woodward, 3 months to the Presbytery of Watertown, N. Y.

Rev. Moses Hunter, 1 year to the congregation of Angelica, N. Y.

Rev. John McKinney, 6 months to congregation of Harmony, O.

Rev. John Hunt, 1 year to congregation of McConnellsville, Deerfield & Windsor, O.

Re-appointments.

Mr. James B. McCreary, 12 months to Lawsville and Great Bend, Susq. co. Pa.

Rev. John Rhoads, Northmoreland, Braintrim, and Wincham, Luzerne co. Pa.

Rev. David Page, 12 months to Knowlesville, Orleans co. N. Y.

Rev. N. Gould, 12 months to Ellicotville, N. Y.

Rev. E. Hart, 12 months to Springfield and Elk creek, Erie co. Pa.

Mr. G. W. Warner, 12 months to Coshoot and Mill creek, O.

Rev. James Nourse, 2 months to Snow Hill, Md.

Rev. A. D. Montgomery, 12 months to Danville, Va.

Rev. Richard Brown, 1 year to congregations of Mount Hope and Congress, O.

Rev. James Cunningham, 1 year to congregations of Mary Ann, West Carlisle and Wakitomika, O.

Rev. Jacob Wolf, 1 year to congregations of Blooming Grove, Bethel and Sharon, O.

LETTERS RECEIVED.

W. W. Phillips, N. Y.; L. Ellis, N. Y.; B. Latham, O.; W. W. Williams, N. Y.; J. Spider, N. Y.; N. Gould 2, N. Y.; J. Paine, Va.; A. B. Lawrence, Tenn.; J. Burt, N. J.; W. McJimsey 2, N. Y.; J. L. Gouverneur, N. Y.; G. Duffield, Pa.; J. Bailey, N. Y.; J. B. Weaver, O.; S. Scovel, O.; W. J. Fraser, O.; W. G. Driver, Ga.; J. H. Weakley, Ala. R. Rutherford, O.; C. E. Avery, N. Y.; Elders of the Presb. church, Lawsville, Pa.; E. Fisk, N. Y.; J. McElhenny, Va.; G. Colton, N. Y.; J. D. Pickands, N. Y.; P. Dittoe, O.; B. McDowel, N. J.; Trustees of the congregation of Pembroke, N. Y.; G. W. Warner, O.; J. Montgomery, N. J.; R. B. Campfield, N. Y.; T. Davis, Tenn.; Committees of the Churches of Varennes ar

men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations, it may be deemed expedient to form an education society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed into Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and neutralized, by the energies and offerings of the strong? We deem it proper here to republish a few articles of the Constitution:

Art. vii. No young man shall be pa-

tronized or assisted by an auxiliary society, unless he produce a testimonial of his hopeful piety and talents, from some Presbytery, under whose care he shall have been taken.

Art. viii. Auxiliaries may make such arrangements and selection of a seminary for the young men under their patronage, as they shall deem most eligible for the prosecution of their education whether Classical or Theological.

Art. ix. The auxiliaries shall send to the Board all the surplus funds in their hands, which may not be necessary for the accommodation of those immediately depending on them for support.

Art. x. Every auxiliary shall forward, annually, a report of its proceedings to the Board, in season to enable the Board, whose duty it shall be, to report to the General Assembly.

Art. xv. When any Presbytery has no beneficiary on its funds, it is required to forward them to the Treasurer of the Board, that the same may be appropriated.

Should the foregoing plan be adopted generally, and carried into effect with vigor and zeal, we have no fears as to the success, and usefulness of the Board.

A STRONG APPEAL.

Extract of a letter from a clergyman in the State of New York, to the Corresponding Secretary.

Rev. and Dear Sir.—You have probably heard that it has pleased the great head of the church, to grant to the people of my charge, a special effusion of his holy spirit. No one feature of this work, has awakened a deeper interest, than the ardent desire, felt by some peculiarly interesting young men, the hopeful subjects of this work, to devote themselves to the gospel ministry. A young man, prosecuting the study of the self, and for writing is to at present. men give d piety, and t ful in the n years of ag the junior c colleges; as so. The of man, a yer these you wish to a delay, an study. site, wi

I feel solicitous that they should in some situation, in which they be trained up in the truth, as it is in our standards. As I expect to attend the General Assembly, I shall till I see you, the application in full of at least three more.

You will oblige me if you give me a direct answer.

It is, indeed, a touching case. There are five young men, among the members of a revival, in one congregation, desirous of dedicating themselves to the service of God, in the ministry of the Gospel. But they are destitute of the means of defraying the expense of a college education. Can the friends of the Redeemer, who have been blessed with abundance, in their basket and in their turn away with indifference from such an appeal, while six hundred millions of our own immediate countrymen, and millions of heathen are suffering a famine of the word of God—the bread of life?

A GOOD EXAMPLE.

The Presbytery of Carlisle, at its meeting, in Chambersburg, declared itself auxiliary to the Board of Education of the General Assembly; and appointed an executive committee, composed of two ministers and three elders, with instructions to take measures to ascertain the number of suitable young men within its limits; and to raise funds for the purpose contemplated by the Board. The Committee, during the sessions of Presbytery, agreed upon a Circular, to the next Sessions, submitting to them a plan of co-operation, and urging them to give speedy and zealous attention to the subject. The Committee is composed

James Williamson, Hogestown, Pa.
M. L. Fullerton, Hagerstown, Md.
John Robertson, do. do.
John Brownson, Mercersburg, Pa.
Samuel Blood, Chambersburg, do.
This Presbytery comprises about forty congregations; should these furnish, on an average, \$20 per annum, the amount would be \$800. The last Statistical Tables, adopted and published by the General Assembly, though no reports were had from several of the churches, inform us that there are in this Presbytery, 4689 communicants. We only advert to these facts, to show that might be done, were all disposed to contribute as the Lord hath prospered us.

A VOICE FROM OHIO.

A Presbyterian minister, in the State of Ohio, applies very modestly for a little pecuniary aid, in behalf of two of his *seven sons*; both hopefully pious, and solicitous to devote themselves to the work of the gospel ministry. One of them expects to graduate next autumn, and the other is just entering upon his classical studies. Will not the Presbyteries and churches in that great and flourishing state sustain such an appeal as this? Shall a faithful laborer in the Lord's vineyard, who has raised a large family, on small means, and grown gray in the service of the church, ask in vain for assistance, in the support of these *sons of the church*, while they are preparing to preach the everlasting gospel? The Board wish to extend assistance to all applicants, whose claims appear to be good; but this will be impossible, unless funds are put at their disposal, proportionate to the number of applications.

TESTIMONIALS.

When application is made to the Board for assistance, the names, residence, age, capacity, attainments, piety, and church relation of the candidate, should be particularly specified, and well attested. The funds of the Board are a sacred deposit; and appropriations cannot be made, without full and satisfactory information, on the foregoing points.

COMMUNICATIONS AND REMITTANCES.

Communications in regard to the general concerns of the Board should be addressed, either to the Chairman of the Executive Committee, or to the Corresponding Secretary, and General Agent.

Remittances in money, should be directed to John Stille, Esq. Treasurer, Walnut street, west of 12th street, Philadelphia.

MEDIUM OF INTERCOURSE.

The "Missionary Reporter and Education Register," is designed as a channel through which information may be given to our brethren, in relation to the wants of the church, and the operations of the General Assembly's Missionary and Education Boards. These two institutions are so intimately connected, that it seems highly proper that their claims should be presented together, to the Presbyterians of this country. We hope therefore, that some pains will be taken by pastors, as

and agents, and elders of the church, to increase the list of subscribers. The price is as moderate, as any reasonable man would desire. It barely pays its way, with our present subscription. We now publish five thousand copies; and by a little exertion, the list of subscribers might be quadrupled in a short time. We do earnestly request attention to this subject.

MILLENNIAL GLORY OF THE CHURCH.

Extract of an Address before a Missionary meeting in the city of Philadelphia, Oct. 1828, by Rev. Dr. Alexander.

"One thing which must undoubtedly precede this event, is the preparation of suitable instruments to evangelize the world. Men of the right spirit must be trained and disciplined for the service of the Lord, in sufficient numbers to bear the message of salvation to every nation under heaven. At present, therefore, it is evident that we are not prepared to carry the commission of our Lord into full effect, because the necessary instruments are wanting. But if the Great Head of the church intends that she shall achieve any thing great in promoting this glorious cause, her attention will be turned, with great earnestness, to the business of searching out, and training up young men for the ministry. This will be felt by all Christians, to be a most important and solemn duty; and no promising candidate for the sacred office, will be prevented from proceeding in his preparatory studies, for want of the means of prosecuting them. It will be a favourable sign of approaching good when the number of faithful preachers of the gospel is multiplied.—

But not only must the *number*, but the *qualifications* of ministers, also be increased. When God is about to accomplish a great work upon earth, men will be raised up, possessing the spirit of the apostles and primitive martyrs;—men who will not count their lives dear, nor be unwilling to seal their testimony with their blood, if the honour of their Lord should require such a sacrifice. Indeed, it is not reasonable to expect, that the conversion of the world will be achieved, without the shedding of blood. The grand adversary of God and man, will not relinquish his government of the world, without a struggle. Whenever the same spirit which actuated the first preachers of the Gospel, animate the breasts of missionaries and when the strong holds of sin

begin to fall before the spiritual weapons of the Gospel, Satan will come forth to the contest, with horrible rage; and the more, because he will know that his time is short. Know then, that as soon as ministers of the Gospel shall be multiplied, and when they shall manifest a full devotion to Christ and his kingdom, then will there be good reason to auger that the triumph of the church is near."

REPORTS TO BE FORWARDED IN SEASON

It is exceedingly desirable that the reports of Presbyteries and Auxiliary Societies, intended to furnish materials for the Annual Report of the Board to the General Assembly, should be forwarded to the Corresponding secretary, at 214 Spruce street, or 25 Sansom street, with as little delay as possible. Those commissioners to the Assembly who may be charged with reports, on the subject of education, are requested to deliver them immediately, on their arrival in the city.

Collections for the Board of Education by the Secretary and General Agent, during the months of March and April, 1830.

From members 1st ch. Alex. D. C.	\$74 62½
Sabbath School, do. do.	11 00
members 2d ch. do. do.	41 00
Collection in ch. Georgetown, do.	26 33
From members do. do. do.	37 50
Collection in 1st ch. Wash. do.	15 00
From individuals do. do.	86 00
do. 1st ch. Balt. Md.	440 50
do. 2d do. do. do.	51 43
Hon. W. Ramsey Carlisle, Pa.	10 00
	\$793 38½
members 7th church Philia.	39 33
do. 8th do. do.	110 68
do. ch. Princeton N. J.	13 50
do. 6th ch. Philia.	15 00
One annual subscriber in church of Carlisle, Pa.	1 50
Two do do do Georgetown, D. C.	2 00
	\$875 35½

ANNUAL SUBSCRIBERS OF \$100.

The following persons have engaged to pay to the Board annually 100.

Daniel Montgomery, Esq. Danville, Pa.
Solomon Allen, Esq. Philia. John Stille,
Esq. do. Robert Kistston, Esq. do. Ezra Stiles
Ely, D. D. do. J. J. Janeway, D. D. do.
Rev. Horace S. Pratt, St. Mary's, Ga. Wm.
Brown, Esq. Philad. Furman Leaming, do.
Alexander Henry, Esq. do. George Kistston, Esq.

THE
CHRISTIAN ADVOCATE.

JUNE, 1830.

Religious Communications.

FROM THE GENERAL ASSEMBLY to the Churches under care, on the subject of the *Monthly Concert.*

General Assembly of the Presbyterian in the United States, to the People their care—"Grace to you, peace from God our Father, and the Lord Jesus Christ."

tian Brethren,—In attending our present sessions, to reports from the several Presbyteries in our connexion, on the religion within their bounds, we have been deeply to find that the Monthly for prayer has not been, in a manner corresponding to its unspeakable importance in some Presbyteries and sessions, indeed, it appears appointed season has been observed than in others: but still all, the observance, we have been defective, and in no room is left to doubt that neglect has been great and late. We therefore feel it to be an indispensable duty, to call your serious attention to this subject, to endeavour to speak to you on it, with the plainness, the simplicity, and the tenderness, becoming to whom has been committed the care of souls, and who bear an awful responsibility for the faithful discharge of their trust.

III.—Ch. Adv.

As it is our earnest desire that our views may in no respect be misapprehended, we would first of all observe, that we are very far from wishing to place the day, or evening, assigned for the monthly concert, on the same footing with the holy sabbath. None but God, who gave us all our time, has a right to hallow any portion of it; and he has hallowed no more than one day in seven. This you know is the doctrine of our church, and it is a doctrine which we wish not to contravene, but to maintain and teach. There certainly may be occasions, when the most fervent Christian may not only find it his duty to be absent from the monthly concert, but to employ the time of its continuance in such secular business as would be utterly improper, during any of the sacred hours of the sabbath. But on the other hand, consider, brethren, that the word of God does plainly teach, that we should, as occasion requires, set apart a portion of secular time for special prayer, and for fasting too, when the aspect of God's providence plainly calls us to these duties. Recollect also, that from the nature of the case, it is not possible there should be an extended union for special prayer, without a public agreement or understanding, as to the time when individuals shall come together for the purpose. Now, we regard the

monthly concert, simply as a season for special prayer for the revival of religion, which the signs of the times plainly indicate to be proper, and which serious Christians throughout protestant Christendom have voluntarily agreed to observe, that their supplications may go up, as with one voice, to a prayer hearing and prayer answering God.

We are also solicitous that you should by no means suppose that we think the observance of the monthly concert, however strict, may come in place of the duty of prayer at other times, and in other forms. No, verily. On the contrary, it is with sorrow we find ourselves compelled to believe, that in the disregard of the concert, we see, not merely a single omission, but a sad and strong indication that the spirit and duty of prayer in general, are in a low and languishing state at present, among the professing people of God within our bounds. If there was as much fervent and effectual prayer as there ought to be, in the closet, in the family, in the social prayer meeting, and in the publick worship of the sanctuary, we are persuaded we should have no occasion to complain that the concert was neglected. The love and holy delight of prayer, experienced and cherished in secret and social acts of warm and genuine devotion, would lead the participants in these exercises to rejoice in an opportunity to join their fellow Christians, in a more extended union for the same hallowed purpose. Alas! brethren, we do greatly fear, that the all-seeing God is witness, that the most of those who habitually, or generally, absent themselves from the monthly concert, do not address him in prayer at other times, and in other ways, with that fervour, frequency, and regularity, which Christian duty demands, and by which the spiritual health and prosperity of their own souls be greatly promoted. You

perceive, then, that we wish ordinary seasons and occasional prayer should be increased, in frequency and fervour, and diminished on account of monthly concert—We only wish that this latter should be added to the former—“These things ye to have done, and not to the other undone.”

We shall now, dear brethren, state to you some of the considerations, which induce us earnestly to inculcate that the monthly concert should be observed generally and carefully, and solemnly every professing Christian in our churches; and by all, in who have any serious concern for the salvation of their souls.

The first consideration we mention is, that we have no reason to expect that any, or that many means and instrumentalities are now in use, or that can be used, for the promotion of religion, will be successfully attended with any *saving* effect, unless the blessing of God be sought, and drawn down upon them, by much earnest and fervent prayer. This is a principle plainly taught in the word of God, and one that has been confirmed by the experience of the church in all ages. Thus, when God promised to his ancient covenant people, saying—“A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart of your flesh, and I will give you a heart of flesh;” it is added in reference to these very promises—“Thus saith the Lord God; I will yet for this be incensed by the house of Israel, to do for them.” So also, when the prophet Daniel “understood by the captivity of his people that the captivity of his people in Babylon was near its close, he said—“I set my face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth and ashes.” But it ought

noticed, that when, by phet, the latter day church is predicted—h we hope is now near has not already begun e day when Jew and l be gathered into one all acknowledge the Christ to be the true one great “Shepherd of souls”—the whole, l, shall be preceded by er, and be given in an- or thus speaks the holy d I will pour upon the vid, and upon the in- Jerusalem, the spirit of supplications: and k upon me whom they , and they shall mourn one mourneth for his l shall be in bitterness ne that is in bitterness oorn.”

anner, we find in the nent, that while the primitive Christians ; for the promised gift Ghost, on the day of They all continued in in prayer and suppli- the women, and Mary of Jesus, and with his nd it was while “they h one accord in one loubtless employed in upplication, that they the most astonishing blessing for which n waiting. It is wor- ation, also, that in the omprehensive form of at by our blessed Lord les, no one subject of iade so prominent, as relates to the spread of the gospel. And d the apostle Paul ask of the churches to ddressed his epistles, and the other heralds —“Brethren, pray for word of the Lord may urse and be glorified, with you.” And how

emphatically does he declare, that all human agencies and instrumentalities are absolutely nothing, but as they are used and blessed of God.” “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase: so then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.”

With all these teachings and examples of holy writ, our own observation, brethren, is in perfect accordance. Have we ever known a revival of religion, in a particular congregation or region of country, which did not commence in the revival of a spirit of prayer among God’s people? He began with them; he revived them first—Perhaps indeed, their number was very small, but he impressed their spirits with a deep feeling of the constraining love of Christ, and of the infinite value of immortal souls, in danger of perishing all around them; and they cried mightily unto God for the influences of his Holy Spirit to revive his work; to show forth his glory; and to save sinners from their impending doom. Their cry was heard and answered; the influences of the Spirit of grace descended “as showers that water the earth;” converts were multiplied; and saints and angels rejoiced, over many sinners who repented and turned to God.

Consider attentively, brethren, the signs of the times. The day in which we live—blessed be God—is a day of much Christian enterprise, and of great expectation. But in our country at least, it is also a day in which the great adversary of souls, and his agents among impious men, are alarmed, awake, active, alert, banding together, forming every device, and putting forth every energy, to arrest and counteract the progress of truth and righteousness. We de-

rive encouragement from knowing that if God be for us, none can be against us, so as to succeed eventually. He will ultimately and assuredly take care of his own cause, and sustain it effectually. But in the meantime, if we are not much engaged in prayer that he may *now* appear, and plead his cause *among ourselves*, we cannot tell to what lengths, in just displeasure at our remissness, he may suffer the wicked to prevail and triumph, and cover us with confusion—before he arises and scatters them as chaff before the whirlwind. We cannot tell but he will suffer his cause to languish and almost expire, in our own happy land, while he shall be pleading and reviving it in other countries. We verily are in jeopardy; and our refuge and hope are in God alone. Use whatever other means we may, if there is not much earnest prayer,—the prayer of faith, wrestling with the angel of the covenant, the mighty God of Jacob, for his interposition, for his blessing on the other means, for his efficiency to be imparted to them—all will be vain and utterly abortive. The power to give them effect is all of God: And he seems to be waiting, to see whether we are sensible of our dependence, whether we acknowledge it, whether we deeply feel it, whether it will bring us with great and united importunity to his throne of grace, to plead with him to exert his power in our behalf; to send down his Holy Spirit; to turn his enemies into friends; to melt down all opposition, and to give his cause a glorious triumph throughout our beloved country; and ere long, throughout the world at large. Our Sabbath, and Infant, and Common schools, our Bible classes, our Bible, Missionary, Education, Tract and Temperance societies, our Colleges and Theological Seminaries, our Catechetical instructions, and the faithful and sound preaching of evangelical truth, are

all *means*—most happily in their nature and design, to promote knowledge, human happiness, and the salvation of immortal souls. But none of these, nor all combined, will effect what our best friends desire, unless the special blessing of God attend them. In the monthly concert of our institutions and operations, we ought to be remembered; they ought to be borne on the hearts of our praying people, when they pray for him to revive pure and practical religion. These—we request—and all other benevolent institutions and operations, ought to be regarded simply as *means* or *instruments* admirably adapted to produce reformation; but notwithstanding never will they effect it, on hearts naturally alienated from God, unless he take them into his own hands, and put forth his resistless efficiency. That otherwise, is to idolize human instrumentality; it is to put man in the place of God. On this he always frown, and if we are not sufficiently sensible, he will frown on us, by mournful evidence, that without him we can do nothing; that all our benevolent efforts will effect nothing, unless he shall please to interpose and crown them with success. Let us pray that we recognise this, and we acknowledge it to God, and impress it on our own hearts, and go out of ourselves; we confess our utter impotence; and we turn up our eyes to the hills, whence cometh our help; we are sensible that “our help cometh from the Lord, which made heaven and earth.”—In our extensive concert of prayer, if rightly conducted, there is a wide recognition of this great and essential truth, and a recognition of it in regard to our exertions, plans and efforts, which are now in use throughout the Christian world. We profess before the Sovereign of heaven and earth, that we

ss; that we are sensible out his interposition and all, by all our doings, efin- ing for the promotion of ; and we earnestly plead ould not withhold that hich is essential to suc- t he would "arise and own cause." In this view rance of the concert is ble.

ere are other considera- tive to this season for rayer, which deserve our egard. One is, the enent which we derive r scripture, to expect that ive union in prayer will revalent than that which ernal. An instance of this in the case of the Nineo by a deep humiliation ing mightily unto God," served from the judg- the Lord, which his own ad denounced. Another xample is recorded in the Esther, from which it apt the whole Jewish nation, minently threatened with termination, entirely ese peril, after a general on and looking to God rance. Our Saviour him- ht the peculiar efficacy of prayer, when he said wo or three are gathered in my name, there am I dst of them." The small- er in which union can ex- tioned, for the manifest of establishing *the princi-* ocial prayer is, for certain , more prevalent than that individual and solitary; e the strong implication, nded union may warrant of an extended blessing. her to be considered, that thought that many thou- different parts of the e engaged with ourselves ame time, in sending up tions to the throne of y, is calculated greatly

to encourage, excite and animate us, in our devotions. This proceeds from that social principle of our nature which God has given us, and in accordance with which our lawful desires and petitions, addressed to himself, are most likely to be answered. Again—It is a very interesting consideration that the missionaries, who are gone forth to declare the glad tidings of salvation to the destitute in our own country, and to declare them in foreign lands to Jews, Pagans, and Mahometans—ask us to join with them in this concert; they ask our united and earnest prayers for their success; and they tell us they are greatly animated and encouraged in their arduous work; by knowing that they are commended to the special care and benediction of God, by pious Christians of different denominations, in a concert of fervent supplications in their behalf.—They tell us repeatedly, that they look to the monthly concert as the life-spring of their hopes: And oh! can any one who feels the smallest spark of Christian love, refuse his share of encouragement to these devoted servants of our dear and common Lord. Finally—The special object of the monthly concert is for the conversion of the whole world to God; in fulfilment of the predictions and promises of the Holy Scriptures. This is an object most dear to the heart of every real Christian. It must and will be regarded in almost all his prayers.—It forms, we have remarked, the most prominent part of the Lord's prayer. Inasmuch, then, as it is a common subject of prayer, and the most important for which prayer can be offered, how proper, how reasonable, how obligatory does the duty seem, that the whole "sacramental host of God's elect," should take as it were a united hold of this great object, and carry it in concert to the foot of the divine throne, and there, with one heart and tongue,

most ardently plead with their common God and Father, that he would grant the petitions which their great Intercessor and Advocate, now before his mercy-seat on high, dictated to his disciples in the days of his flesh—"Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven."

In the conclusion of our address, we "beseech you, brethren, suffer the word of exhortation." We exhort you with all earnestness, to cherish in yourselves, and to endeavour, by all lawful means, to promote in others, the spirit of prayer. It does seem to us that this, more than any thing else, is what is lacking among professing Christians at the present day—We do not pray enough, nor with engagedness enough. We say not, brethren, for we do not believe, that we give more than we ought, or as much as we ought, of our substance, time, activity, and exertion, for the promotion of the cause of God. But we do say, that the greatest want, is the want among Christians in general, of that "effectual fervent prayer of the righteous man which availeth much." O! if there was more importuning of God in the prayer of faith, we doubt not there would be more revivals of religion in our land; more success of our missionaries at home; and abundantly more to crown the labours of those, who, from our own and other countries, have gone to the wretched heathen. Prayer too would bring an influence into our Sabbath schools and Bible classes, such as we have never yet seen; and give an efficiency to all our plans and enterprises of benevolence and piety, that would fill us with surprise. Humble, earnest, persevering prayer, among all who name the name of Christ, would likewise, we are persuaded, soon be followed by the Spirit of the Lord lifting up a standard against that array of bold and

blasphemous infidelity, which now threatens more injury to our beloved country, than if—with God our friend—all the nations of the earth were leagued against us.

We exhort you, therefore, brethren, that in your closets, and families, and praying associations, and the sanctuary of God, and at the monthly concert, there be an earnest cry and an earnest effort, for the revival of the spirit of prayer. In regard to the concert, let those professors of religion who have hitherto neglected it, be entreated by a regard to the consistency of their Christian profession; by the consideration of the example which they are bound to set before others as they would encourage and not grieve the hearts of their fellow-Christians; as they would promote their own growth in grace, and spiritual peace and comfort; as they love the Redeemer that died for them; as they love their country, exposed, on account of abundant iniquity, to the sore judgments of heaven; and as they wish to share in the happiness and the reward of those who promote the kingdom of God and his declarative glory in the world—in view of all these motives, let them be entreated to take part with their brethren, in the sacred duty of praying for the speedy accomplishment of the promise, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Signed in behalf, and by order of the General Assembly.

EZRA FISK, *Moderator.*

Philadelphia, May 31st, 1830.

[In place of a catechetical lecture, which our engagements with the General Assembly of the Presbyterian church have not permitted us fully to prepare for our present number, we have inserted the foregoing letter. We regard it

the letter as in the high-
e important, and hope it
considered and treated
reader of the Christian
. We also wish to pre-
ur Miscellany this horta-
onition of the supreme
of our church, on the
efficacy of prayer.]

POON ON REGENERATION.
ntinued from page 232.)

I conclude this section, I
e the two following re-
. That the favour of God
ear to the believer as ab-
ecessary to his comfort.
il and sufficient for that

hat is born again, consi-
vour of God as absolutely
to his comfort. He sees
ness and inherent vanity
ngs else. Even when the
les, even when things suc-
him to his wish, he will
satisfied with any, or all
mercies. He will, above
an interest in that love
l beareth to his "chosen
right by promise or cove-
e use of present comforts,
vour and protection of his
vidence. How contrary
e temper of many, who
ne to live while they are
f the world smiles, they
with eagerness, and em-
with complacency, while
cold and indifferent in
res towards God. Per-
n they are distressed with
calamities; when expe-
nstrains them to confess
of the creature, they cry
or relief. But when ease
erity return, they soon
works, are well pleased
r condition, and neither
his absence, nor are afraid
er. This shews plainly,
ver occasional symptoms

they may discover, they are su-
preinely and habitually possessed
by a love of the world, and desire
of sensual gratification. In opposi-
tion to this, every real Christian
sees the favour of God to be so ab-
solutely necessary, that he cannot
be without it. He sees it to be more
necessary than riches, honours, or
pleasures; nay, than health, or even
life itself; all which he values chief-
ly as they are the fruits of the di-
vine bounty, as tokens of divine
love, and as they afford him an op-
portunity of promoting the divine
glory. He is ready to say with the
Psalmist, "Whom have I in heaven
but thee? and there is none upon
earth that I desire besides thee;
my flesh and my heart faileth, but
God is the strength of my heart, and
my portion for ever."*

2. He that is born again, consi-
ders the favour of God as full and
sufficient for his comfort and happi-
ness. That is to say, he is habi-
tually satisfied with this as his por-
tion, whether there be abundance or
straitness as to outward provision.
He counts the favour of God as ab-
solutely necessary, but nothing else
is considered as such. No earthly
enjoyments can satisfy him without
God's favour; but this will satisfy
him, be his outward condition what
it will. I am far from meaning to
affirm, that every good man is free
from the least rising murmur, the
least impatient or rebellious thought.
If it were so with any man, he would
be perfect in holiness; but I mean
to signify that this is his habitual
and prevailing temper. He is in-
wardly convinced that those alone
are happy; and that they are, and
shall be, completely happy, who are
reconciled to God, and the objects
of his special love. His own re-
maining attachment to present
things, and immoderate sorrow
under outward calamity, he sin-
cerely laments as his weakness, and
humbly confesses as his sin. He

* Psal. lxxiii. 25, 26.

endeavours to supply the void left by every earthly comfort, when it is withdrawn, by the fulness and all-sufficiency of God. He possesses, in some measure, and breathes after more and more of the temper expressed in the two following passages of scripture: "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire."* Although "the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."†

Thus I have endeavoured to point out wherein the change in regeneration doth immediately and properly consist. It is just the recovery of the moral image of God upon the heart: that is to say, to love him supremely, and serve him ultimately, as our highest end; and to delight in him superlatively, as our chief good. This recovery, however, is but begun on earth. It is gradually improved in the progress of sanctification, and shall be fully completed at the resurrection of the just. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature: and, in order to obey it perfectly, no part of our inward affection or actual service ought to be, at any time, or in the least degree, misapplied. This is the case with no mere man, while he continues in the body. But regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite. Even in those who are born again, there will still

be many struggles between th of sin in their members," a "law of God in their minds." we find deeply lamented I apostle Paul: "O wretched that I am, who shall deliver from the body of this death? ought to give unspeakable ction to the Christian, when flects that the seed which is p by divine grace, shall be pre by divine power. A gracious will neither suffer it to be sm ed by contending weeds, no troyed by the inclemency o tempestuous climate, till it be planted into the milder regi peace and serenity above.

*The Effects of Regeneration
some of the principal Evi
of its sincerity.*

* * *

The regenerate person ha views of God, both in resp greatness and goodness. He and inwardly believes the presence, power, and provide God, which he in a great m disbelieved before. Wherea merly, even what he did beli God was seldom in his tho now it is almost impossible f to look upon any thing, or p or event, without considering lation to God. O what "te majesty" does his sanctified t standing perceive, in this Be Beings, compared to the tin his former blindness? What tre and glory does the open see, in all the divine perfec Above all, what a ravishing a tonishing view has he of the goodness and love? Wicke governed by self-love, are the insensible of obligations. I nate in their desires, they are satisfied with their posses whereas the child of God dis and confesses the infinite go of his Creator in all his merc the least of which he is not w

* 2 Sam. xxiii. 5.

† Habbak. iii. 17, 18.

* Rom. vii. 24.

quite new apprehensions of his own character, and ere, he thought himself a sinner, looked upon every man as a hard and tyrannical; but now, he sees that he is a creature of God: he now remembers, and confesses his obligation to God for his transgression. A converted sinner often stands astonished at his former conduct. He wonders at the boldness of a poor guilty sinner, perhaps cursing and reviling, perhaps rioting in sensuality. He wonders that God did not arrest him sooner, and by some signal give him a standing monument of his indignation. He thinks of his former state, and excites in him a deep acknowledgment of the divine grace. How great is does the apostle Paul say in his own case; before a blasphemer, and a sinner, and injurious.—This saying, and worthy of mention, that Christ Jesus died for the world to save sinners, I am chief.”* We are often connected with the world, increased by his views of the world of worldly men. The law broke, the false colour taken off from the world, its enjoyments. How did he love them once? did he prosecute them? did he esteem them? every one who possessed the world thought that none such could be completely happy. We can never separate the world from temptation, and the dreadful change those who are carried into the world and grandeur on are clothed in purple and fine linen, and fare sumptuously; but are, in a little time, in hell fire. For-

merly, he valued persons by their station, by their wealth, by their spirit and genius, or other natural qualifications. But now, a Christian in a cottage appears more honourable, and more amiable, than a blasphemer in a palace. Now, his heart is joined to every servant of Christ, though despised in the world, though emaciated by sickness, though deformed with old age; nay, though loathsome and sordid through penury and want. He sees the beauty of these excellent ones of the earth, under all their present disadvantages, and in them is all his delight. With regard to persons of an opposite character, the penitent often recollects, with a bleeding heart, his fondness for, and attachment to sinful companions; and his kindness to them is converted into a yearning tenderness and compassion for their miserable state.

Further, the regenerate person has new apprehensions of eternity. Formerly, the shadows and vanities of time so engrossed his thoughts, so filled and occupied his sight, that eternity was seldom at all, and never fully in view. But now, it is frequently and strongly upon his mind. Now it, as it were, joins itself with, and points out its own relation to every subject, and its concern in every pursuit. Now, it is present as the object of faith, to correct the false representations of sense, and to oppose the unjust claim of earthly and momentary gratifications. Formerly, things unseen were counted in a manner precarious and fabulous, of small moment in any determination: but now, there is such a discovery of the great realities of another world, as weighs down all created things, and makes them feel as a feather in the balance.

Let us here stand still, and pause a little. Let me beseech every reader to ponder this reflection, which I cannot pass. Oh! what concern have we all in an everlasting endless eternity! O subject

without bounds! Who is able to do it justice in words? Who is able to reach it even in thought? Happiness that shall continue through everlasting ages. Misery, anguish, torment, that shall never have an end. Are we all, without exception, to be so divided at last? Yes; the great Judge shall separate the righteous from the wicked, and shall set the one on his right hand, and the other on his left. Shall then companions on earth; shall fellow citizens, and fellow soldiers; the dearest friends and the nearest relations, be parted asunder, and

take a long, long, eternal fare
O the strong deceit and illu-
sin, that is able to hide ete
from dying men! O the incon-
able blindness of those who are
mindful of a future state, while
inhabit these tabernacles of
which are so often tottering; w
are dally wasting, and shall so
fall in pieces and crumble into
How is it possible we should fo
that in a little time "we mus
appear before the judgment se
Christ."

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

The writer of the following lines
in a note to the Editor, says—

"The author, who has long ceased
to cultivate the imaginative power,
was solicited by a dear friend, (who
will pardon their publication,) for
a copy of verses. The reluctance
to attempt that which a change of

mental habits rendered difficul
the writer's apprehension, to
comply, is expressed in the
stanzas. So much explanation
writer thought it proper to m
that his meaning might be
dered the more obvious to
reader."

Sad and strange to my heart is the voice of the song,
And the season of raptur'd illusion is o'er:
Hangs neglected the harp, which has sooth'd me so long,
And the visions of fancy delight me no more.

Yet, awake but this once, thou, my sad, lonely lyre;—
Bid the rough, wintry tempest return to his cave;
Paint the joys which the sweet voice of spring will inspire,
When the gay blush of morning empurples the wave;

Bid the flower deck the meadow, the rose scent the shade,
And the wild woodland warblers renew their blythe strain;
Feast the bee on the blossoms which border the glade;
Bid the winds softly breathe o'er lake, mountain, and plain:

But I wake thee in vain;—for thou can'st not impart
The refulgence of hope to the bosom of wo:
For, will sorrow be hush'd by the efforts of art?
Will the tempest breathe mild on its mountains of snow?

Do we seek the gay rose on the storm-beaten cliff?
Do we look for the daisy on ocean's blue wave?
Do we seek for a smile on the pale face of grief?
Or the song, or the dance, on the brink of the grave?

Then return to thy slumbers, poor, impotent lyre!
For thy chords, damp'd by sorrow, no sounds can impart,
But the low, broken murmurs, which harshly expire
On the ear, and give pain and distress to the heart.

To the harp of the Lord, in the hands of the seer,
While its harmony flows from Mount Zion, I turn;
And the griefs of my soul fade away, while I hear
The loud song's breathing torrent,—the tidings that burn.

For the song and the tidings are not of the earth;
But they tell of the future, so holy, so bright;
Of the old age of time, and eternity's birth;
Of the day, pure and endless, that knows not a night;

And they tell of the trump which arouses the dead,
And the judgment-seat's dreadful enrapturing hour,
When the earth and the heavens like a vision have fled
From the face of their MAKER, who comes in his power!

And they tell—O unspeakable!—What do I see?—
When the path of our journey through life has been trod,
What awaits us, Maria?—What waits you and me
In the doom of mankind, and the triumph of God?

Miscellaneous.

NOTES OF A TRAVELLER.

(Continued from page 241.)

Thursday, July 17.—This morning, as I went to my breakfast, I passed the kitchen, and had the pleasure of seeing, in all his glory, the most important personage in France—I mean the *cook*; his red cap and white apron were exactly in the style in which I had often seen him represented in pictures. He was jabbering and gesticulating, in a peculiar manner, over a table ofutton chops, calves' heads, livers, kidneys, sweet-breads, and a multitude of other viands. Some boys were passing strings of fat pork through the lean part of some kind of meat; and others were engaged in divers operations upon eggs. I understand that one of the underlings of *Monsieur* the cook, does little or nothing else, during his whole life, but beat the white of eggs into froth. The bread and butter here is excellent; and my tea is, I think, better flavoured than it was in England. This I did not expect, as coffee is the beverage in which the French are said to excel.

My English friend took a place for his nephew and myself in the

Diligence for Rouen, the capital of Normandy, and soon after breakfast we all set off together. The *Diligence* is a name applied to all the ordinary stage-coaches in France: and of all the machines in the shape of a four-wheeled carriage it is the most extraordinary. The body is a long, heavy, awkward kind of box, divided into three compartments. The front room, which is the most genteel because it is the most expensive, is called the *coupé*, the middle the *intérieur*, and the back room the *rotonde*. The horses which dragged this machine along were sometimes nine, and never less than five in number; they were fastened to it with old ropes and thongs of rusty leather. We had in all seventeen or eighteen passengers, not reckoning dogs, which are very important characters in this country. As the day was very pleasant, I took my seat on the top, with a man called the *conductor*, whose duties are the same as those of the *guard* in England. The postilion, in a laced jacket, high boots, and a glazed hat, cracked his whip in a remarkable manner, so as to produce a kind of horrid musick—and away we went.

Thus I commenced my travels in France.

After leaving Dieppe we ascended a hill, from the top of which, behind us, we had a good view of the town and harbour; and before us there was spread out an immense plain, through which the road passed between long rows of a dwarf kind of apple trees, from which a harsh kind of cider is manufactured: no hedge or fence was any where to be seen. As might have been, and no doubt was anticipated, the first incident which occurred, was the breaking of some part of our harness. From habit the horses stood still, the postilion dismounted, and the conductor descended from our elevated position by a kind of rope ladder. Matters were soon adjusted for another fracture, and away we rolled again, at the rate of four or five miles an hour. For a while, I was a good deal amused with the novelty of the scene around me—with the Norman women, in their high caps, riding in *panniers* on asses—the number of peasants returning from market, in long, heavy kind of carts, like great hen-coops—shepherds with dogs tending their flocks—and boys and girls sitting by the road side with a pig, or a sheep, or a jack-ass in a string, to prevent any encroachment upon the neighbouring pastures, while they cropped the grass along the edge of the road. Here and there a fine chateau was seen through an avenue of trimmed trees, of various shapes; and still more widely scattered some miserable towns were visible. Some large houses by the road side seemed entirely deserted; and many, roofless and in ruins, afforded a wretched shelter to miserable looking inhabitants. The general aspect of the country appeared fertile. I noticed a kind of plant cultivated in abundance, and which, I was told by the conductor, was the *Coleza*, from which the common people make *their oil*, used for light. When-

ever the Diligence stopped at a house to change horses beset with beggars in : and of every variety—maimed, some idiotick, paralytick—indeed, even human infirmity and made its appeal for relief and compassion. The spectacle disgusting, and always e annoying. The only b these beggars seemed to the arrival of the Dili England I had seen a mendicinity, but here it more excessive. I can many times our *ropes* broke, between Dieppe a for after a while we becar horses and the postilion, to it. I was going to s scarcely ever looked at : but we found him repair accident—knotting his w ing his saddle or bridle, or some part of our unwield with a stone picked up in

We approached Roue a long and grand avenue from the branches of w were extended across the regular intervals, suspens middle large lamps. Seine now came into vie we rumbled over the p along its banks, betwee bales and long tiers of was astonished at the v the commerce, which m ried on at this place. Th now cracked his whip v fury, and we rattled thr row, dirty streets, turn short corners with incen nicety, and at last stop court-yard of the Hotel

After dining with quit lish party at the table d' off with my travelling co the young collegian, to e town. The houses and t seemed all dirty, inconve old fashioned; and such pound of villanous sme rated the air, that we wer

ose, at almost every with justice been re- although the French with perfumes, yet without notice the ble odours. Who at a people who have sorts of fragrant o are devoted to es- cents, could inhabit Rouen.

d our way to the fa- edral, built, it is said, e Conqueror. There d view of the front of rom an open space be- upied by a noisy tribe men, chattering and most discordant rate. he cathedral, I think, the richness of its hat of York Minster seems to have been the building, but one s. Some say this was lightning, and others ver finished. As we g, we were beset with gars, old and young; tion we hastened into here they are not suf- The transition from the street to the simp- ness of the cathe- liar—it seemed like ab. Along the walls, he columns that sup- there are a number els, dedicated to dif-

In some of them evotees, kneeling be- ; and in others, the isured movements of before three or four elled to my mind the ells of the alchemist . Every thing about ture is dirty, neglect- s. In the middle aisle nmense heap of old, bottom chairs, fifty or are. These look more h of an auction store, niture of a church. wishes to sit down,

must pay two sous for one of the chairs, to a woman who stands for this purpose near the heap. On the walls there are some tolerable pictures, and in the windows some richly coloured glass.

From the cathedral we went to the Abbey of St. Ouen, remarkable for its beautiful spire; but, after knocking loud and long at one of its portals, we were obliged to leave it without gaining admittance. On the opposite bank of the Seine there is a little town called St. Sever; this is connected with the city by a fine stone bridge, something like the Waterloo bridge at London. The promenade along the quay is quite interesting; the bustle of business, the fine range of stone ware-houses, give some indication of the commercial importance and great opulence of the city of Rouen. We now ascended the high hill of St. Catharine on the outside of the town, and enjoyed a very fine prospect of all the neighbouring scenery—the quiet, rural, and fertile valleys on one side, were strikingly contrasted with the hum of commerce, and the vast ranges of wood, and stone, and mortar of the city. The double towers of the old cathedral, and the graceful spire of St. Ouen, appeared far above surrounding objects, in majestick and beautiful proportions. Among other distinguished personages, Rouen is celebrated as the birth place of the romantick and unfortunate Joan of Arc. Southey's dull poem, founded on the incidents in the life of this wonderful heroine, was fresh in my recollection. We passed a statue to her memory, during our wanderings. Besides the things which I have noticed, I visited many other places worthy of observation. Some travellers say that it is worth while to visit France were it only to see Rouen—This is not my opinion.

The chamber in which I write is in true French style. My table is a slab of marble, the floor is paved

with tiles, and without a carpet; the walls are lined with looking glasses, the bed is placed in a niche, is stuffed with loose wool, and has a flashy curtain before it.

Friday, July 18th.—Early this morning, I again scrambled, in company with the young collegian, to the top of the Diligence, with the exhilarating expectation of being in Paris before night. My English friend told me we were unfortunate, in not being able to get seats in the Diligence which goes by the *lower road* to Paris; but as I have heard that it is not more interesting than that from Dieppe to Rouen, I do not believe that much was lost. After riding some few miles, the Diligence stopped at the foot of a long hill; we all descended, and walked by a comparatively short path to the top, which the stage reached by a circuitous and zig-zag rout, about fifteen minutes afterwards. On the top, we enjoyed what is said to be one of the finest prospects which France affords. Villas and towns, which are only tolerable at a distance, were beautifully spread out at our feet, surrounded with all

"The pomp of groves and garniture of fields."

But there was another sight which seemed quite as interesting to most of us—it was a little open hut, in which a table was spread with bread and milk, and eggs, and fruits. All the beauties of nature and art vanished, before "these dull realities of life." A long walk, a bracing air, and a keen appetite, rendered this primitive breakfast peculiarly grateful. The arrival of the Diligence put a sudden termination to our repast, and then we rolled along in it for hours, without meeting any thing worthy of notice. We dined at an inconsiderable town, the name of which I cannot spell. The table was plentifully furnished, with hot soups and *highly* seasoned ragouts—our conductor was the head man, or *Benu*

Nash on the occasion, though he dined and officiated with him.

Till you get within a few miles of Paris, there is on this road absolutely nothing worth seeing in my opinion, though I know I in this respect from others. I never before travelled an equal distance, without meeting more to gratify or amuse. The road, for many miles, is extremely rough, being paved with a kind of pebble, and the travelling vehicle rumbled and jolted so, as almost to shake one's head. As we approached the capital, the population, which was all quite sparse, did not seem to increase; but now, large plantations of the vine, and various kinds of culinary vegetables, lined both sides of the fenceless way. I cannot say why, but I had always conceived something beautiful and romantic in the prospect of a vineyard; and judge of my disappointment, when I found the vineyard to resemble an ill-looking tangy patch. One of our corn fields in autumn, is infinitely more interesting to the eye. On an elevated spot we caught a view of Paris, seven miles distant. The forest of St. Germain, spreading out to the right, the hill of Calvary in front, and the square of Notre Dame, immediately before us, formed a fine prospect; but the prospect of soon getting out of the vile Diligence, was much the most gratifying. We entered the capital of France at the Champs Elysées, which is far the most agreeable and interesting approach. We passed a magnificent triumphal arch erected by Napoleon, and through which he intended to enter after conquering the Russians. The view around me, was now full of interest and novelty. The curtains of the Diligence were just falling, and the groves of tall trees on both sides of the road, began to sparkle with thousands of variously colored

nerous companies of women, and children, every direction; some nusick, and some loll-
ing, enjoying the cool of

We next passed the
the Thuilleries, with its
d statues, and groves,
ls of well dressed lat-
tlemen were rambling
this truly completes
of external show and
ament, of which this

The spell, however,
duration; for soon the
ned into narrow, dark,
reets, where the horri-
the discordant cries,
berless other disagree-
animents of a large
, entirely dispelled the
ny first agreeable im-

v quite dark, and when
: Diligence would stop
tell. At last, two im-
were opened, in a wall
ve drove in, and then
osed upon us and bar-
lish companion told me
v in the Royal Messa-
all the Diligences that
ris are obliged to stop,
ie officers of the police
baggage. For confu-
lour, and jabbering, no-
xceed the Messagerie
h the key of my trunk,
e police officer, as my
ed, a small fee, and all
s were soon adjusted.

of fifty different hotels
into my hands, and
ld grasp no more, they
on my hat and cloak.
thing as coolly as pos-
dding my friends good
my luggage taken to
e l'Interieur, to which
been recommended by
an friends, when in

e of much excitement
, I seated myself on a
d velvet sofa, which

formed part of the magnificent fur-
niture of my apartments, and reso-
lutely determined, for it required an
effort, not to stir out till to-morrow.
The emotions which I have felt at
the little I have already seen of this
great capital, have been of a strong,
mixed, and opposite nature. I was
astonished and overpowered with
the gaiety and magnificence of the
Thuilleries, and disgusted and dis-
appointed with the narrow, dirty,
and thronged passages, through
which I have been conducted to
this charming and retired apart-
ment. This contrast between gran-
deur and meanness, excessive gaie-
ty and extreme misery, cannot fail
to strike every stranger; but more
especially a traveller from our own
happy Republick. Though wearied
with my long journey, I was not
much disposed to sleep. My mind
reverted to the sanguinary excesses
and unparalleled cruelties, some of
them committed, perhaps, in this
very chamber, during the Revolu-
tion, or reign of terror; and when
I sunk to sleep, the blood of the
great Lavoisier seemed streaming
before my eyes from the horrid
guillotine.

(To be continued.)

PROPOSALS FOR THE EMENDATION
OF THE SCRIPTURES.

(Continued from p. 245.)

The next person who claimed the
attention of the angel was a tall,
portly, and respectable Baptist mi-
nister. With suitable reverence he
bowed, and proceeded in the fol-
lowing manner:—"It is not my
purpose, angelick spirit, to detain
you long. What I would have
urged on other points has been
already anticipated by my Calvin-
istick brother. But there is one
subject on which I, and the consi-
derable number whom I represent,
differ from all the rest of the Chris-
tian church. We entirely disap-
prove of infant baptism, and think

profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."*

Having thus said, he ceased, and, humbly bowing, retired. The celestial being now inquired if there were any other persons who wished to offer their sentiments; and, judging from the silence which followed that there were none, he looked round upon the multitude with mingled emotions of kindness and pity, not unmixed with wonder and displeasure, and was about to address them, when my little boy rushed into the room and awoke me.

OBITUARY NOTICE OF MRS. MARGARET C. FREEMAN.

Departed this life, Monday, the 27th of April last, in this city, Mrs. Margaret C. Freeman, relict of the Rev. Jonathan Freeman, late pastor of the United Presbyterian Churches, in Bridgeton and Greenwich, New Jersey.†

In the death of this estimable woman, it were only the commonplace of an obituary notice to say, society has lost an ornament, the church of God a worthy member, and a numerous family their centre and remaining head.

Mrs. Freeman was born at Goshen, Orange county, New York, in the year 1770. Her early life, though not marked with the distinguishing evidences of grace, was free from the levity and thoughtlessness usual in youth. Sedate, obedient to pa-

rents, attentive to the grace, she became, on her maturity, a happy follower of Lord Jesus.

In the year 1793, she was in marriage to the Rev. Freeman, then pastor of the church at Hopewell, in the state of New York. From that period to 1822, she sustained the duties of a responsible station alike as the partner of a minister of Christ: and by grace she discharged it well. As a wife and mother, her memory is precious to those who now reap the fruits of her ample and her household duties. She was amiable, patient, and courteous. In seasons of most calamitous and poignant affliction, she rose above her sex; often fulfilling the part of a comforter and companion, while sharing the same cup of sorrow. She had the privilege to share a friendship and love of the Lord committed to his care. A more than once she was the instrument of healing diffused among those within the sphere of her influence. The office of comforter was ever the highest of her ambition; for that trait of her character she was remarkable in youth.

From the trying period of widowhood, Lord enrolled her among his widows, though the firmness of her character remained unshaken. Her manners were not peculiarly affected, nature gradually weakened. Within the last twelve months, increasing infirmities led her to the grave with redoubled diligence, her preparation for the closing scene of life. A large proportion of her time was employed in fellowship with her Redeemer. At length the summons arrived, preceded by several days of severe illness; and she passed peacefully into the arms of not to her the king of terror

* This last speaker no doubt represents the Editor and friends of the Christian Observer. They of course were to be represented as wishing for *no change*: and we are ready to say, that although we think they would be glad of a *little*, yet that they neither need nor desire *much*.—*ERR.*

† Obituary, Vol. i, p. 119. Ch. Adv.

Reviews.

EWERS REVIEWED.

(continued from p. 255.)

we have had in view the facts made in relation to Titus, was to prove, were not *evangelists*, were not *diocesan bishops* we believe they were bishops of the Episcopal Church? Are they per se the work which Eusebius did to evangelists? The difference between ancient and modern, to say the least, is striking. We mean no other work is very dif-

ferent to ecclesiastical superiority furnish our Episcopal with clearer premises than found in the case of Timothy. We postulate. They had un- ecclesiastical superiority. Presbyterian will venture the fact, to which all unanimity, and scripture too, testify. But what Are diocesan bishops the apostles in their powers? The pope is to be the legitimate

Peter, the prince of peace and exercises powers which Peter dared not exercise. Episcopal brethren modest in their pretensions. Holiness of the mode they only claim for the honour of being in office to Timothy and on what ground? If that the apostles had been in the church, and only exercised authority by presbyters, it does not follow modern bishops possess pre-eminence and authority. It follows from the Timothy and Titus having no superiority, that diocesan are entitled to the

same superiority in the church? This question cannot be settled in their favour by an appeal to the scriptural import of the official name *bishop*; for we have shown, and our Episcopal friend admits it, that a presbyter is called a bishop. But will it be said that Titus and Timothy ordained elders and deacons, and charged elders to be sound in the faith, and rebuked offenders; and that these are acts of diocesan bishops, and consequently they are successors to those distinguished ecclesiasticks? This has been said; but said in vain. It is a *petitio principii*, a mere begging of the question in debate. We Presbyterian bishops lay claim to authority for doing all these things, in due season and manner. From the *simple fact* of ecclesiastical superiority, possessed by Timothy and Titus, it can never be proved, on scriptural principles, that diocesan bishops have a divine right to the pre-eminence they claim in the church of God.

What cannot be established on scriptural ground, the Reviewer attempts to establish on the testimony of the Fathers. To take up the testimony of each one and discuss it at length, would protract these remarks far beyond the limits that could be allowed in the Christian Advocate. Instead of such a tedious review, we shall present the reader with an extract from Dr. Dwight's 151st sermon; and we will rather make this selection, because the Episcopalian writer, by misrepresenting the late President of the New Haven College, has endeavoured to press him into his service. The misrepresentation will be noticed and corrected in its proper place.

The extract is this:—

"1. *No testimony from the Fathers can give divine authority to any institution whatever.*

"The Fathers are merely human

witnesses, and are to be regarded with no more confidence, than any other human witnesses of equal credibility. *All things necessary to life and godliness, are given to us in the scriptures.* The testimony of the Fathers can, therefore, add nothing to what is contained in them; can set aside nothing; can change nothing.

"2. *The testimony of the Fathers is far from deserving the credit which is sometimes given it.* For,

"In the first place—*Those who have testified concerning this subject, have given erroneous testimony concerning other things.*

"*Irenæus* testifies that *Linus* was made bishop of *Rome* by *Paul* and *Peter*; and after him, *Anacletus*; and after him, *Clement*.

"*Tertullian* testifies that *Clement* was the first bishop of *Rome*, after *Peter*.

"*Eusebius* declares, that *Linus* was the first bishop of *Rome*, after the martyrdom of *Paul* and *Peter*.—Again; that *Peter* was the first bishop of *Antioch*.—Again; that *Enodius* was the first bishop of *Antioch*.

"*Jerome* declares, that *Peter* sat at *Rome* twenty-five years, until the last year of *Nero*. And again, that *Ignatius* was the third bishop of *Antioch*, after the apostle *Peter*.

"*Damascus*, bishop of *Rome*, asserts that *Peter* came to *Rome* in the beginning of *Nero's* reign; and sat there twenty-five years. *Nero* reigned but fourteen years; and, according to the united testimony of antiquity, put *Peter* to death.

"*Origen* says, that he had read in the works of a martyr, that *Ignatius* was the second bishop of *Antioch* after *Peter*.

"*Epiphanius* declares that both *Paul* and *Peter* were bishops of *Rome*.

"These instances prove, that the Fathers, however sincere, and however satisfactory their testimony concerning facts which passed under their own eyes, yet received traditional accounts loosely; and

both believed and recorded of what took place before time, without truth or evidence.

"Secondly, *The works of the Fathers have been intercorrupted, and partially lost.*

"Concerning the Epistles of *Ignatius*, which are peculiarly appealed to in this controversy, *Heim* observes, that he is 'the authenticity of the Epistle of *Polycarp* to be extremely doubtful' and declares 'the question concerning all his Epistles to under much obscurity, an embarrassed with many ties.' Where there is so much uncertainty, a safe reliance cannot be placed for the decision point, not otherwise supported.

"3. *The testimony of the Fathers does not prove the distinctness intended for.*

"Even the testimony of *Ignatius* were it admitted, without more, is alleged in vain for this purpose. The bishop of whom he speaks the pastor of a single church, preacher, as well as ruler of the church; a man who performed the duties of an ordinary minister. He exhorts *Polycarp* to preserve order, that the widows are neglected; to know all his parishioners, even the men and maidens; and to inspect at least marriages. In his Epistle to the church at *Magnesia*, he speaks of their bishops in the plural number.

"*Clement* of *Rome* says of the apostles, knowing by Jesus that contentions would arise, 'that the name, or on account of the episcopate, or oversight of the church, constituted bishops, deacons;' the very language *Paul* in his Epistle to the Ephesians. He also uses the terms presbyter and bishop, to denote the same office.

"*Polycarp*, in his Epistle to the Philippians, says, 'Wherefore must be subject to the presbyters and deacons.'

"And again, 'Let the presbyters be subject to the bishop.'

piety; merciful to all; back them that wander,' the view of *Polycarp*, the presbyters at Philip-bound to govern that

lian, reciting the ordi-public worship, and the it of the church, says, these things certain ap-ers preside.'

s, addressing the here-at age, says, 'We chal-to show *that* tradition, s transmitted from the y a succession of presbyd again, 'It behoves us to those who are pres-the church; who, as we n, have their succession apostles; who, together succession of the *episco*-received the certain gifts h.'

o *Stillingfleet*, remarking passage, says, 'What infusion must this raise ind, who seeks for a suc-episcopal power over from the apostles, by ony of *Irenæus*; when he attributes both the suc-the presbyters, and the too, of which he speaks.' ian, bishop of Cæsarea, at in elders is vested the baptizing, imposition of l *ordination*.'

says, 'The presbyters st called bishops.'

oret says, that 'The pres-*Alexandria* ordained their r more than two hundred t the first planting of that

ese testimonies I shall single modern one; that n; who says, that 'in the y the rulers of the church d presbyters or bishops, o titles are in the New t undoubtedly applied to order of men.'

indebted to the *Episco*-wer for these extracts;

for we should not have seen them, if the correction of his misrepresentation of Dr. Dwight, in regard to deacons, had not sent us the volume in which he discusses the subject.

We proceed according to our plan to expose the misrepresentation of Jerome.

In page 90 we meet with this passage: "Even Jerome, that very Jerome referred to as we shall presently see, by Dr. Janeway, informs us, that *imparity* in the ministry was introduced by the apostles themselves," &c. Here it is roundly asserted, that, in this passage, Jerome states that "*the apostles introduced imparity*" in the ministry; and yet, if the reader will examine it, he will find Jerome does not even mention the apostles. Besides, afterwards, in p. 92, having stated the argument of Dr. Janeway, founded on Acts xx. 17, 28, and Tit. v. 7, that is, the argument drawn from an interchange of names, to prove that a bishop in scripture is not superior to a presbyter; the Reviewer says, "It is no novelty; it is as old as Jerome, and not older; he first found it convenient to build upon a community of names." By his own admission, then, Jerome endeavours to prove from scripture that a presbyter is equal to a bishop; and in the quotation, as he gives it, this Father affirms that at first "the churches were governed by a *common council of presbyters*:" still, however, he will have it, that this able man nullifies his own argument, by testifying that the apostles themselves elevated bishops above presbyters. Jerome had more sagacity than this; and had the Reviewer given the passage fairly, the reader would have seen at once the open variance between this bold assertion and Jerome's language. The omissions, both at the *beginning* and at the *end* of the quotation, we shall present to the reader, and include in brackets the Reviewer's quota-

tion. Jerome is commenting on Titus i. 5.

"What sort of presbyters ought to be ordained, he (the apostle) shows afterwards,—"*If any be blameless, the husband of one wife, &c.*, and then adds, *for a bishop must be blameless, as the steward of God.* A presbyter, therefore, is the same as a bishop: and [before there were, *by the instigation of the devil, parties* (our Reviewer translates *studia fancies*) in religion, and it was said among people (*populis*; this Latin word cannot mean only the Corinthian people; it refers to different people) I am of Paul, I of Apollos, but I of Cephas, the churches were governed by a *common council of presbyters*. But afterwards, every one thought those whom he had baptized were his own, not Christ's; it was decreed, in all the world, that one *chosen from among the presbyters*, should be placed above the rest, to whom should pertain the whole care of the church, to the end that the seeds of schism might be taken away.] Should any one think the judgment that a bishop and a presbyter are one, is not scriptural, but my private opinion, and that the one denotes age, and the other is a name of office; let him read the words of Paul, speaking to the Philippians: Paul and Timotheus, servants of Jesus Christ, to all the saints which are at Philippi, with the bishops and deacons, grace and peace be unto you, &c. Philippi is a *single city* of Macedonia; and certainly in *one city* there could not be *many* bishops, as they are now styled. But because they, at that time, called those bishops whom they also called presbyters, therefore he has spoken of bishops as of presbyters, without distinction. But this may to some appear doubtful, unless it be confirmed by another testimony. In the Acts of the Apostles it is written, that when the apostle had come to

Miletus, he sent to Ephesus, he called the presbyters of the church to whom he afterwards said: '*Take yourselves, and to all the bishops, to feed the church which he hath purchased with blood.*' Observe particular the same persons whom he presbyters of *one city*, Ephesus afterwards styles bishops.—we design to show that *ancients*, presbyters and were the same. But *by little* (*paulatim*), that the dissensions might be for whole care was delivered individual. Therefore, as presbyters know that they are *custom of the church*, subject who is placed over them bishops should know that *by custom* rather than *by divine appointment*, great presbyters."

The portions that precede follow the brackets are of the Episcopal Reviewer. brought them together, as no reader could be made the bold assertion, that, in the passage in which Jerome the equality of bishops and presbyters, he "informs us, that in the ministry was introduced the *apostles themselves*." where in this testimony makes the change to have effected by inspired men. from it, he appeals to their to prove parity of ministry change, he tells us, was *great little and little*, effected division.

A similar omission we detected in another quotation taken from Jerome's letter to Irenaeus. "For at Alexandria Mark the evangelist down to Papias and Dionysius bishops presbyters always chose or

* Not up to. Mark did not follow Papias and Dionysius.

emselves, and placed him her station, whom they shop;" (mark the omission; follows) "in the same as if an army should make error, or the deacons should out of their own number n they knew to be industrious call him archdeacon."

this comparison of an king an emperor, was not enough for insertion. ed too much of the agendybayers in making bishops. out by our reviewer.

Episcopal writer has misused Jerome, so he has misused President Dwight. "So he, p. 91, "from admisterial parity, or subto the opinion expressed uthor, that there was but r instituted by the great the church; Dr. Dwight 'the superiority of a pres-a deacon, both in station ority, is every where disn the scriptures.' And ould misunderstand what s by a deacon, he expresses us, that he should 'be by imposition of hands, prayer.'" Dr. Dwight hes that a deacon belongs ministerial office, and con- r that in his judgment as ordained a MINISTERIAL

It is strange how the al writer could so misrehe late president. In two preceding sermons, Dr. labours very successfully ministerial parity; and in on quoted, while he styles officers of the church of e does not place them in al order, and says express-e is undoubtedly no war-n to deacons in the scrippreach."* Dr. Janeway said "that there was but r instituted by the great 'the church;" he asserts ist has established but one

order among the clergy. Dr. Dwight does not call deacons clergymen; he styles them officers in the church; and so would Dr. Janeway.

In return for the kindness of our Episcopal friend in preventing this misrepresentation of "an author, who," he says, "stands deservedly high in the estimation of Presbyterians;" we shall present an extract from Dr. Dwight's 151st sermon, p. 191, vol. 5, where he quotes, accurately, we believe, the language of authors, who stand "deservedly high in the estimation of" Episcopalians: "The celebrated Hooker, in his Ecclesiastical Polity, says, 'The necessity of polity and regimens in all churches may be believed, without holding any one certain form to be necessary in them all. And the general principles are such, as do not particularly describe any one; but sound forms of discipline may be equally consistent with the general axioms of scripture.' To this declaration agree Bishop Stillingfleet, Dr. Edwards, and others. Dr. Raynolds, Professor of Divinity in Oxford, declares, that 'all, who had laboured for five hundred years before his time, taught that all pastors, whether entitled bishops or priests, have equal power and authority by God's word;' and this he declares to be the common judgment of the reformed churches of Switzerland, Savoy, France, Germany, Hungary, Poland, the Netherlands, Scotland, and England. Dr. Holland, king's Professor of Divinity at Oxford, says, 'that to affirm the office of bishop to be different from that of presbyter and superior to it, is most false; contrary to scripture, to the Fathers, to the doctrine of the church of England, yea, to the very schoolmen themselves.' Bishop Burnet says, 'I acknowledge bishop and presbyter to be one and the same office.'

"An act of Parliament, passed in the reign of Henry 8th, has the

* Vol. 5, p. 261.

following words: 'Archbishops, bishops, archdeacons, and all other ecclesiastical officers, have no manner of jurisdiction ecclesiastical, but by, under, and from his royal majesty.' Accordingly Bishop *Burnet* says, 'The king gave bishops their power to ordain, or deprive ministers; to exercise ecclesiastical jurisdiction; and to perform all other parts of Episcopal function.'"

Two mistakes are committed by the Reviewer in regard to Mr. Flint. First, he is not, as affirmed, of Dr. Janeway's own religious communion; and secondly, contrary to the Reviewer's assertion, it is manifest, by his own confession in the close of the remarks quoted, that Flint is a friend to Episcopacy, p. 95. This writer is a *Unitarian*; and if he were to apply for the imposition of Bishop White's hands, and promise to write many more *laudatory* remarks on Dr. Cooke's performance, we believe the good old bishop would unhesitatingly refuse to admit him to Episcopal communion.

In the Biblical Repertory and Theological Review, our Episcopal friend will find an able review of this hasty production of Dr. Cooke, written by one of Dr. Janeway's own religious communion. The following extract will show what is thought of this new champion of prelatical Episcopacy and of his performance:

"It cannot be denied, indeed, that Dr. Cooke manifests some talent in the work before us. He evidently thinks with a considerable degree of clearness and vigour, and expresses himself, for the most part, in a neat, perspicuous and sprightly style. Yet he writes like a man who has just acquired some smattering of the subject which he treats, but is confident that he has explored it to the bottom. He is flippant, audacious, and hardly willing to treat with respect the opinions of those, even on his own side, who happen not entirely to coincide with him. In short, in perusing the volume, we have twenty times thought of a remark of Dr. Johnson, which we have somewhere met with, which we quote from vague recollec-

tion. When it was observed to a certain lady had written very dably on a particular subject,—"sir," replied the caustick and critick, 'the book is well enough reminds me of a certain domed draped, who is exhibited as star walking on his hind legs: the not that he does it pretty well, but does it at all.'

"Dr. Cooke in this work thin to select, as the principal objection, the reverend D who, about twenty years ago, two volumes of 'Letters on the tion and Order of the Christian addressed to the members of the terian churches in the city of N This gentleman he considers as sentative of Presbyterianism; to be very desirous of fastening some heavy charges of *misrepresentation of fairness*, &c. With wh the impartial reader must judge mean time, he takes as his o the reverend Dr. Bowden, who many years ago, to answer D implicitly follows his allegation his mistakes; apes his confidence under the cover of his erudite little additional patch-work, end pass himself off as a profound cal antiquary. Truly, it is amusing to see how plausibly a *eight weeks*, with the aid of a little assurance, can contrive to app cannot undertake to predict he Miller may consider this re western assailant as demanding notice. We should imagine, that he would hardly think it while to enter the lists with so retailer of what has been mu said by others, and quite as oft by the advocates of Presbyterian long before Dr. Cooke, or his Dr. Bowden, had an existence. certain that we should never hav of giving the present article s our miscellany, if we had not beed that some humble admirers c thor, with as little acquaintance merits of the controversy as him indulged themselves in uttering premature boast, that his work fail of proving fatal at least to D reputation, if not to Presbyterian

The limits of your mis Mr. Editor, will not allow state our views of the natur sin of *schism*. We only say not consist in rejecting e *Episcopacy*.

Nothing need be said in cation of the remarks of D

the unity of the church. It is plain, that the visible united in the manner he l it is also equally plain, not amalgamated into mination: thus, in one stians are united, and in ey are not united.

is done to Dr. Jane- he Reviewer, when he l, "he does not think it with the zealous promot prosperity (of his own o afford the least coun- one at least of our disci- ples." After giving on the question of amal- he proceeds in his ser- utterance to his chari- gs: "In the mean time,"

Does this look like a afford to his Episcopal he *least countenance*? He pel them, but they repel ast those Episcopalians, gn him and *all Christians the whole world*, who do *prelatical Episcopacy*, to VENANTED MERCIES OF maintain that there can IMUNION WITH THE ADO- AD OF THE CHURCH, BUT A DIOCESAN BISHOP.

JEFFERSON'S PAPERS.

cluded from page 251.)

Mr. J.'s Anas, (Vol. iv. p. following article appears: r Rush tells me that he m Asa Green, that when addressed General Wash- his departure from the nt, it was observed in ltation, that he had never, asion, said a word to the ich showed a belief in the religion, and they thought d so pen their address as im at length to declare whether he was a Chris- . They did so. How- I.—Ch. Adv.

ever, he observed, the old fox was too cunning for them. He answered every article of their address particularly except that, which he passed over without notice. Rush observes, he never did say a word on the subject in any of his publick papers, except in his valedictory letter to the Governors of the States when he resigned his commission in the army, wherein he speaks of 'the benign influence of the Christian religion.'

"I know that Gouverneur Morris, who pretended to be in his secrets, and believed himself to be so, has often told me that General Washington believed no more of that system than he himself did."

As nearly the whole of this extraordinary article refers to an address made by the clergy to General Washington "on his departure from the government," and his reply to that address, we shall lay both these papers before our readers—The first we extract from the publications of the day; the original of the second, bearing the autograph signature of General Washington, is now before us.

To George Washington, President of the United States.

Sir,—On this day, which becomes important in the annals of America, as marking the close of a splendid publick life, devoted for near half a century to the service of your country, we, the undersigned clergy of different denominations residing in and near the city of Philadelphia, beg leave to join the voice of our fellow citizens, in expressing a deep sense of your publick services, in every department of trust and authority committed to you. But in our special character as ministers of the gospel of Christ, we are more immediately bound to acknowledge the countenance which you have uniformly given to his holy religion.

In your publick character, we have uniformly beheld the edifying example of a civil ruler always acknowledging the superintendence of divine Providence in the affairs of men; and confirming that example by the powerful recommendation of religion and morality, as the firmest basis of social happiness;—more especially in the following language of your affectionate parting address to your fellow

citizens—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of social happiness—the surest props of the duties of men and citizens. The mere politician, equally with the religious man, ought to respect and cherish them. A volume could not trace all their connexions with private and publick felicity. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles." Should the importance of these just and pious sentiments be duly appreciated and regarded, we confidently trust that the prayers you have offered for the prosperity of our common country will be answered. In these prayers we most fervently unite; and with equal fervour we join in those which the numerous publick bodies that represent the citizens of these states are offering for their beloved chief. We most devoutly implore the divine blessing to attend you in your retirement, to make it in all respects comfortable to you, to satisfy you with length of days; and finally to receive you into happiness and glory infinitely greater than this world can bestow.

WM. WHITE,	JOHN ANDREWS.
ASHBEL GREEN,	J. F. SCHMIDT,
WM. SMITH,	ROBERT BLACKWELL,
JOHN EWING,	WM. ROGERS,
SAMUEL JONES,	THOMAS USTICK,
WM. HENDEL,	ANDREW HUNTER,
SAMUEL MAGAW,	JOHN DICKINS,
HENRY HELMUTH,	J. JONES,
SAMUEL BLAIR,	JOSEPH TURNER,
NICOLAS COLLIN,	EZEKIEL COOPER,
ROBERT ANNAN,	MORGAN J. REERS,
WM. MARSHALL,	JAS. ABERCROMBIE.
JOHN MEDER,	

Philadelphia, March 3d, 1797.

To the Clergy of different denominations residing in and near the city of Philadelphia.

Gentlemen,—Not to acknowledge with gratitude and sensibility the affectionate addresses and benevolent wishes of my fellow citizens, on my retiring from publick life, would prove that I have been unworthy of the confidence which they have been pleased to repose in me.

And among those publick testimonies of attachment and approbation, none can be more grateful than that of so respectable a body as yours.

Believing, as I do, that *Religion and Morality are the essential pillars of civil society*; I view, with unspeakable plea-

sure, that harmony and brotherly which characterize the Clergy of different denominations, as well in this other parts of the United States; entering to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony.

That your labours for the good of your kind may be crowned with success; your temporal enjoyments may be commensurate with your merits; and the future reward of good and faithful servants may by yours, I shall not cease supplicate the Divine Author of all felicity.

Geo. WASHINGTON.

No one surely, on reading the preceding papers, will discover in them any evidence of the correctness of Mr. J.'s statement. The clergy, in their consultation, said what Mr. J., on the authority of Dr. Rush, makes them say they must have been very ignorant or very regardless of the truth. General Washington's "valuable letter to the governors of the states, when he resigned his mission in the army," we find we know that at least one of the clergy had then found—the following passages—"The free communication of letters, the unobscured extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, *above all, the pure and benign influence of revelation*, have had a melting influence on mankind, and increased the blessings of society. Again, in closing the letter, the general thus recognises the necessity of *divine influence*, in a fervent petition to Almighty God—"Thou wouldst most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humaneness and pacifick temper of mind, which were the characteristics of thy *divine Author of our blessed religion*, without an humble imitation of whose example in these things can never hope to be a happy nation." Here we find "the bright light of REVELATION," not only expressly mentioned, but repre-

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 and of his answer; and
 ably state the circum-
 f which Mr. J.'s Ana

article, now under consideration, has
 been manufactured. It was a tri-
 fling error, in comparison with many
 that Mr. J. has shown us that he
 could commit, if he used the misno-
 mer of Asa Green for the name of the
 present editor of the Christian Ad-
 vocate. Be that as it might, the
 editor's name is the second which
 appears in the list of those who
 subscribed and presented the ad-
 dress—the brief history of which
 we are able to give, not inerely from
 memory, but by the help of a diary
 kept at that time, and continued to
 the present. On the 1st of March,
 1797, three days before General
 Washington left the presidential
 chair—alas! we fear we shall never
 look on his fellow again—the cler-
 gy of different denominations in the
 city and vicinity of Philadelphia,
 held a meeting for the purpose of
 addressing him on that interesting
 occasion. In this they did no more
 than was done by associations of ci-
 tizens of almost every description
 —Not to have done it, would have
 been considered at that time as a
 censurable omission; yet the doing
 of it was, we are confident, a plea-
 sant duty to every individual con-
 cerned. At the first meeting a com-
 mittee, consisting of the first three
 individuals whose names are exhi-
 bited in the list, was appointed to
 draught an address; and the address
 itself was penned by the hand which
 now writes. Whether any alteration
 was made in the first draught, by
 the other members of the committee,
 is not distinctly recollected, but it
 is believed that there was none; or
 none that in any degree changed its
 bearing. On the 2d of March the
 committee waited on the President
 and furnished him with a copy, to
 enable him to prepare his answer.
 On the 3d, the day before he ceased
 to be President of the United States,
 the clergy went in a body and pre-
 sented their address in form, and
 received the answer which is before
 the reader. In the "consultations
 of the clergy" on this occasion, it is

our belief that not a single syllable was uttered importing that the President had "never on any occasion said a word to the publick which showed a belief in the Christian religion." Any such allegation, as we have shown above, would have been palpably false, if it had been made; and by the writer, as already intimated, it was known then, as well as now, that on leaving the command of the army, the General had used the language which we have quoted from his letter to the governors of the several states. We have, with a view to what we now write, conversed with the venerable Bishop White, whose name is the first on the list, and who was one of the committee, and he has assured us, that he has no trace of recollection that any thing was said in the two meetings of the clergy, relative to the neglect of the President to declare his belief on the subject of divine revelation: And the address shows, beyond controversy, that nothing was said "to force him at length to declare publickly, whether he was a Christian or not."

It is however true, the foregoing statement notwithstanding, that although President Washington had, in numerous publick acts, recognised, in the most pointed and impressive manner, the government and providence of God, and in his farewell address, a part of which was quoted by the clergy, had spoken of the influence and importance of religion, in such a manner as neither Mr. J. nor any other infidel ever *seriously* spoke, yet he had not during his administration used such explicit language in regard to divine revelation, as he used when he resigned the command of the army. It is also true, that in penning the address, it was in the mind of the writer, (he knows not that it was in any other mind,) that a full and fair opportunity should be given him to speak, on leaving the chair

of state, as he had spokening his military command, the address was framed with reference to this object. In like manner true, that Washington did not see precisely what the writer of the address he would do; that the writer regretted this omission, and it still; and that in conversation with his friends he has occasionally mentioned the facts which states. He has not, in the slightest recollection of having named them to Dr. Rush; nor had the honour of an introduction or acquaintance with that gentleman, who does not question that he told the facts to him; and that he mentioned them in some conversation had with Mr. J.; and the facts, after being treated *sophistically* by Mr. J. in a publick article, which, like certain compounds, differs essentially in its inherent qualities from the ingredients. The writer could not dress most assuredly not think, or say, that General Washington was an infidel; he has said, and he says now would have given him much satisfaction, if that great man had spoken properly, during his presidency, to speak out *against* its close, to speak out *against* as he had once spoken before—in such a manner as not to perplex enemies of revealed truth; even his silence, for the purposes for which they now propose to employ it. What considerations which induce to be reserved on this subject he knows not. The greater part of his administration was passed the period of the French revolution of any hostility, or any ship to which, after it had to a certain point, General Washington most sedulously endeavored to keep both himself and country from every appearance of the hostility of that revolution; every thing professedly Ch

have been open and visible. The General was a regular in the public worship of God, and owed the utmost respect to Christian institutions of every kind; he recognised all the principles of natural religion, and publicly, and emphatically, called the whole nation, to such proclamation, to such devotion; he inculcated opposition to the false religion of the day, the imposture of preserving pure morals without aid of religion; he had boldly and explicitly avowed his faith in divine revelation; he constantly acted as infidel, and even in his answer to the Pope, he wrote as neither an infidel, nor any of his unbelieving friends could have written. Perceiving that this was going against the proprieties of his station, and the peculiar circumstances in which he was placed, required him to go. Nor are we to be misled by the zeal that there are men, who believe in the belief of Christianity, no man, who think that President Jefferson acted, in the matter contemplated, exactly as he ought. That it must be attributed to his peculiar views and feelings, could wish him to have acted differently. Be it so—We do not go farther; we give our decided opinion, that every man, whatever be his station, and under whatever circumstances, ought so to act, and explicitly to recognise his Christian faith and character, to leave to the enemies of our country, any plausible open or false surmises and suggestions. But because we so think, are we to be represented as insinuating, that every man, who thinks otherwise, above all, that President Jefferson, because he differed from this opinion, must be set down as an unbeliever in divine revelation. The absurdity and injustice of such a representation is too

monstrous to need further exposure.

We think we ought not to close our review of these volumes, without a distinct notice of the great solicitude manifested by Mr. J. to keep his opinions and feelings on the subject of religion from the publick, while he lived; and yet that he should take effectual measures, that those opinions and feelings should be known and have their influence, after his death. It is clear that he dreaded to meet the consequences of a publick avowal of his sentiments, on this side the grave; and yet that he possessed such an inveterate hatred to revealed truth, that he could not be content to leave it unassailed, when he should be secure from the just resentment of its friends. This was, in our estimation, a combination of cowardice and malignity; and it has strongly reminded us of the caustick remarks uttered by Dr. Johnson, when Lord Bolingbroke's posthumous works made their appearance, by exactly the same course of procedure. We shall not repeat the remarks; they may be seen in Boswell's Life of Johnson. But as Mr. J.'s ruling passion was manifestly the desire of reputation and the love of fame, why did he not recollect that these might be lost after his decease, as well as before it? Or did he expect that the speedy and universal prevalence of Unitarianism, which he predicted, would save him from reproach? Whatever were his calculations, he has left a monument of his blasphemous impiety, which we are satisfied will cause his memory to be held in abhorrence by every American Christian, to the end of time. The love of their Saviour by all his genuine disciples is supreme—it can have no rival. The Christian can neither resign it, nor modify it, from a regard to a political party or a patriotic favourite: and after the publication of these papers, the Christians of our land (comprising, be-

yond a question, a majority of its talent and influence) will never hear the name of Jefferson, without such an association of it with his hatred of Christianity, as will sink him immeasurably in their estimation. In the close of a letter to Mr. Madison (vol. iv. p. 426) he says—"To myself you have been a pillar of support through life. Take care of me when dead." We verily think Mr. J. has left a hard and impracticable task to his friend. Not all the talents of Mr. Madison, great as we admit them to be; nor all the learning and eloquence of Unitarians, imposing as they certainly are; nor all the lauding and birth day celebrations of party politicians, however eminent in station, will be able to form "a pillar of support," which will durably sustain the reputation of the reviler of Christ and his cause—"The memory of the just is blessed; but the name of the wicked shall rot."

In the first part of our review, we expressed the opinion that the reputation of Mr. J. would have been consulted, by the suppression of more than a fourth part of this publication. We have since had opportunity more carefully to inspect and consider the work in its general spirit and tendency, and to hear the opinions relative to it of a number of Mr. J.'s decided political friends. That opinion is—and it coincides with our own—that more than one half of these papers ought to have been destroyed by his grandson, out of regard to the memory of his progenitor; even on the supposition that he had received from that progenitor a *command* to publish the whole. We are not bound to do an irreparable injury to the *character*, any more than to the person, or property, of those we love, because they command it. Real affection, in every such case, is best demonstrated by a firm refusal. One gentleman, of no inferior station or erudition, while he avowed to us his attachment to the political party of

Mr. J., gave it as his unequal opinion, that not more than one volume of these papers ought ever to have seen the light—in place of four, which his legatee has published. Besides all that is offensive to the topics of religion and morality, there is such a manifestation of a veritable feeling against his political rivals and opponents, leading to misrepresentations of character and motives, and the notice and magnifying of trifling incidents, as together unworthy of a philosopher and statesman—unworthy in the opinion of any man of conscious integrity and of a firm and liberal mind. But the book as it is, we know to be calculated to favour the infidel efforts and combinations of the enemies against the institutions, plans and operations of the friends of true religion; and we fear that the publisher had no reluctance that should be its effect, especially this circumstance would ensure it a more immediate and extensive sale. It only remains, therefore, that so far as christian influence prevails, the book should be excluded from every library both public and private. It contains a volume of moral pestilence, which, if it come unknowingly and unexpectedly, as we doubt not it often will, into the hands of Christians, ought, without regard to pecuniary loss, to consign to the flames; not leave it to poison fatally the minds of their children, or to be unsuspecting and unguarded by them. If no Christian would, for the sake of the universe, take the responsibility of being the author of such a volume, surely no one can be innocent who gives it circulation—nay, who does not use all lawful and practical means to prevent the inconceivable injury which it is calculated to produce—to produce both to temporal and eternal interests. Every reader whose mind is previously established in the possession of sound principles, and the belief of revealed truth.

Library and Philosophical Intelligence, etc.

Constantinople.—The bazars of Constantinople are very many and would scarcely suffice to them all. Some of them are in the streets, but the greater number are in vaulted cloisters, lighted and closed, when the hours are over, with iron gates. Each bazar is an articular quarter, and each bazar has certain trades assigned to it. Some are of ancient use and prescription, as the low-fronted shops, without windows, and with a shutter over the entrance, and serving in the day the wares upon, which are appearing from our English true representative of the Turkish artificer. On this shutter-work, and though his tools are inferior, he uses them with dexterity. As he sits cross-legged, his feet are quite at liberty, and he made them as useful to him as his hands. I have often remarked the skill with which a Turkish workman uses another instrument than a hammer, which he turned rapidly in his hand, and would bore a hole through a cherry or jess, perhaps more than six feet in length. A favourite place in the bazar is a favourite place for many a Tartar and Janissary, where they are looking wistfully at the wares which contain the en-

The Tusuk bazar (the Palace of Constantinople) is well supplied; several hundred scribes are there employed in copying those persons to whom the copy is not legible, may still be read with neatness and beauty of their

The Koran, with its common chief object of their labour, condescend sometimes to the little illuminated alif, which are to be bought in this bazar without elegance. The Constantinople excel too in their work on cloth or leather with gold thread; but their designs, are unvaried; and, whether of idleness or indolence, they have a way of working correctly after a large bazar is appropriated

Cashmere shawls; and an embroidered silk handkerchief made in the harems, and is very rich and beautiful. The Egyptian bazar, is full of drugs and spices from the neighbouring quarter is de-

voted to the sale of confectionary, an article of great consumption in the Levant, and which is to be found in the greatest variety and of the best quality in the metropolis.—*Fuller's Tour in the Turkish Empire.*

The French journals speak of the results of the honourable enterprise of M. Champollion the younger, who has just returned from Egypt after twenty months absence, as highly numerous and important. This traveller has brought with him a collection of 1500 designs, the greater part coloured, relating to a multitude of subjects, historical, religious, and civil. The notices they give of the domestic life, arts, and manners of the Egyptians, are said to be almost complete. Among them are views executed on a large scale, giving, it is said, a just idea of the magnificence and vastness of Egyptian architecture. M. Champollion has collected a multitude of authentic facts illustrating the history of the most ancient periods. In the mean time, he has not neglected the interest of the museum entrusted to his charge. Many choice articles have been added to the royal collection. Several chests of antiquities have already arrived in Paris, and the Astrolabe is to convey from Toulon to Havre the monuments of great bulk, such as the sarcophagi, bas-reliefs, and the Egyptian and Greek mummies. Among the articles brought home by M. Champollion, is a bronze statue inlaid with golden ornaments. A series of zoological subjects is also mentioned, copied by the traveller from one of the most ancient tombs of Egypt.

Centre of Gravity in the Human Body.

—When a man walks, the legs are alternately lifted from the ground, and the centre of gravity is either unsupported, or thrown from one side to the other. The body is also thrown a little forward, in order that the tendency of the centre of gravity to fall in the direction of the toes may assist the muscular action in propelling the body. This forward inclination of the body increases with the speed of the motion. But for the flexibility of the knee-joint, the labour of walking would be much greater than it is, for the centre of gravity would be more elevated by each step. The line of motion of the centre of gravity in walking deviates but little from a regular horizontal line, so that the elevation of the centre of gravity is subject to very slight variation. But if there were no knee-joint, as when a man has wooden legs, the centre of gravity would move so

Narrative of the State of Religion, within the bounds of the Presbyterian Church in the United States, and of the Churches corresponding, for May, 1830.

As the affairs of Christ's kingdom move on to a crisis, it is to be expected that the operations of the church and the movements of her enemies will assume a more decided character. The spirit and tone of the several reports from the churches the present year, evince an unusual advancement in the progression of moral causes, and also the nearness as well as the certainty of the results that are to follow. The facts contained in these reports are of a nature to gladden the hearts of Zion's friends. These facts in a condensed form are now presented to the churches. *We will declare in Zion the work of the Lord our God.*

In a church of such wide extent of territory and embracing so great a diversity of character, it is to be expected that there will be some dark spots, some unenterprise and innovation some excite-desirable things; and in an age of so much mental and local jealousies are to be looked for; but it is doubted whether there exists a body of Christians that exhibits more unity of spirit and co-operation on all great and radical points. May union and liberty ever be inscribed on the ample folds of our banners. We are one, but our union is based upon freedom of thinking and discussion.

The first subject to which the eyes of the churches will be turned, and which is vitally connected with their highest interest, is the *special work of the Spirit*. Revivals of religion are the hope of the church; and it is now understood that by them, in a great measure, her borders are to be extended and her stakes strengthened. We rejoice and give thanks for the intelligence we have heard from every quarter. The present, thus far, appears to be a year of the right hand of the Most High. The footsteps of Jehovah have been seen in the churches of the east and west, of the north and south. The following is a list of the churches that have been blessed with showers of grace, viz. Champlain, Malone, and Beekmantown in the Presbytery of Champlain; Watertown, Sackett's Harbour, Adams, Brownville and Louisville in the Presbytery of Watertown; Hudson, Cairo, and Hunter in the Presbytery of Columbia; Augusta, Western, Trenton, Warren, Union and Rome in the Presbytery of Oneida; Windsor, Franklin, Bainbridge, Harpersfield, West Coventry and Forks of the Delaware, in the Presbytery of Chenango; Cicero, Liverpool, Salina, 3d Church in Pompey, Syracuse, and Otisco,

in the Presbytery of Onondaga in the Presbytery of Cortland; the Presbytery of Tioga; the Presbytery of Geneva; 4th Albany, Schenectady and Kingston the Presbytery of Albany; the 2d Churches in Troy, Glenn'sville, Hebron and Whitehall in the Presbytery of Troy; Ridgebury, and Centreville, Amity, in the Presbytery of Hudson; Poughkeepsie, La Grange and Pleasant Val in the Presbytery of North River; Seneca, Brooklyn, coloured Presbytery the city, Union Church, Canal street and Cedar street churches in the Presbytery of New York; Frankfort, and Pattison in the Presbytery of Flemington, Baskingridge, and in the Presbytery of Newton; Greenwich, Tinnicum, 5th, 10th churches of the city of Philadelphia the Presbytery of Philadelphia; the Presbytery of Bedfordburgh in the Presbytery of George's Creek, in the Presbytery of Redstone; 3d and 4th churches in Cincinnati and New Richmond in the Presbytery of Cincinnati; Greenstock, Mumfordsville, Springfield, and in the Presbytery of Tennessee; the Presbytery of Trueman, Salem and Franklin in the Presbytery of Salem; the counties of Moore, and Richmond in the Presbytery of Tennessee; Salem and Athens in the Presbytery of Athens (Ohio); Greers, Buffalo and New Hope in the Presbytery of Orange; Georgia the limits of the Choctaw nation in the Presbytery of Tombigbee; the Presbytery of Georgia; Hopewell, Indiantown and Kingston in the Presbytery of Harmony; the Presbytery of Crawford Hebron, in the Presbytery of Alabama.

In some of these churches the Spirit of God has been marked and in others the Spirit's influence has been like the dew, moistening the piety and fertilizing the field. Sabbath schools, Bible class, and plain, direct preaching, have been the instruments employed in promoting these revivals.

In connexion with these facts, it is sad to notice the Presbyteries whose reports contain nothing of interest. The question should indeed be asked, why this declension, why this want of the divine influences, why at places like the mountains of which neither rain nor dew. The question has a fearful

per that God has said, He is
g to give the Holy Spirit to
ask him, than parents to give
to their children. In many Pres-
byterians, who do not record the
Zion's King over large num-
bers, the means of grace are
few, the churches are walking
dead, and the tone of piety is far
low.

Our benevolent societies which
were, in which evangelical
of every denomination are so
needed, have been well sustained
and are.

Churches have entered universally
the spirit, into the grand
cause of supplying the United
States with Bibles, in two years. It is
at this noble resolution of the
Bible Society will be carried
out by her auxiliaries and the friends
throughout the land come up
to the business, as they have pro-
ved. And when the work is ac-
complished, we doubt not it will appear
fourfold imparted to the pulsation
and the amplitude given to the
cause, that the charities of the
land among the most effectual
sanctification.

Our cause has been greatly pro-
moted by the plan of monthly distribution
which has been adopted with
great success in the city of New
York and carried into effect in other
towns, and will doubtless be-
come general. If prudence and energy
be in the distributors, we may
trust this single measure will tell
a great effect upon all the great
of the church and the world.
In many places the means of
much better attended; and
our evils of Sabbath breaking,
drunkenness and intemperance, have re-
ceded.

Efforts have been made in
all parts of the church to rescue the
land from desecration. The most vi-
olent opposition has been manifested
out. Whether in all cases the
measures adopted have been the most
or whether the best spirit has
been exhibited in executing these
the Assembly do not pretend
yet it deserves to be repeated,
I never be forgotten by the
that the weapons of our war
are not carnal but spiritual; that
humility and are perfectly
with, and should ever charac-
terize shrinking fortitude and moral
The Sabbath is the great in-
stitution of God's government in this
world, neither religious nor civil liberty

can survive its extinction. Let the friends
of the Sabbath give themselves to pray-
ing, that an enterprise so vital to all that
is valuable in our institutions as the "Sab-
bath Union," may be prospered.

Bible classes and Sabbath schools,
those nurseries of the church, have great-
ly increased, and the seal of God's Spirit
has been stamped upon them. May they
be multiplied a thousand fold, till all our
children and youth shall be brought
under their powerful and dissolving in-
fluence. In several instances a work of
grace has commenced in them, and the
instruction communicated there has been
blessed in turning the hearts of the
fathers to the children, and the heart of
the children to their fathers. Though
much has been done in this department
of benevolence, more remains to be done.
Thousands of children in our land are yet
without the blessing of Sabbath school
instruction. The interest of the field
equals the demand for labourers: both
combined ought to put every minister,
and elder, and parent, upon the most
strenuous and self-sacrificing exertions.

The monthly concert for prayer on the
1st Monday of each month, is now almost
generally observed, though not with the
interest or as numerous as could be de-
sired. The concert of prayer for Sab-
bath schools on the 2d Monday of each
month is also become more general.
These seasons of prayer and almsgiving
keep the great objects of Christian bene-
volence distinctly before the churches:
here the power is applied which moves
the wheels of this great moral machinery
that is to convert the world.

The cause of Education for the Chris-
tian ministry has received a new impulse.
The Assembly's Board, and the Branch
connected with the American Education
Society, are each enjoying the patronage
of the churches, while other societies, in
various districts, are doing much for this
good cause. These societies are the foun-
tains that must supply the rivers that
water the cities of our God. If this broad
land is to be furnished with able and de-
voted ministers of the New Testament,
much more must be done. The increase
of population, and the places vacated by
death, demand all the men that can be
furnished, and even more; so that no ag-
gressive movement can be made upon the
kingdom of sin and error, unless a four-
fold exertion on the part of the churches
be made. And the Holy Spirit of God
seems, in a great measure, to be with-
drawn from most of our colleges and aca-
demies: if the prayers of the church be
not more directed to these interesting
groups of young men, we may fear that
the ways of Zion will still mourn, and her

The Report was presented to the Assembly on Saturday the 22d ult., and after having been read, it was committed, and was subsequently reported to the house and accepted, and with a single amendment, it was *unanimously adopted*, and put into the hands of the Executive Committee of the Board for publication.

The whole number of Missionaries and Missionary Agents reported, is 198.

"Of the missionaries there have been employed in Pennsylvania, 45; in Ohio, 36; in New York, 32; in Maryland, 11; in Indiana, 10; in North Carolina, 6; in South Carolina, 1; in Georgia, 4; in Alabama, 2; in Kentucky, 6; in Tennessee, 6; in Illinois, 4; in Mississippi, 5; in Missouri, 3; in New Jersey, 3; in Delaware, 4; in Virginia, 5; in Massachusetts, 1; in North Western Territory, 1; in Florida, 2; in Lower Canada, 1;—10 have been employed in different States, for short periods, as agents of the Board.

From the foregoing statement, it will be perceived that the distribution of the Missionaries in the several states is still very unequal. The reasons of this inequality, and the principles by which the Board have been governed in their appointments, are distinctly stated in our report of last year, and need not here be repeated. A remedy for this evil, if it should be regarded as such, will be suggested in another part of the present report.

Receipts, Expenditures, and Appropriations, of the Board.

The actual receipts of the Board, from May 1, 1829, to May 1, 1830, have been \$12,632.43. The amount of expenditures during the same period has been \$14,898.

Balance against the Board due to the Treasurer, \$2,265.57.

The whole amount of appropriations which have been made by the Board, is \$23,782.34.

The balance against the Board in appropriations, including the sum due the Treasurer, is 11,149 91. dolls.

Annual Subscriptions for ten Years.

In our last report it was stated that more than twenty individuals had pledged themselves for the payment of 100 dolls. annually, for ten years. The number of such subscribers at present is about thirty. None of these subscribers were legally bound, unless 100 subscriptions should be obtained; but we are happy to state, that nearly all who *subscribed*, have cheerfully paid the

full amount for the year 1829, and manifested a willingness to do so in future. We would again most earnestly solicit the attention of the Assembly, and of all wealthy and benevolent patrons of the missionary cause throughout our churches, to this particular method of increasing the resources of the Board.

Besides the above named subscription, others have been opened in this city, and by our agents in different places, for smaller sums. Some have subscribed 5 dolls., some 10 dolls., some 20 dolls., some 25 dolls., and some 50 dolls. a year for 10 years, or for life. The whole sum which has been secured to the Board in all these various ways by a few individuals, will amount in the course of ten years, to between 30 and 40,000 dolls. Were persevering efforts made by pastors, agents, and other friends of the Missionary cause, we are fully persuaded, that the amount of funds raised by such subscriptions might be speedily and vastly increased. It is the earnest desire of the Board that the attempt should be made, and made without delay, in every section of the country to secure such an increase of their pecuniary resources.

Auxiliary Societies.

The number of *Sessional Auxiliaries*, organized on the 50 cent plan, has been greatly increased, since the date of our last report. They were then estimated at nearly 150. The whole number at present, is about 350. More than one hundred of these auxiliaries have been organized in Ohio, Kentucky, and North Carolina, within the last six months. Wherever a suitable opportunity has been afforded to our agents, to explain to the churches the plans of the Board, they have with scarcely an exception, been cordially received; auxiliaries have been organized, and sessions have entered with cheerfulness upon the discharge of their appropriate duties as managers and collectors.

Respecting the simplicity, and efficiency of our plan of auxiliaries, and its peculiar adaptation to the constitution and organization of the Presbyterian church, the Board hold the same sentiments at present, as were expressed in their last report. The expectations we then entertained of a large increase of our funds from this source, have been to an encouraging extent realized; and the experience of the past inspires us with the most cheering hopes for the future.

The firm conviction of your Board ever has been, and still is, that it is the

ous duty of every *separate branch* church of Christ, in its *distinctive* character, and agreeably to its own *pe-organization*, to engage with end and zeal in the hallowed work of civilizing the world; and we think we clearly perceive in the very constitution and Form of Government of our own branch of the Church, the statutory principles of one of the most efficient and efficient systems of doing which has ever been brought, due to the present age, to bear upon the material welfare, and eternal destinies of men.

will readily be admitted by all, the Antinomian and the Fatalist, the ignorant and erring are to be enlightened, and converted, not by might but by means—by human instruction accompanied with the blessing of God. Heralds of the Cross, duly authorized and divinely authorized, must go to preach the Gospel. And *by* what shall such heralds be sent, except the Christian church, to whom we have committed the lively oracles of God? And *how* shall they be sent, unstained among the poor, and the destitute, unless they be furnished with the means of support?

Missionary resources, then, are indispensably necessary to the successful prosecution of the Missionary enterprise, and such resources are already secured in rich abundance by the Church. It is the primary object of our *Local Auxiliaries*, to draw forth the resources, and bring them into action; and that by a plan no less adapted to the circumstances of the *poor*, than it is to those of the *affluent*. There are very many, appertaining to the flock of the Lord, however indigent, who might be benefited by the practice of a rigid economy. For the Missionary Treasury, the considerable sum of 50 cents a year, is all that is required to constitute one a member of an auxiliary. The efficiency of this plan, for securing the Board, the necessary *pecuniary resources*, is by no means its most striking feature. Money of itself can do nothing. All human instruments, which can possibly be employed, to effect the salvation of the world, will be exerted in vain, unless they are accompanied and followed by the special blessing, and efficient aid of the Omnipotent God. But the interposition cannot be reasonably expected, unless it be perseveringly sought, by the fervent, effectual *prayer* of the righteous.

Under a deep conviction of these truths, your Board have adopted a plan, designed and calculated, to enlist and unite the sympathies, the counsels, the efforts, and the importunate supplications, first of all the *officers*, and then of all the *private members* of the church. And what might we not expect of glory to the Redeemer, of consolation and prosperity to Zion, and of spiritual and eternal blessings to a ruined world, if every missionary of the cross, who shall hereafter be sent into the gospel harvest, should be followed by the sanctified affections and believing prayers of *two hundred thousand Christians*?

The very thought of such a holy union of the saints around the mercy-seat, would awaken in the bosom of the most feeble and faithless messenger of mercy, an ardour of feeling, a strength of faith, and energy of purpose, which no difficulties, nor discouragements, nor dangers, nor persecutions, would ever be able to suppress or destroy. The wilderness and the desert, would resound with his grateful songs, and in every valley, and on every mountain top where the banner of the cross had been planted, hosannas to the Son of David would be uttered by the *redeemed*—the travail of a Saviour's soul—the fruits of Christian liberality, and united prayer.

Corresponding Executive Committees.

One of the most serious difficulties, ordinarily attendant on the extended operations of a general Missionary Board, is the *judicious appropriation* of the funds entrusted to their care.

The location of such a Board must, of necessity, be far distant from many of the feeble congregations, and destitute districts of country, which may require assistance; and for want of minute and accurate information concerning the local situation, the pecuniary resources, and the comparative necessities of these congregations and districts, the Board will be constantly liable to err in judgment respecting the amount of money, and the character of the men which may really be needed. With a view of removing these difficulties, and avoiding the unhappy consequences which would be likely to result from the injudicious application of their funds, and an improper location of their Missionaries, the Board after mature deliberation, have adopted and would now earnestly recommend to the Assembly, and to all the Presbyteries under their care, who may choose to co-operate with this Board, the following plan of

Corresponding Executive Committees.

It is proposed that each Presbytery shall appoint annually, from their own body, an Executive Committee on Missions, whose duty it shall be to open a regular correspondence with the Assembly's Board; to be invested with the following powers,—

1. To receive, generally, applications for aid, from feeble congregations (within the bounds of the Presbytery) which have pastors, or stated supplies, and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the treasurer of the Assembly's Board, and be held subject to the orders of said Board.

3. To select and recommend to the Executive Committee of the Board of Missions, Missionary fields, and Missionary labourers, and also, to locate such Missionaries as may be sent to them by the Board for specific instructions.

4. To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board.

The substance of this plan has already been submitted to a considerable number of the Presbyteries, and as far as we have been informed, it has generally been approved and cordially adopted; and we are already beginning to experience its beneficial results.

It is not the only excellence of this plan of correspondence, that it will effectually remove or prevent many *evils* which already exist, or are seriously apprehended, but it will also be productive of a very great amount of *positive good*. Its ultimate design and direct tendency are, to bring to the aid of this Board, in conducting its missionary concerns, the whole amount of wisdom, experience, talent and energy, which are to be found in those judicatories of the church, which have been particularly *invested* by our constitution, with original jurisdiction and ecclesiastical authority and power. It is in the apprehension of your Board, the *appropriate duty of the Presbyteries*, to ascertain and disclose the circumstances and wants of all the feeble congregations and destitute districts within their respective bounds; to arrange them into missionary stations or circuits; to judge in the first instance of the comparative necessities, and claims of applicants for

aid, and of the amount of aid which it may be proper to allow to each; and also, to designate the fields of labour, which may be best adapted to the peculiar gifts, and talents, and manners of the different men who may be employed in the missionary service.

Presbyteries, also, have a more direct and powerful influence over congregations, than any other ecclesiastical body; and it therefore devolves naturally on them, to direct and facilitate the progress of agents from the Board, and to arouse the people to a prompt and faithful performance of their duty in the Missionary cause.

By the annual appointment of a small, but devoted and energetic Executive Committee, all these desirable objects may be secured; and, if such committees are prompt and faithful in bringing before this Board a minute and accurate statement of the real circumstances and necessities of the feeble congregations, and missionary districts within their bounds, the way will be prepared for the Board to act immediately, and judiciously, upon every application.

Moreover, if such committees should be appointed by the Presbyteries generally, and by those especially who have many vacancies, and much missionary ground to be occupied, the Board will also be enabled to make a much more *equal distribution* of their Missionaries in the different Presbyteries, than they have had it in their power to do heretofore, on account of their want of necessary information.

On this subject, the Board would further remark, that it is a matter of great importance, that the members of Corresponding Executive Committees should be truly devoted and active men;—that the number necessary to constitute a quorum, should be *small*, rarely if ever exceeding *three*;—that these should be located in the immediate vicinity of each other, so that special meetings may be called without difficulty or delay;—and that a due proportion of each committee should be elders of the church.

Missionary Agencies.

It is apprehended by your Board, that the necessity, and utility of Special Agencies, are not properly understood and appreciated by the churches generally, and they would therefore bring this subject distinctly before the Assembly.

By all who have had sufficient experience in managing the concerns of large benevolent institutions, it is now regarded as a matter of vital impor-

unce, and as absolutely indispensable to their extension and success, that well qualified, active and persevering agents should be employed in developing the plans, and urging home the claims of these institutions upon the churches. To the exertions of such agents, more than to all other means, which have hitherto been employed, our Board are indebted for the rapid increase of their auxiliaries and funds, and the consequent enlargement of the sphere of their operations during the last two years,—and also for the dissemination of information among the Presbyteries and churches, respecting the plans and doings of the Board. The expense of these agencies, your Board are aware, is rather more than that of simple *Missions*. But it should not be forgotten, that our *agents* have a *double duty* to perform. They usually preach from four to eight times a week, and are constantly engaged in travelling from congregation to congregation to solicit funds.

So extremely arduous and unwellcome are the labours of agents, and so peculiar are the qualifications necessary to their success, that it has been found extremely difficult for the Board to secure on *any terms*, the services of such men, as they were willing to employ in his responsible work. It is the fixed purpose of your Board, in all their operations, to practice the most *rigid economy*, which may not be manifestly inconsistent with the best interests of the cause in which they are engaged. But hitherto they have not been able, except in a single instance, to obtain suitable agents, without allowing them the full amount of compensation, ordinarily granted by other benevolent societies in our country.

It would be truly gratifying to the board, and highly beneficial to the churches, if a number of the talented and devoted friends of Missions at the West and South, would volunteer their services, as agents, for short periods of time, on the usual salary of Missionaries. This would at once relieve us from very serious embarrassment, and be *example*, we doubt not, would have a constraining influence.

Results of Missionary Operations during the last Year.

From the plans and doings of the board, which have now been detailed, we turn with pleasure to the *results* of the labours of our Missionaries. As a large proportion of their most interesting reports, have been already publish-

ed in the *Missionary Reporter*, we have designedly omitted a brief summary of the labours of each, with a view of presenting in this place, a condensed statement, which we trust, will be far more interesting and useful, of the amount of good accomplished by the whole.

For the sake of brevity and perspicuity, this statement of the results of Missionary labours will be presented in several particulars, embracing—

1st. The fields occupied, the expenses incurred, and the labour performed.

So numerous are the churches in our connexion, which are feeble, and unable without assistance to sustain a stated ministry, and so fully convinced are your Board of the necessity and utility of the plan of *locating* their Missionaries as regular pastors, and stated supplies, that they have felt constrained to make vigorous and persevering efforts to carry this plan more fully into effect. They have therefore encouraged direct applications for aid from all feeble and destitute congregations which are really unable to support their ministers, and they have firmly resolved, to the full extent of their means, to grant promptly, to such applicants, the amount of aid deemed indispensably necessary, nor have they in a single instance withheld aid from those whose applications have been fully sanctioned by the Corresponding Executive Committee of the Presbytery to which the applicants belonged, or by two responsible members of the same. In consequence of these plans, and efforts of the Board, the number of congregations entirely, or adequately supplied, and the amount of ministerial labour performed, have been considerably larger in proportion to the number of Missionaries employed during the last year, than ever before.

Of the 198 Missionaries employed, 144 are pastors of feeble congregations, or supplies for one year each, in limited districts, where the prospects of organizing churches, collecting congregations, and preparing the way for permanent settlements are encouraging, and 44 have been commissioned for shorter periods to engage in itinerant labours, and 10 in special agencies for the purpose of forming auxiliaries, and increasing the funds of the Board.

The whole number of congregations, and Missionary districts supplied, amounts to more than 300. The whole number of appointments, and re-appointments for the year is 246. Of these 159 were for one year each; and 87 for a shorter term. The whole amount of time, embraced in all the

commissions granted and accepted, is 182 years and eight months.

The whole amount of money pledged by the Board for the 182 years of ministerial labour is \$23,762 34 cts., and the average expense of each year's labour is about \$130.

Some of these commissions have been recently issued, and have as yet been fulfilled only in part. The amount of ministerial labour, however, which has actually been performed, since the date of our last report, is equal to the continued labour of a single individual for more than eighty years. Of the whole number of missionaries employed, more than *three-fourths* have been sustained at an expense to the Board of 100 dolls. or less, per annum—the people among whom they have laboured having provided chiefly for their support. A single individual only has received, for a year, the full amount of wages formerly granted to all the missionaries of the Board—and that individual is the missionary among the Chippeway Indians, who is sustained by the *interest* of a fund *exclusively designed* for the purpose. Of the rest, none receives more than *half* the usual missionary wages, and the allowance to some of them is much less.

Churches organized and Houses of Worship built.

As very few of our Missionaries are now employed in itinerant labours, the number of new churches organized is not large.

From the reports on this subject which have been received, the whole number of new churches may be safely estimated at fifteen, and the whole number of members at two hundred.

More than twenty houses of worship have been erected in the course of the year, in places supplied by our Missionaries, and chiefly through their instrumentality—and a considerable number more have been completed or repaired. The amount of money raised and expended by the people for these purposes on missionary ground during the year, probably exceeds ten thousand dollars.

Sabbath Schools and Bible Classes.

The attention of all our Missionaries has been particularly directed to the organization, encouragement, and support of these interesting nurseries of knowledge, morality, and religion. Scarcely a report has been received, which does not contain some cheering intelligence of the increase and usefulness of these sacred institutions, which are designed to

benefit and bless the rising generation, and ultimately to change the whole moral aspect of society. There are one or more Sabbath Schools and Bible Classes in most of the congregations supplied by our Missionaries, and in some instances, whole counties have been explored by our Missionaries, and Sabbath Schools have been organized in all the important towns and settlements—and thus they have virtually done the work assigned to Sabbath School Agents.

The precise number of these schools and classes under the care of our Missionaries, we are not able to state, because minute reports have not been received from all; but they may be fairly estimated at three hundred, and the number of learners at 12 or 15,000.

With most of these Sabbath Schools select and useful libraries are now connected, and a considerable sum of money has been raised in the course of the last year by our Missionaries, for the purpose of establishing or increasing such libraries. In many of the schools the excellent catechisms of our church are faithfully taught and explained, and the Board indulge the hope, that the attention of Missionaries, and all other managers and teachers of Sabbath Schools in our own connexion, will hereafter be more particularly directed to this invaluable method of communicating religious instruction to the youthful mind.

Bible, Missionary, Tract, and Education Societies.

In furthering the designs, and extending the operations of these pre-eminent useful institutions, the zeal and efforts of our Missionaries have been truly commendable. They have labored with fidelity and success to ascertain and supply the destitute within their respective fields of labor with the lively oracles of God, and with a great variety of religious tracts.

They have been instrumental in establishing, reviving, and increasing a large number of local Bible and Tract Societies, and in this way, contributed essentially to the general objects of these institutions.

In some of their congregations and districts, the plan of the monthly distribution of tracts has been adopted and pursued with success; and liberal contributions and subscriptions have been made to purchase tracts for this purpose. Several hundred thousand pages of these silent but powerful messengers of mercy have by various means been put into circulation, and the blessed fruits of their labors in the tract cause have ab-

has such views of the majesty of God, of the law, and of the holiness, that he sinks, as to nothing in his own power, knows not how to throw himself in a low enough posture of dependence on the presence. Agreeably to this, we have a striking picture of our Saviour in the parable of the Pharisee and publican, particularly as it respects opposition to self-sufficiency and pride: "The Pharisee prayed thus with himself, 'God, I thank thee, that I am not as other sinners, extortioners, unjust, even as this publican. I fast twice in the week, I give tithes of all that I possess. And standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, Be merciful to me a sin-

ner.' The true religion makes a distinction toward his fellow creatures as toward God. The Pharisee is the certain and neglectful of the other. Every man may enjoy in himself what he owes to another, and which becomes the fuel of pride, and of God, and therefore leaves room left to glory. What can any man enjoy above what it must be of one of the world's, worldly advantages and gifts! Now worldly advantages of no such value, in the eyes of a real Christian, as to be a cause of boasting. All swelling about is effectually removed from true religion: that which regards eternity in view, and temporal things of worldly value, to have or to want still less will a good man in his advantages over others in the spiritual kind. Pride is so greatly misplaced, and shows itself here. The Pharisee will say to himself, in the

words of the apostle Paul, "For who maketh thee to differ from another? And what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"*

I cannot help also observing here, that every true convert is naturally led to consider himself as the chief of sinners, and every real Christian to reckon that others are preferable to him, in holiness and spiritual attainments. This is often taken notice of by religious writers, in a perfect consistency both with scripture and experience. We see this was the case with the apostle Paul, that eminently holy, faithful, and active minister of Jesus Christ. He expressly styles himself the "chief of sinners;" and says, "Howbeit, for this cause I obtained mercy, that in me first," or in me as a capital and leading instance, "Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."† And elsewhere to the same purpose, with a view to his ministerial labours; "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God; but by the grace of God, I am what I am, and his grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."‡ This is easy to be accounted for. Every man must have a far more clear discovery and conviction of his own sins, in their heinous nature and aggravating circumstances, than of those of any other, as well as a greater insight into the remaining corruption of his own heart. Hence it is natural for him to conclude, that none have been so deeply indebted as himself,

* 1 Cor. iv. 7.

† Tim. i. 16.

‡ 1 Cor. xv. 9, 10.

and Missionary effort has already interested and delighted angels, and surely it is enough to compensate rebellious men for all the sacrifices and self-denials they have made in attempting to discharge an imperious duty to the destitute and perishing. Yes, it is enough. It is the Lord's doings, and marvellous in our eyes. Your Missionaries have been the instruments, and the instruments only—the *efficient agency* has been exerted by the wonder-working God—and to His most holy name be all the glory.

PRESBYTERY OF LOUISVILLE, KY.

We have recently received from the Rev. Thomas Caldwell, Stated Clerk of this Presbytery, the following extracts from the Minutes of their last stated meeting.

"Resolved, that the members be directed to bring before their respective charges, and such of the vacant churches as they may have occasion to visit, the plan recommended by the Board of Missions of the General Assembly, for forming sessions into missionary associations, and recommend the adoption of that plan to as many of our churches as have not already done so.

"Resolved, That the Rev. Messrs. Samuel B. Robertson, William K. Stewart, and Thomas Caldwell, be appointed an Executive Corresponding Committee, on the subject of Missions, according to the plan recommended by the Board of Missions of the General Assembly."

PRESBYTERY OF REDSTONE, PA.

The following communication was received a few days since, from the Rev. Robert Johnston, Stated Clerk of this Presbytery.

"The committee, to whom was referred the recommendation of the Board of Missions of the General Assembly, in relation to the organization of Presbyterial executive committees, beg leave to report, that having examined the plan proposed by the Assembly's Board, they take pleasure in expressing their entire approbation of it, and would earnestly recommend to the Presbytery, the adoption of the following resolutions, viz.

"Resolved, that this Presbytery adopt the recommendation of the Assembly's Board, and appoint a Corresponding Executive committee to consist of *three ministers and two elders*, to be invested with the following powers, viz.—Refer to the recommendations of your Board, in which the powers of our com-

mittee are specified *without any variation.*"

This report was unanimously adopted, and the following persons elected a "Presbyterial Executive committee," viz. Rev. Messrs. Robert Johnston, A. O. Patterson, and Samuel M'Farren; with the elders, Geo. Plumer, and Alexander Johnston.

A few days since, a handsome broad-cloth coat, which has been presented to a Missionary in Ohio, was received by the Treasurer, accompanied with the following note:

S. ALLEN, Esq.—Sir, the loud calls of the Missionary and Education Societies have induced me to proffer the accompanying article. It is a relic, which has long been sacred to friendship, and may not now be devoted to any other, than a holy purpose.

Being unacquainted with both the names and characters of your beneficiaries, the donor hopes through your agency, the garment may be appropriated to some missionary of unquestionable piety, and of talents too, one who will go forth preaching to those who are afar off, with apostolick zeal, Christ and him crucified.

New Brunswick, 21st May, 1830.

MISSIONARY APPOINTMENTS.

New York.

Rev. Jos. P. Tyler, 6 weeks to congregation of New Paltz.

Rev. J. B. Wilcox, for 1 year to Bethany Centre.

Rev. Isaac Oakes, for 3 months to Portland and Carroll, Chataugua co.

Rev. J. L. Edgerton, for 6 weeks to Champlain Presbytery.

Rev. R. Armstrong, for 6 weeks to Champlain Presbytery.

Rev. Phineas Smith, for 1 year to Catsaugus county.

Pennsylvania.

Rev. Wm. F. Houston, for 1 year to Warren county.

Rev. Geo. Vaneman, for 1 year to Green co. and vicinity.

Mr. Peter Donan, for 6 weeks to Luzerne county.

Mr. Jas. M. Arnell, for 1 year to Middle Paxton township.

Mr. John Glenn, for 1 year to Richland, Rockland, and Bethel, Jefferson co.

Rev. C. Riggs, for 2 months to McKean, Venango, and Jefferson cos.

Mr. Adam Gilchrist, for 6 weeks to Charleston, Margaretta Furnace, Elizabethtown, and Middletown.

Mr. N. L. Rice, for 8 months to Morrisville, and vicinity.

Ohio.

Rev. Wm. Gray, for 1 year to Springfield, Clark county.

Rev. Jas Robinson, for 1 year to Tiffin, Welmore, and Scipio.

W. J. Bradford, for 1 year to Wood
vicinity.

Maryland.

Jas. Nourse for 1 year to Taney-
nd vicinity.

A. N. Cunningham, for 6 weeks to
county.

John A. Mitchell, for 2 months to
ill.

Kentucky.

S. B. Robertson, for 1 year to Cany
nd vicinity, in Logan and Butler
s.

North Carolina.

Alexander McIver, for 1 year to
o and vicinity.

Tennessee.

Hugh Patten, for 1 year to Clarke-
ontgomery county.

John Dyke, for 1 year to Roane,
, and Blount counties.

Illinois.

Israel Brainerd, for 3 months to
on county.

C. Bushnell, for 3 months to San-
county.

Alabama.

Timothy Root, for 1 year to Belle-
id vicinity, Jackson county.

RE-APPOINTMENTS.

New York.

M. Harrison, for 1 year to Scott,
d county.

N. Gould, for 1 year to McDonough,
nity.

Charles Webster, for 1 year to
ead, Long Island.

Pennsylvania.

W. Ramsey, for 1 year to 2d church
ark.

Salmon King, for 1 year to Warren,
l, county.

I. Montgomery, for 6 months, to
Chunk, and vicinity.

Ohio.

Wm. Wallace, for 4 months to
lge, Guernsey county.

I. L. Bellville, for 1 year to Wash-

Indiana.

J. S. Thomson, for 3 months to
a county.

I. Thomson, for 3 months to Mont-
county.

W. Sickles, for 1 year to Rushville,
nity.

Isaac A. Ogden, for 1 year to Union,
, and Fayette counties.

North Carolina.

Geo. W. Kennedy, for 1 year to
pton.

John L. Yantis, for 1 year to Wa-
gregation, and Pike and Lincoln
, Missouri.

LETTERS RECEIVED.

Bain, Tenn.: J. A. Mitchell, N. J.;
Bea, O.: J. Hudson, Ky.; G. Fritz.

O.; J. R. Alexander, Ind.; A. O. Patterson,
Pa.; W. Ramsey, Pa.; J. Brockenridge,
Md.; J. Badger, O.; J. Wolf, O.; D. E.
Preston, Flor.; S. H. McNutt, Ind.; S. L.
Gouverneur, N. Y.; M. Harrison, N. Y.; R.
Hassinger, N. Y.; J. Johnston, N. Y.; S.
Miller, N. J.; J. A. Mitchell, N. J.; A. N.
Cunningham, N. J.; J. Paine, Va.; Elders
of ch. Cany Fork, Ky.; S. H. Crane, Ky.;
J. Fine, N. Y.; R. B. Campfield, Pa.; B.
Baldwin, Pa.; W. C. Anderson, Pa.;
J. Blythe, Ky.; D. A. Sayre, Ky.; R. Reith,
N. C.; D. L. Russell, Va.; J. D. Hughes,
O.; J. W. Woodward, N. J.; R. Thompson,
N. Y.; J. Burt, Pa.; J. E. Annan, Md.; S.
Hubbard, N. Y.; A. Aikman, Flor.; J. Burt,
N. J.; J. Coulter, Pa.; Hon. T. Freling-
huysen, D. C.; T. Archibald, Ala.; H.
Van Deman, O.; A. L. Aoe, & D. John-
ston, Ala.; J. Thomson, Ind.; J. S. Thom-
son, Ind.; T. Caldwell, Ky.; G. G. Sill, N.
Y.; R. Clapp, N. Y.; S. W. Leonard, N. Y.;
T. Thomas, O.; J. A. Ogden, Ind.; A. B.
Gilkland, O.; T. Barr, O.; S. G. Lowry, Ind.;
J. Brainerd, N. Y.; R. Beall, O.; S. S. Davis,
S. C.; R. M. Laird, Md.; N. L. Rice, N. J.;
Elders of the Church at McDonough, N. Y.;
Elders of the Church at Hempstead, L. I.;
Messrs. G. S. White and F. McCorkle, Pa.;
S. Finley, Ky.; J. L. Belville, O.; J. M'Ken-
nan, Pa.; P. Montfort, O.; E. Whittlesey,
D. C.; R. K. Morrison, N. C.; P. Smith,
Pa.; J. Blythe, Ky.; J. Fine, N. Y.; S. H.
Crane, Ky.; S. W. Doak, Tenn.; S. Laird,
Ky.; J. Johnston and A. Welton, N. Y.;
Mrs. E. Kinsley, N. Y.; W. Bushnell and
G. Doolittle, Pa.; E. Hart, Pa.; C. H. Mos-
tard, Del.; A. G. Morrison, Pa.; J. D.
Hughes, O.; A. Coe, N. W. Ter.; J. Hanna,
Pa.; Elders of the Church at Eaton, O.;
Executive Committee of Muhlenburg Pres-
bytery, Ky.; H. N. Pharr, N. C.; J. Bard,
Ky.; W. Gray, O.; J. Nourse, Md.; R. A.
Lapsley, Ky.; J. Cunningham, O.; F. M.
Farland, Va.; W. Bacon, Pa.; J. Spicer,
N. Y.; D. Whitney, Pa.; J. Gloucester, Pa.;
S. W. Leonard, N. Y.; G. G. Sill, N. Y.;
T. Archibald, Ala.; R. Thompson, N. Y.;
A. Aikman, Flor.; R. Everitt, N. Y.; H.
Van Deman, O.; W. Hamford, O.; S. H.
Crane, Ky.; J. Blythe, Ky.; S. Hubbard,
N. Y.; J. E. Annan, Md.; J. W. Woodward,
N. J.; R. Clapp, N. Y.; T. Caldwell, Ky.;
J. Burt, N. J.; T. Thomas, O.; A. H. Par-
ker, Pa.; T. Frelinghuysen, D. C.; T. Barr,
O.; R. Beall, O.; S. S. Davis, S. C.; J. C.
Hutchinson, Va.; R. Post, D. C.; J. A. Og-
den, Ind.; W. J. Bradford, N. Y.; J. Brainerd,
N. Y.; J. Culbertson, O.; M. Chase,
N. Y.; E. Hart, Pa.; J. S. Thomson, Ind.;
W. Connell, O.; W. Bacon, Pa.; Trustees of
the Church at Bethany Centre, N. Y.; W.
Dickey, Pa.; W. Sickles, Ia.; S. King, Pa.;
J. Oakes, N. Y.; J. Thomson, Ind.; W. Gray,
O.; J. Witherspoon, N. C.; George Junkin,
Pa.; S. G. Lowry, Ind.; R. M. Laird, Md.;
J. Coulter, Pa.

ACCOUNT OF CASH RECEIVED

Account of cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of May, 1830.

<i>Augusta, Ky.</i>	From auxiliary society, in part, per Rev. J. Hudson,	-	-
<i>Blamance, N. C.</i>	Col. in Presb. congregation, per Rev. S. Paisley,	-	-
<i>Albany, N. Y.</i>	From 1st Presb. church, per Mr. Annanias Platt,	-	-
do.	do. Donation from Mr. A. M'Clure,	-	-
<i>Alleghany Town,</i>	col. in 1st Presb. church, per Mr. J. Hannen, Tr. of session,	-	-
<i>Buffalo, Pa.</i>	Col. in Presb. church, per Mr. J. Hood,	-	-
do.	do. From Female Missionary Society,	-	-
<i>Bowling Green, Ky.</i>	From aux. soc'y. in part, per Rev. J. Hudson,	-	-
<i>Bellows, Pa.</i>	Donation from Mrs. Kennedy,	-	-
<i>Bath, do.</i>	do. Mr. J. Wilson,	-	-
<i>Buffalo Ch. Ky.</i>	Col. in con. per Rev. S. Paisley,	-	-
<i>Bedford, N. Y.</i>	From aux. female Miss'y. soc'y., per Rev. J. Green,	60	00
do.	do. Donation from Thomas Purdy,	do.	50
do.	do. do. From Mrs. Mary A. Green,	do.	5 00
do.	do. do. From Miss Mary Woolsey,	do.	5 00
<i>Poundridge, do.</i>	do. From Mrs. B. Hunt,	do.	10 00
<i>Bedford, do.</i>	do. From Bible class,	-	2 50

<i>Bedford Presbytery, N. Y.</i>	Col. in Presb. church, per Rev. C. Long,	-	-
<i>Buffalo, Ohio,</i>	From aux. soc'y. per Rev. J. B. Clark,	-	-
<i>Bellefonte, Pa.</i>	Col. in Presb. church, per Dr. S. Maclay, jun.	-	-
<i>Bekidere, N. J.</i>	Monthly cont. col. per Rev. Mr. Candee,	-	-
<i>Clarksville, Ky.</i>	From aux. soc'y. in part per Rev. J. Hudson,	-	-
<i>Columbia, Pa.</i>	Annual subscription per Rev. R. B. Campfield,	-	-
do.	do. Donation from J. M'Kissick,	do.	-
<i>Camden, S. C.</i>	Annual subscription per Rev. S. S. Davis,	-	-
<i>Chambersburg Ch. York co. Pa.</i>	Col. in cong. per Rev. Mr. M'Graw,	-	-
<i>Carlisle, Pa.</i>	Annual col. per Rev. Dr. Cathcart,	-	-
<i>Chambersburg, Pa.</i>	Col. in Presb. con. per Rev. Mr. Williamson,	-	-
do.	do. Donation from a person unknown,	do.	-
<i>Churchville, Pa.</i>	Col. in con. per Rev. Mr. Finney,	-	-
<i>Cross Creek, Pa.</i>	do. do. per Rev. J. M'Cluskey,	-	-
<i>Crab Apple Con. Ohio,</i>	from aux. soc'y. per Rev. S. W. M'Kennan,	-	-
<i>Cadiz, do.</i>	do. do.	-	-
<i>Champlain Presbytery,</i>	Col. from con. per Rev. S. Lyman,	-	-
do.	do. do. per Rev. Mr. Marsh,	-	-
<i>Cooperstown, do.</i>	per Rev. S. Manning,	do.	-
<i>Derry, Dauphin Co., do.</i>	per Rev. J. R. Sharon,	-	-
<i>Danville, Ky.</i>	from aux. soc'y. in part, per Rev. J. Hudson,	-	-
<i>Donegal and Marieta, Pa.</i>	Col. in con. per Rev. Dr. M'Graw,	-	-
<i>Elkton, Ky.</i>	from aux. soc'y. in part per Rev. J. Hudson,	-	-
<i>Elkton Academy, do.</i>	do. do.	-	-
<i>Erie, Pa., Col.</i>	in Presb. ch. per Rev. G. A. Lyon,	-	-
<i>Eno, N. C. do.</i>	do. per Rev. S. Paisley,	-	-
<i>Elizabethtown, N. J.</i>	From Presb'y., per Rev. Dr. M'Dowell,	-	-
<i>Emmitsburg, Md.</i>	Donation from Mr. A. Horner, per Rev. R. Grier,	5	00
Do.	Mr. Jas. Crocket,	-	1 00
Do.	Mr. John Stewart,	-	3 00
Do.	Mr. Wm. Walker,	-	5 00
Do.	a little boy,	-	25
Do.	Annual subscriptions,	-	5 75

<i>East Tuscarora,</i>	from aux. soc'y. per Rev. Jno. Coulter,	-	-
<i>Flemingsburg, Ky.</i>	Col. in con. per Rev. J. Hudson,	-	-
<i>Franklin, Pa.</i>	Monthly cont. col. per Rev. G. Doolittle,	-	-
<i>Frederick, Knox co. Ohio,</i>	From aux. soc'y.,	-	-
<i>Greensburg, Ky.</i>	from aux. soc'y. per Rev. J. Hudson,	-	-
<i>Glasgow, do.</i>	do. do.	-	-
<i>Greenville, do.</i>	do. do.	-	-
<i>Genesee Presbytery N. Y.</i>	Collections per Rev. Mr. Wilcox,	-	-
<i>Greenwich Cum. co. N. J.</i>	annual col. per Rev. S. Lawrence, pastor,	-	-
<i>Gatysburg and Great Camawaga, Pa.,</i>	Col. per Rev. Dr. Cathcart,	-	-
<i>Hannswell, Ky.</i>	from aux soc'y per Rev. J. Hudson,	-	-

<i>insville, Ky.</i>	do.	do.	5 50
<i>well, do.</i>	do.	additional per Rev. S. Steel,	2 50
<i>m Presb. N. Y.</i>	Collections per Rev. Dr. Fisk,		26 68
<i>Christiana and White Clay Creek, Del.</i>	col. per Rev. Dr. M'Graw,		27 00
<i>ington Presbytery Pa.</i>	col. per Dr. Samuel Maclay, jun.		5 00
<i>lands, do.</i>	per Rev. Dr. Green,		8 33
<i>ton, N. J.</i>	Auxiliary society, per Rev. Mr. Comfort,		30 00
<i>ton, Pa.</i>	Col. con. per Rev. Mr. Murray,		4 50
<i>ington, Ky.</i>	From Mr. Wm. Breckenridge, first payment,	20 00	
	Do. Mr. Thomas T. Skillman, do.	20 00	
	Do. Rev. Jas. Blythe, D. D. do.	20 00	
	Do. Aux. 1st. ch. additional per Mr. F. Montmollin, Treasurer,	61 50	
			121 50
<i>uter, Pa.</i>	Annual subscription per Rev. R. B. Campfield,		22 25
<i>River, N. C.</i>	Collection in con. per Rev. S. Paisley,		3 00
<i>r Brandywine, Red Clay Creek, and Wilmington 1st church Del.</i>	Collection in con. per Rev. Dr. M'Graw,		9 31
<i>West Nottingham, and Charleston Pa.</i>	Collection in con. per Rev. Dr. M'Graw,		14 00
<i>nderry, N. Y.</i>	From Missionary soc'y. E. L. Parker, Tr.		9 00
<i>ster, Ohio</i>	From aux. soc'y. per Rev. J. B. Clark,		18 00
<i>Island Presb. N. Y.</i>	Col. in con. per Rev. E. Young,		17 13
<i>do.</i>	do. Ad. an. col. do. do. do.		9 50
<i>do.</i>	Indian River, do. do. do. Rev. Joshua Moore,		14 33
<i>Buffalo, Pa.</i>	From aux. soc'y. per Rev. S. W. M'Kennan,		6 75
<i>town, do.</i>	Col. in con. per Dr. S. Maclay, jr.		7 50
<i>nice, N. J.</i>	From aux. society,	12 00	
	do. Annual collections,	6 00	
			18 00
<i>stown, Ohio</i>	Col. in con. per Mr. Wm. M'Millan,		15 00
<i>Pa.</i>	An. sub. in 1st Presb. ch. per Rev. T. Hood,		10 00
<i>do.</i>	Col. in con. per Rev. Mr. Junkin,		8 50
<i>ville, Ky.</i>	From aux. soc'y. per Rev. J. Hudson,		3 00
<i>ordsville, Ky.</i>	do. do. do.		0 50
<i>e Octorara, Pa.</i>	Annual subscriptions, per Rev. R. B. Campfield,		20 50
<i>do.</i>	From aux. soc'y. per Rev. Mr. Barr,		16 44
<i>issippi Presb.</i>	50 cent sub. per Isaac Snowden, Esq.		227 50
<i>ille, Pa.</i>	Col. in con. per Rev. Mr. Bushnell,		20 00
<i>Pleasant, Pa.</i>	From aux. soc'y. per Rev. A. O. Patterson,		28 79
<i>e Spring, Pa.</i>	do. do. per Rev. H. R. Wilson,	37 50	
	Do. Donation from a friend to Mis. do.	1 00	
	Do. do. do. do. do.	1 00	
	Do. Collections in con. do.	4 00	
			43 50
<i>usburg, Ohio</i>	Donation from Mr. T. Marquis, per Rev. J. M'Kinney,		53 00
<i>nelsville, Ohio</i>	From aux. soc'y. per Rev. J. B. Clark,		1 00
<i>town, Pa.</i>	Donation from Mrs. Bryson, per Rev. Wm. Ramsey,		5 00
<i>town, Ohio</i>	From aux. soc'y. per Rev. S. W. M'Kennan,		1 00
<i>Middletown, Ky.</i>	do. do. per Rev. J. Hudson,		1 00
<i>Concord, Ky.</i>	Col. in con. do. do. do.	5 00	
	Do. Donations from sundry individuals, do.	5 95	
			10 95
<i>z,</i>	Do do. Presb. ch. per A. Macrerey, Tr. of M. P.		62 94
<i>East, Pa.</i>	From aux. soc'y. per Rev. G. Doolittle,		26 00
<i>ork, N. Y.</i>	Col. in Presb. ch. per Rev. Mr. M'Elroy,	18 50	
<i>do.</i>	Col. in Pearl st. ch. per Rev. B. H. Rice,	56 00	
<i>do.</i>	Mis. box in 1st Presb. ch. per Rev. Dr. Phillips,	10 00	
<i>do.</i>	From 8th Presb. ch. per Rev. Dr. Rowan,	46 00	
			130 50
<i>brunswick, N. J.</i>	Sub. in part from Presb'y. per Rev. G. S. Woodhull,		16 00
<i>umberland Pa.</i>	Col. in Presb. ch. per Rev. Mr. Murray,		5 00
<i>olumbia, Pa.</i>	do. do. per Rev. Mr. Henderson,		2 00
<i>andon, and Rock Ch. Pa.</i>	Col. in con. per Rev. Mr. M'Graw,		7 00
<i>k, Va.</i>	Donation from Wm. Maxwell, Esq.		10 00
	From Mrs. Louisa Cocke of Fluvanna Co. }		20 00
	Va. per Wm. Maxwell, Esq.		

<i>Newton Presbytery.</i> Collections per Rev. J. F. Clark,		70 65
<i>Newark, Ohio.</i> From auxiliary society per Rev. J. B. Clark,		22 50
<i>New-Brunswick, N. J.</i> From auxiliary society, per Mr. J. Carpenter,	13 00	
do. <i>Presbytery</i> , Annual collection,	6 25	
		19 25
<i>Newcastle, Del.</i> Collection in congregation per Rev. Dr. M'Graw,		10 00
<i>Oxford, Pa.</i> Collection in Presbyterian Church, per Rev. Dr. Dickey,		3 00
<i>Oxford, N. J.</i> do. do. Mr. Candee,		12 50
<i>Philadelphia, Pa.</i> Collection in 2nd Presbyterian Ch. per A. Henry, Esq.	29 70	
Donation from Mr. Wm. F. Geddes,	4 02	
do. do. do.	3 82	
From J. M'Alpin, Esq. his subscription for 1829,	100 00	
Collection at anniversary meeting,	53 22	
		190 76
<i>Pisgah, Ky.</i> From auxiliary society, 1st payment per Rev. Dr. Blythe,		40 00
<i>Paris, Ky.</i> Collection in congregation J. Hudson,		2 94
<i>Pequa, Pa.</i> Annual subscription per Rev. R. B. Campfield,	7 50	
Additional annual subscription of auxiliary society,	11 50	
		19 00
<i>Princess Ann, Md.</i> From auxiliary society per Rev. R. M. Laird,	5 00	
Donation from do. do. do.	5 00	
		10 00
<i>Pencader, Del.</i> Collection in Presbyterian congregation per Rev. Dr. M'Graw,		7 00
From auxiliary society do. Bell,		10 00
<i>Pleasant Hill, Ohio.</i> From auxiliary society do. J. B. Clark,		37 00
<i>Pleasant Valley, Pa.</i> do. do. Robert Dilworth,		3 12
<i>Pittsburgh, Pa.</i> Donation from Rev. Joseph Patterson per Rev. A. Green, D.D.	12 90	
<i>Pendleton C. H., S. C.</i> do. Mrs. Col. Anderson per Rev. Mr. Dickson,	2 00	
<i>Penbroke, N. Y.</i> Collection in Presbyterian congregation per Rev. L. B. Sullivan,	10 25	
<i>Russelville, Ky.</i> From auxiliary society, in part, per Rev. J. Hudson,		50
<i>Rushville and Olive Ridge, Ind.</i> Collection in congregation per Rev. W. Sickles,	17 75	
<i>Rush Creek, Ohio.</i> From auxiliary society per Rev. J. B. Clark,		28 50
<i>Salem, Bigbend, and Greenville, Pa.</i> Collection in congregation per } Rev. Mr. Alexander, }		12 00
<i>Sawickly, Pa.</i> From Female Cent Society per Rev. A.O. Patterson,		10 25
<i>Shamoken, do.</i> Collection in congregation per Rev. Mr. Henderson,		8 75
<i>Silver Spring, do.</i> do. do. M. Williamson,		13 00
<i>Seneca, Ohio.</i> From auxiliary society, do. J. B. Clark,		8 25
<i>St. Clairsville, do.</i> Additional annual payment per Rev. J. M'Cluskey,		19 17
From auxiliary society per Rev. S. W. M'Kennan,		8 50
<i>Shippensburg, Pa.</i> Collection in congregation per Rev. H. R. Wilson,		5 00
<i>Taneytown, Md.</i> From auxiliary society per Margaret Birnie, Treasurer,		5 00
<i>Trenton, N. J.</i> do. of First Presbyterian Church per Rev. Mr. Cooley,	7 50	
<i>Upper Octorara, Pa.</i> Annual subscription per Rev. R. B. Campfield,		17 00
Annual collection per Rev. James Latta,		10 00
<i>Unity, Ohio.</i> From auxiliary society per Rev. J. B. Clark,		4 50
<i>Upper Marsh creek, Pa.</i> Collection in congregation per Rev. H.R. Wilson,		5 00
<i>Virginia,</i> Donation from Miss N. Waddel,		15 00
<i>Woodbury, N. J.</i> Monthly concert collection per Rev. M. Williamson,		17 31
<i>Winchester, Ky.</i> From auxiliary society do. J. Hudson,		9 75
<i>Wheatland, Monroe co. N. Y.</i> Monthly concert collect'n per Rev. J. Hart,	30 00	
From Female Missionary Society do.	20 00	
		50 00
<i>Wilkesbarre, Pa.</i> Collection in congregation per Rev. Mr. Murray,		21 00
<i>Wilmington, Del.</i> do. 2nd Presbyterian Church, per Rev. Dr. M'Graw,		7 00
do. 3d do. do. do.		12 00
<i>Whitehall, N. Y.</i> do. Presbyterian Church do. Kennedy,		7 00
<i>Washington, Ohio.</i> From auxiliary society do. J. B. Clark,		7 75
<i>West Alexandria, Pa.</i> do do. J. M'Cluskey,		60 07
<i>Washington, do.</i> Collection in congregation do. S.W. M'Kennan,		5 00
<i>Waynesburgh, do.</i> do. do. Dr. Samuel MacLay, Jr.	2 50	
<i>York and Hopewell, do.</i> Annual collection do. Dr. Cathcart,		23 25
<i>Young Womanstown, do.</i> Collection in congregation, per Rev. Mr. Barber,		10 00
Missionary Reporter, from sundry subscribers,		126 25
SOLOMON ALLEN, Treasurer,		
No. 18 South Third Street.		2930 16

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

REPORT

Of the Board of Education to the General Assembly of the Presbyterian Church, for 1830.

In laying before the Assembly an account of their proceedings, during the past year, the Board feel bound to acknowledge the smiles of divine Providence on their feeble efforts, and thence to take fresh courage in discharging the solemn and important duties assigned them by the constitution under which they act. We are fully persuaded that the design of this institution is good and great; and we do entertain a strong confidence in its ultimate success; but, believing at the same time, that every good and perfect gift cometh down from the Father of lights,—that our sufficiency in this, as in every other evangelical enterprise, is of God,—and that all means owe their efficacy to the divine blessing, we adopt the prayer of the Psalmist: “Let *thy* work appear unto thy servants, and thy glory unto their children; and let the *beauty* of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish *thou* it.”

Of Beneficiaries.

At the date of the last report, the number of beneficiaries in immediate connexion with the Board was nineteen. Since then, thirty-six have been received, most of them within the last eight months, making in all fifty-five. They are young men of some maturity of judgment; varying in age, from fifteen to five and twenty. They have been recommended by persons well acquainted with them, and whose opinion seemed entitled to respect; are pursuing their studies in various academies, colleges, and theological seminaries, in six or seven different states of the union. Most of them are well forward in their education; and a considerable proportion of our whole number will probably be licensed to preach the gospel within three years from this time.

As much depends on the character of candidates for the sacred office, it is exceedingly desirable, that those brethren, who make application to the Board in behalf of young men in indigent circumstances, should exercise a due degree of caution in furnishing testimonials. To recommend, in this case, is a business of serious responsibility. Young, ardent, and inexperienced applicants them-

selves do not always know what spirit they are of; kindness to *them*, therefore, as well as *fidelity to the church*, will, in some instances, require their friends and advisers to dissuade them from seeking an office, for which they may seem deficient, either in the right spirit, or in the requisite intellectual endowments. It is, obviously, not the design of Providence, that every pious young man should become a minister of the Gospel. At the same time, it is the earnest wish of the Board, that every youth, whose heart God hath powerfully inclined to this holy, self-denying work, and whose talents and good sense give promise of usefulness, should be brought forward and aided as his circumstances may require. “The harvest truly is plenteous, but the laborers are few.”

Although the members of the Board cannot be personally acquainted with all our beneficiaries, yet, with the view of promoting habits of devotion and diligent attention to study, we intend, so far as may be practicable, to keep up a correspondence with, and exercise over them all, a faithful, parental supervision. This, it is believed, can be done to some extent, through their teachers and our official agents.

Of Agencies.

The Board, being fully convinced by the experience of ten years, that the services of a Corresponding Secretary and General Agent, whose whole time and attention should be devoted to the objects of their appointment, were indispensable to the success of their endeavours, to secure the confidence and unite the energies of the Presbyterian Church in this momentous enterprise, adopted measures soon after the rising of the last General Assembly, to engage some one to undertake the duties of that arduous and very responsible office. It was found difficult to get a man of the right qualifications, to engage in a work, which had dragged heavily, and with but little success, for so many years. Publications, containing strong appeals to Presbyteries and churches, had been repeatedly made, without much effect. A feeling of despondency on the subject, seemed to have taken deep root, in the minds of a large proportion of our people. Young men of gifts and graces, were compelled either to relinquish all hope of obtaining an education befitting the holy office of an ambassador

and transactions, and neglects of official duty, which exist in the state of which they are members. The exhortation of the apostle which I have quoted, was directed immediately to Timothy, and through him, doubtless, to all ministers of the gospel, in every age of the church. In every publick service of the sanctuary, especially on the Lord's day, there certainly ought to be at least one prayer, in which the blessing of Almighty God on our country, and on all its rulers and magistrates, should be distinctly and fervently implored; so that the minister of the gospel who omits this, may justly be considered as neglecting an important part of his duty. On days also of publick fasting and prayer, this subject of petition to Him who ruleth over all, and "from whom all blessings flow," ought to be particularly regarded. But the duty does not end here. It ought to have a frequent mention, both in family and secret prayer; and this not merely as matter of form, but as an object of great interest and desire.

2. It is our duty to treat magistrates with due honour, obedience, and respect. This is distinctly enjoined in the New Testament; although the primitive Christians lived under the government of heathen magistrates, by whom they were often most cruelly and unjustly treated. How imperious is this duty, then, in a Christian community, and in a country where magistrates derive all their authority, ultimately, from the people themselves? When it is found necessary to disapprove of publick men, and publick transactions, it ought to be done without reviling. The reviling and slandering of publick men, is, I really think, among the crying sins of this country. We ought cautiously to avoid it for ourselves, and to frown on the persons and publications chargeable with this evil—an evil at once offensive to God and injurious to our national

character. Respect to them, and, as far as practicable persons, as well as prominence to all their lawful claims is due from every citizen magistrate of our free country.

3. A ready and cheerfulness to every law of the inconsistent with the law; a duty we owe to magistrates, that we give them hindrance, nor any trouble, in the execution of the law. Hence the injunction subject, "not only for wrath, but also for conscience sake." Every conscientious will, from a regard to duty to God, be more afraid of doing anything unlawful, than of doing that the law or the magistrates inflict—he will be a law unto himself.

4. The cheerful payment of taxes, is a duty we owe to the law and the government under which we live. This is specially enjoined in the tenth commandment. "Render to all tribute to whom tribute is due; fear God, fear the king." How, then, shall we adequately estimate the enormous guilt who not only defraud the revenue, whenever they can do so secretly, but who, to effect their selfish purposes, hesitate to perjure themselves, and others to do it, by casting oaths, falsely taken. The guilt incurred from this, in commercial nations especially, is truly fearful to contemplate. He who should devise an expedient to prevent, or to diminish, would deserve to be numbered among the best benefactors of his country. But it is not enough that we avoid the sin of cheating the publick revenue; we ought to pay an equitable part of the taxes imposed by lawful authority.

controversy—readily y—with as much will as pay any private debt conveyed or services we have all the deep- the publick welfare, be promoted or sus- it adequate funds; to ore, we should make tions promptly and tance.

Infrequently happens tes, or publick officers, ided or facilitated in of their duty, in exe- vs; and in every case t is the duty of every o render the requisite o the utmost of his withhold co-operation urable; but to conceal obstruct the officers of become a party with and “a partaker of ins.”

ken, and, as I think, it the infidelity of le- magistrates, it may be er, my young friends, ; this subject, to cau- inst mistaking or mis- t I have said—This I e words of our Confes- . “Infidelity, or dis- ligation, doth not make istrate’s just and legal r free the people from dience to him.”

ON REGENERATION.

med from p. 290.)

erate person has also Jesus Christ, the great iour of sinners. Be- without form or come- beauty, that he should

Before, (as is, alas! h very many) all the ng to the person, cha- office of a Mediator s absurdities, or des- busiasm. They were

nick-named nonsense, cant, and un- intelligible stuff. Or if decency for- bad this, they were altogether cold and without relish. But now, the name of a Saviour is “precious— even as ointment poured forth.”* The strongest language is too weak to express his gratitude, or breathe out his love. “He is white and ruddy, the chief among ten thousand:—yea, he is altogether lovely.”† How great is the difference between the self-righteous formal- ist and the humble penitent? The one, trusting in himself that he is righteous, knows little of the value of a Saviour; the other, deeply penetrated with a sense of guilt, and strongly conscious of absolute weak- ness, “counts all things but loss, for the excellency of the knowledge of Christ Jesus his Lord; and de- sires to be found in him, not hav- ing his own righteousness, which is of the law, but that which is through the faith of Christ, the righteous- ness that is of God by faith.”‡

Again, the regenerate person has new views of the ordinances of Christ’s appointment. They were formerly his burden, now they are his delight. Before, the Sabbath wore, as it were, a sable garb, and an offensive gloom. It was looked upon as a piece of confinement and restraint. He was ready to say, “What a weariness is it; when will the Sabbath be over, and the new moon, that we may set forth corn, and sell wheat?” But now, he calls it a delight, the “holy of the Lord, and honourable.” Now, he thirsts after the water of life, esteems, loves, and desires the word of God. He now readily joins the holy Psalmist in all those fervent ex- pressions to be found in his writ- ings, of affection to the truths and ordinances of God. “O how love I thy law! it is my meditation all the day.§ The law of thy mouth is bet- ter to me than thousands of gold

* Cant. i. 3.

† Phil. iii. 8.

‡ Cant. v. 10.

§ Psal. cxix. 97.

garden back of the house: long white dimity curtains, with yellow satin drapery having a deep crimson fringe, ornament these windows, a long strip of figured muslin being fastened to each sash. The floor is of polished oak of different colours, the boards being cut into short, narrow pieces, and so fastened together as to form diamonds and other figures—a floor of wood, by the way, is a luxury in France; for I have been in many houses, where there is nothing but tiles or flat stones throughout the building. I have a sofa, and a number of stuffed chairs, covered with red velvet, with yellow trimmings—a beautifully fashioned wardrobe, a pier table, a centre table and a secreta-ry, all with marble tops—a fine marble mantel piece, on which there is a splendid clock, and painted china urns. My bed is in a recess, which is completely hid by large folding doors, having a small dressing room on one side, and an antichamber on the other. There are two immense looking-glasses, one over the mantel-piece and one over the pier table, besides two or three moveable ones of different sizes. The French cannot do without two or three mirrors: many of the cafés are completely lined, and the shops are also full of them; wherever any thing is to be seen that is at all pleasing, you are sure to find it reflected and multiplied by a number of mirrors.

At night Paris is very well lighted by large lamps, suspended in the centre of the streets by cords, which are stretched from the houses on one side to those on the other. Much of the oil burnt is derived from the coleza, the plant I have formerly mentioned. Many of the shops and cafés are, however, illuminated with gas. The cultivation of the coleza plant in the United States, I have no doubt would succeed very well, and the oil extracted from it by pressure would, in some of our western districts, prove

an economical substitute for tallow and other animal candles used here are been peculiar to Paris; they are stearic or pearl candles; they contain no grease or oil in their composition. The process for making them is not generally known. I am going forward, and will cate, on my return home, manufacturer, the little information on the subject which I have. Except in two or three of the chemical laboratories much smaller scale than I have seen, being for part confined to the manufacture of a few articles.

I am exceedingly sorry that I cannot obtain admission to the catacombs, where the bones of more than four millions of beings are deposited. They are known as fantastically in the immense subterranean vaults, by which a considerable part of the city is undermined. No one is permitted to visit this vaulted house, on account of the dangerous and dilapidated state of many of its gloomy passages. I propose spending the greater part of to-morrow at the celebrated place called Père la Chaise, where most of the Parisians buried their dead since 1793. I usually occupy a portion of the evening in reading some of the places I intend to visit on the next day, I now throw my pen to take up a description of the cemetery of Père la Chaise.

FOR THE CHRISTIAN ADVOCATE

A manuscript copy of the foregoing letter was put into the press many years since—We know that it has ever been perused and have often looked at it with view to its insertion in our paper. Till now, we have passed it over chiefly because it seemed

correct enough in state-
language, to be laid before
k. But its substance, and
stances in which it was
by the writer, as well as
hich it reached the party
—for there is no fiction
e—may, we hope, render
to our readers, notwith-
the imperfection of the
n—We therefore publish
aper before us is thus en-
Copy of a letter written
[we omit the name] to
a short time before her
with directions that it
be handed till after her

Sister,—When you re-
and the little book that
pany it, the writer will
in the silent grave. The
of death will have closed
rever—She will have bid
is world, and every near
onnexion in it—

that may give it weight—
you receive,
n a solemn scene,
rs of the grave:
gly strikes the trembling soul
dread power,
on it, thro' the thin
f an hour."

is either a very dreadful
leasing thought; and what
is, the state and disposi-
ul is in, when summoned
before the tribunal of a
righteous God. And oh,
we know not how sud-
may hear that awful
t "Time shall be no lon-
us, It may come upon
rief in the night." It may
find us as unprepared as
virgins were, to attend
of the bridegroom—the
sus. Alas! how dreadful
of such unhappy beings.
ad it have been that they
been born."—"Bless the
my soul, and all that is
bless His holy name,"

II.—Ch. Adv.

for his goodness to me, one of the
most ungrateful of mortals—that
he has in mercy and compassion
opened my blind eyes, to see the
things that belong to my everlast-
ing peace: that he has given me a
view of my fallen and desperate
state by nature—that I am justly
condemned by the righteous law of
God; that in myself I am a wretch-
ed and undone creature—But bless-
ed be his name, He has not utterly
forsaken me, but, in loving kind-
ness to my soul, has, through divine
grace and goodness, led me to his
dear Son, Jesus Christ, my Re-
deemer, the only Saviour of all re-
penting sinners. It is his precious
blood which was shed for many—
His everlasting righteousness—His
propitiation—His ever living to
make intercession for us—It is this,
on which my soul must trust for
acceptance with Almighty God,
through and in the entire merits of
his dear Son. He is the fountain
opened for all sinners to be washed
and cleansed in. In Him "all ful-
ness dwells:" And oh we need,
greatly need, such a complete Sa-
viour; so every way suited to our
weak nature; so compassionate to
our infirmities and weaknesses—
One who knows what it is to be as-
saulted, and not overcome by the
adversary of souls. Poor creatures
are we if left to ourselves, and a vi-
gilant foe ever ready to take every
advantage of us—Often am I sensi-
ble of my frailty and extreme weak-
ness, and cry with Dr. Young—

"Look down, great God, with pity's soft-
est eye,
On a poor breathing particle in dust;
Her crimes forgive! Forgive her virtues
too!
Those smaller faults, half converts to the
right."

And now, my dear sister, will
you be persuaded to listen to the
voice of her who, in a manner, ad-
dresses you from among the dead.
Look upon this as the most sisterly
act that ever you received from
me. It is an act of kindness to your

thou hast sent me for this very purpose. Even so, O most blessed Lord God! Amen and amen!’

“Though, however, Luther passed the day in his study, he did not choose to sup there, but in the large dining-room; observing, that ‘to be solitary did not help the spirits.’ During supper, he quoted and made observations on many interesting passages of scripture. The conversation also happening to turn on the question, whether the righteous would recognise those who had been their friends on earth, in a future state of blessedness, he gave his opinion decidedly in the affirmative. In the course of more ordinary conversation, he remarked, ‘If I can but establish peace among the counts, the rulers of my country, I will then go home, lay myself down in my coffin, and give my body for food to the worms.’

“Before supper he had complained of a pain in the chest, to which he was subject. It was however relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about nine o’clock laid down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those about him would retire to rest. When led into his chamber, he said, ‘I go to rest with God;’ and repeated the words of the Psalm, ‘Into thy hands I commend my spirit, &c.:’ and stretching out his hand to bid all good night, he added, ‘Pray for the cause of God.’ He then went to bed; but about one o’clock he awoke Jonas and another who slept in the room with him, desired that a fire might be made in his study, and exclaimed, ‘Oh God! how ill I am! I suffer dreadful oppression in my chest; I shall certainly die at Eisleben!’ He then removed into his study without requiring assistance, and again repeating, ‘Into thy hands I commend my spirit!’ He walked backwards and forwards, and desired to have warm cloths brought him. In

mean time his physicians were

sent for, as also Count All presently came with his All Luther’s friends and were now collected about dicines were given him, seemed somewhat relieved having lain down on a couch into a perspiration. This encouragement to some present he said, ‘It is a cold sweat, runner of death; I shall yield spirit.’ He then began nearly in these words: ‘O and merciful God, my heavenly Father, of our Lord Christ, and God of all comfort I thank thee that thou hast to me thy Son Jesus Christ: I have believed, whom I have loved, whom I have confessed love and worship as my viour and Redeemer, whom and the multitude of the do persecute, revile, and blaspheme I beseech thee, my Lord Christ, receive my soul! O heavenly Father, though I be out of this life, though I lay down this body, yet assuredly, that I shall dwell forever, and that none can take me out of thy hands!’ thrice again repeated the ‘Into thy hands I commend my spirit!’ ‘God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:’ and that verse of the sixty-eighth Psalm, ‘Our God of whom cometh strength, God is the Lord by whom we are born, and by whom we are kept from death.’ He then breathed, and his powers began to fail: but, when several physicians were called in, he addressed him, ‘Reverend Father, in the constant confession of Christ and his doctrine, what have I preached?’ he distastefully answered, ‘Yes,’ and spoke but about a quarter of an hour afterwards, between two o’clock in the morning, his hands clasped together, he put out a finger or a feature disturbed, gently breathed

Rebietog.

CTIONARY OF THE HOLY
taining a Historical
phical Account of the
Places mentioned in
New Testaments: and
ption of other objects,
rtificial, Civil, Reli-
gious; together with
reference to Texts of
under each important
pared for the Ameri-
School Union, and
eneral use. By Archi-
der, D. D., Professor
and Polemick Theo-
Theological Seminary
n, New Jersey. Re-
Committee of Publi-

Y OF THE BIBLE: com-
re American Sunday
on. By J. W. and J.
ler. Revised by the
of Publication of the
unday School Union."

From a Review of Jef-
 s to an examination
 s before us, we have
 as he does, who gets
 y and pestiferous at-
 one of refreshing and
 brity. Nor, in quit-
 ous paragraphs of
 blasphemy, for pages
 illustration of sacred
 experienced only an
 ief to our feelings—
 sed ourselves in look-
 the defeat, which we
 awaits the banded
 ty in our land, through
 itality of our Sabbath
 ible classes, under the
 ssing of God—to the
 whose holy cause these
 e devoted.

e alarm was recently
 itain, lest the nation
 liberties endangered,
 of the civil and mili-
 the person of the

Duke of Wellington, if he should
 become prime minister, Mr. Broug-
 ham said in Parliament, "THE
 SCHOOLMASTER IS ABROAD;" and he
 declared that the provision made,
 and the means now in operation, for
 the instruction of the rising gener-
 ation, and the general enlightening
 of the publick mind, formed more
 than a counterbalance to all the ef-
 forts which ambitious warriors, or
 corrupt politicians, could array
 against the people. It is even so—
 Moral power will ever eventually
 prevail against that which is *physical*,
 when wrongly directed; and so also,
 when the youth of a community are
 thoroughly imbued with sound prin-
 ciples and religious sentiments, the
 blasts of infidelity pass over them,
 like "the idle wind which they re-
 gard not." The moral power of in-
 tellectual light and pious feeling,
 which, under the divine blessing,
 are imparted by the preaching of
 the gospel, and the influence of
 Sabbath and Infant schools, and
 Bible classes, are more than a match
 for "the rulers of the darkness of
 this world," and all "spiritual wick-
 edness in high places." Let the
 friends of Christianity only push
 forward, with activity and energy,
 their education and missionary op-
 erations, their Bible and tract distri-
 butions, and their Sabbath and In-
 fant school system—let them re-
 deem their pledge to place, within
 two years, a Sunday school in every
 point of the valley of the Missis-
 sippi, where one can be formed; and
 be careful, at the same time, that
 every other part of our country shall
 share in the same blessing; let
 them see to it also, that these schools
 shall not only be formed, but be
 well furnished with libraries and
 faithful teachers; and let them with-
 al be much engaged in fervent
 prayer, that the God of all grace
 may give to these instrumentalities
 that influence and effect which he

PERSIA.**BABYLONIA AND CHALDEA.***Cities, &c. of Babylonia.***ASSTRIA.***Remarkable places in Assyria.***MESOPOTAMIA.****ASIA MINOR.***Divisions of Asia Minor.***ARAM, OR SYRIA.***Mount Lebanon.**Rivers of Syria.**Divisions of Syria.**Cities, &c.**Climate, Soil, and Language.***ARABIA.***Arabia Deserta.**Arabia Petraea.**Arabia Felix.***EGYPT.***Lower Egypt.**Middle Egypt.**Upper Egypt.***ETHIOPIA PROPER.****NORTH AFRICA.****COUNTRIES DENOMINATED IN THE BIBLE,
THE WEST.***Islands of the Egean Sea.**Greece.**Italy.**Spain.***INDIA.****PALESTINE.**

Boundaries and extent. Face of the country. Mountains. Caves. Plains and Valleys. Deserts and Forests. Lakes. Rivers and Brooks. Springs, Wells, and Cisterns. Fertility. Original inhabitants. Division of the land among the twelve tribes. Division of the land under the Kings of Judah and Israel. Divisions of Palestine under the Romans. Perea. Galilee. Samaria. Judea.

*Land of the Philistines.***PHENICIA.**

We have not read the whole of this manual; but we have perused enough of it to be entirely satisfied, that great care and pains have been employed, and employed successfully, in preparing it for the publick. Two well executed maps, the

one of the Land of Canaan, the other of Assyria and Asia Minor are included in the volume, which give it double the value that it would otherwise have.—We ought to be known, that the authors state, that they have “not even mentioned names of many places which are in the sacred writings; for the simple reason,” they say, “that on some research, we have been unable to arrive at any thing more concerning them than bare conjecture.” An excellent Index is added to the work, by the use of which the reader, without difficulty, may immediately turn to the page in which he will find the description of the place of which he seeks for information.

In concluding our notice of these small volumes, we feel that we should omit a service which we think due to our readers, if we do not apprize them that these books the usefulness of which extend much farther than to the bath schools. They ought to be in every Christian family that contains them; for they furnish the means of acquiring with ease a better knowledge of the Bible, than without some such aid, can ever be obtained. We even think that the young clergy, and especially the missionaries, should all possess a copy. These books of reference may be carried in the pocket and furnish information that may be found desirable and important on a variety of occasions. At the price of them we have not maintained, but we know it must be small, that even the poor may possess it without much difficulty.

Literary and Philosophical Intelligence, etc.

Splendid Copy of the Pentateuch.—On Saturday, the 26th of March, 1830, was exhibited at the New Synagogue, in Leadenhall street, London, the Five Books of Moses, beautifully written on parchment, and which are commonly deposited

in the Ark. This specimen of the work, with all its appendages, is allowed to be unequalled, and the attempt to do it will fall far short of its beauty and magnificence. For taste, cleanliness of manuscript, and brilliancy of script, it is

, it may be truly said there its equal in the universe.

A golden relic is written upon red for the purpose, and on rollers at each end; these of old gold, (old standard) the four inches wide, the edges used, and when rolled together by a broad silk band, old, and tied with gold cord. The whole is covered with a mantle or pall, elegantly brodered in flowers of gold on velvet, representing the rose, and thistle, with festoons, a mantle representing a diadem is surrounded with large fringe; on the tops of the pivots, about four inches high, receive what are called wheels of fine gold, which stand on sockets fixing on the pivots two tables of Moses, with commandments. The body of a coronet, beautifully worked, is studded with brilliants, rubies, and other precious stones. The coronet is a mitre, supported, on the top of which are two characters, "Holiness" and "Rest," the cushion, Bible, and supported by a pine apple, richly worked curiously in gold—the whole surrounded by a number of small bells which continually tinkle as the coronet is suspended, by a chain, the ephod or breast-plate worked in frieze, and set with gold; in the centre are set stones, of immense value, representing the twelve tribes of Israel. The coronet is surmounted by a large globe, the top of which is the mound, ornamented with emeralds and of a beautiful colour. The crown is set with jewels of great value; the front stone is a fine diamond of large size and great value; it is also suspended by a gold chain with which the law is set. The jewel is about twelve inches in diameter of the finest gold; at one end highly worked, and the other plain, with the fore finger in position, and round the finger ring; the whole length of the chain entwined by the rose, shamrock, chased, and beautifully

cher in Poland.—Mr. Levin, a Jew, who studied divinity at Tholuck, at Halle, has been appointed Lutheran minister at Poland, where he has a hundred Protestant families, and is said to preach the gospel

powerfully. The people know that he is of the Jewish nation; but, so far from despising him, they seem to have a particular affection for him on that account. When he delivered his first sermon, the aisle of the church was crowded with Polish Jews. He is deeply interested about his own nation; to whom he has now a most favourable opportunity of testifying of Christ.

Sir Humphry Davy's Theory of the Soul.

—Sir Humphry Davy argues from analogy, in his "Consolations of Travel," that the human soul will have no reminiscences of earthly scenes in a future state. There runs, he says, throughout the works of the Creator, a principle that only those organs, habits, and instincts are reserved to a living being after a transformation, which are necessary to its new state of existence. The butterfly, he considers, knows nothing of its larvæ, or aurelia state; its faculties and enjoyments being wholly conformed to its new condition. From this analogy Sir Humphry concludes, that nothing but intellectual power, or the love of knowledge, will survive the dissolution of soul and body. He speaks as a philosopher; but speaking as Christians, we should say, without, however, admitting the truth of the alleged analogy, that the surviving faculties of the soul will be spiritual, rather than intellectual. Newton could not take the Principia to heaven; but the humblest Christian will take his regenerate nature, made meet for the inheritance of the saints in light.

Cape of Good Hope.—By the U. S. ship Vincennes, the editor of the New York Commercial Advertiser received papers from the Cape of Good Hope to April 17, from which it appears that dissensions prevailed in the Academick Senate of the South African College—a very promising institution—to such an extent, as to threaten injury to its usefulness. The subject of contention was the question, whether religious instruction should be given within the walls of the College, or within the vestries of the different churches to which the students belong. There are many denominations of Christians in Cape Town. The Dutch Reformed, Lutherans, Episcopalians, Scotch Presbyterians, Roman Catholics, Independents, and Wesleyan Methodists. There are besides, Unitarians, and other denominations who have yet no church. At a public meeting held on the subject, it was resolved that the youths could be best instructed in religion, in the places where they were accustomed to receive it, and that the parents were not prepared to pay for an additional Chair in the College, to accommodate one particular sect.

The German silver, which is now coming into vogue, has been introduced, as its name denotes, by the Germans into Europe, but is nothing more than the white copper long known in China. The Goldsmith's Company of London have thought it proper to warn the publick, by advertisements in all the newspapers, that it does not contain a single particle of real silver. This is true, for it is only an alloy of copper, nickel, and zinc; but it would have done no discredit to their candour to add, that it is, on account of its perfect unalterability, superior for many purposes (such as musical instruments, touch-holes of guns, &c.) to either silver or gold. Although now coming into known use in England, it has been no stranger to the manufactories of Birmingham for at least thirty years and more.

At a recent meeting of the Paris Royal Academy of Sciences, an animated discussion took place on Caillie's Travels in Africa, the credibility of which was questioned by the London Quarterly Review, so far as relates to the traveller's having seen Timbuctoo. The veracity of Caillie's narrative was vehemently defended.

London University.—The permanent annual expense of the university is estimated at £5500. To support the establishment, without encroaching annually on the capital, it is computed that 885 students will be required. The number of students who attend the university at present is 577; the council have, in consequence, been compelled to reduce, in several instances, the salaries of the professors.

Mr. Fordham, of the London Royal Institution, recently exhibited a model of a *Pneumatic Locomotive Engine*. The machinery for communicating and regulating motion is the same with that of the steam engine. There is, however, no boiler nor fire place, but light vessels of wrought iron called recipients are appended to the carriages. These recipients are to be filled with air, in a state of density thirty or forty times greater than the external atmosphere. These recipients are charged by forcing pumps worked by water, steam, or wind, at various places along the road, and when exhausted are to be replaced by others. The carriage is to have very high wheels, and the recipients are suspended under the axles. A ten horse engine will condense, with one bushel of coals, 1750 cubick feet, which is sufficient to propel the carriage 10 miles, at the rate of 12 miles the hour.

Paper is now manufactured very extensively by machinery, in all its stages; and thus, instead of a single sheet being made

by hand, a stream of paper is poured out, which would form a roll large enough to extend round the globe, if such a length were desirable. The inventors of this machinery, Messrs. Fourdrinier, it is said, spent the enormous sum of £40,000 in vain attempts to render the machine capable of determining with precision the width of the roll; and, at last, accomplished their object, at the suggestion of a by-stander, by a strap revolving upon an axis, at a cost of 3s. 6d.

Hot Air for Blast Furnaces.—The blast furnaces at the Clyde Iron Works, are supplied with hot air, the saving caused by which is stated to be very great. The air is heated rather beyond the point of boiling water; but a higher temperature, it is thought, might be employed with advantage.

Sheathing Paper.—Messrs. E. F. and Thomas Blank have discovered the process of manufacturing a species of paper from leather shavings, which it is believed will answer admirably for the sheathing of vessels, and much better than the sheathing paper in common use. In addition to the properties of the common sheathing paper, it is believed by judges that the leather-paper will prove the ravages of worms. The price will be about the same.

Philadelphian Hall.—The public building for the meetings of religious and charitable societies in London, now erected near the former site of Exeter Change, will be completed in a few months. It has received the appropriate appellation of *Philadelphian Hall*, in allusion to Eccl. xiii. 1, "Let brotherly love continue," where the words translated "brotherly love," as our less-learned readers should be informed, are expressed in Greek by the word "*Philadelphia*."

Scientifick Tracts.—Messrs. Carter and Hendee have sent us the first number of a series of scientifick tracts, which they propose to publish, conducted by James Holbrook and others. They will publish not less than 24 numbers a year at \$1.50. The first number contains 24 pages and is a familiar essay on the nature and properties of the atmosphere. The writer puts aside all technicalities and laboured verbiage, and brings the subject down to the comprehension of all classes of the community. These efforts to bring out science from the cloister of learning, and down from the affected elevation of pedantry, are deserving of the notice and support of the great mass of the people whom they are designed to benefit.—*Lowell Journal*.

Religious Intelligence.

an entire copy of the minutes of the General Assembly of the Presbyterian church, to every ordained minister going to that church, and his address to the clerk; yet there are many and elders, as well as private members of the church, who have no access to these minutes and must remain in a state of ignorance of some of the important measures and decisions of the Assembly, unless through the medium of others. We shall therefore publish the minutes of the Assembly as fast as our space permit, all the minutes of the Assembly at its last session, which will be of interest to our readers.—We have also published the narrative of the mission and the Assembly's action on the churches, relative to the concert for prayer.—A full Report of the Board of Missions, and the whole of the Report of the Board of Education, published in the Reporter and in the last month; and the action of the Board of the Missions may be seen in the Report of that paper published in the Advocate for the present

John M'Nair, Dickinson, Penn.
Kean M'Intyre, Jefferson, Penn.
David H. Coyner, Washington, Va.
John Paris Hudson, do

During the winter session, the following thirty-five additional students were received, viz:—

Archibald Fleming, graduate of the University of Ver.
Washington Roosewell, Middlebury Col. Ver.

W. S. Stone, do
John F. Lanneau, Yale, Conn.
Henry Sherman, do
George H. Apthorp, do
Algernon S. Kennedy, do
Leicester A. Sawyer, Hamilton, N. Y.
John B. Adger, Union, N. Y.
Arthur Burtis, do
Testus Hanks, Nassau Hall, N. J.
Aaron Kitchell, do
James Wykoff, do
Isaac Grier, Dickinson, Penn.
Robert Bryson, do
Thomas Creigh, do
Jon Fleming, Jefferson, Penn.
J. K. Converse, Hampden Sydney, Va.
George B. Bishop, Miami Union, Ohio.
William A. Holliday, do
William M. Thomson, do
George F. Heard, University of Georgia.
John B. Pinney, do
James Ferguson, University of Aberdeen, Scotland.

Henry H. Boyce, candidate of Presbytery of Hudson.

Abraham DeWitt, Newark.
Henry Hopkins, Newcastle.
Archibald Cooper, do
Elmer H. Cox, Madison, Indiana.
W. R. Power, Licentiate of Presbytery of Northumberland.

Nathan Rice, Transylvania.
Charles C. Jones, from the Theo. Sem. Andover.

Annual Report of the Directors of the Theological Seminary at N. J.

One of the Directors of the Theological Seminary at Princeton, present to the Assembly the following re-

port of the last report, the number of students in the Seminary was one hundred and seven.

At the summer session, the following new students were received,

Archibald, graduate of Williams Col. Mass.
John, Hamilton, N. Y.
Galiafero, Nassau Hall, N. J.

E. P. Salmon, of Massachusetts.
Ralph Bull, of Orange County, N. Y.
John W. Woodward, of N. J.

The highest number of students that have been in the Seminary during the year, is one hundred and twenty-five. The number now connected with it is one hundred and ten.

The students have as usual been examined semiannually, by a large committee of the Board. This examination, in the autumn, continued three days and a half; in the spring, two days and a half. In these examinations, the committees who attended them received entire satisfaction.

At the close of the summer session, certificates that they had finished the

whole course of study prescribed in the plan were conferred on the following nine students, viz: Daniel B. Butts, William M. Carmichael, J. T. Marshall Davis, Horace Doolittle, Theodore Gallaudet, Watson Hughes, John C. March, Alden Scovel, and John B. Van Dyck.

On the subject of benefactions for the assistance of necessitous students, the Professors have reported the receipt of the following sums, viz:

Female Society of Brooklyn, for a particular student	\$150 00
Do. of the 3d Presbyterian Church Charlestown, S. C. for a particular student,	150 00
Mrs. Long, near Lewistown, Pa.	10 00
A lady of New York, for a particular student	30 00
Female Society of Murray street, N. Y. for a particular student	100 00
Female Cent Society, 1st church, Albany	30 00
Congregations of Hopewell and Mount Horeb, Ky. paid a student by themselves	50 00
Female Education Society of Upper Octorara, Penn. to a particular student, by themselves	7 25
A former student, who had himself been benefited by the funds	50 00
Female Cent Society of Cedar St. Church, N. Y.	192 00
Cent Society of Wall St. Church, N. Y. for a particular student	130 00
Cent Society of Woodbridge, N. J.	3 00
Female Cent Society, Jamaica, L. I.	13 00
Roswell L. Colt, Esq. of Baltimore, for purchasing books for the library	50 00
Solomon Allen, Esq., Philadelphia, for do.	100 00
	\$1,065 25

The Professors have also reported the following articles for the use of the Seminary, viz:

A bundle of 20 shirts, from the Dorcas Society, N. Y.

Six pair of cotton stockings, from Mrs. Dr. Scott, New Brunswick, N. J.

From a number of ladies in Bedford, N. Y., 3 quilts, 2 blankets, 3 towels, 4 pillow cases, and 1 comfortable.

From Hugh Hamill, a late student in the Seminary, 1 looking glass and 1 chair.

From D. V. M'Lean, a late student, 1 cot, 2 blankets, 3 sheets, 2 pillow cases, 2 pillows, 4 towels, 1 lamp, 1 table, and 1 chair.

From the Dorcas Society of Woodward's Hill, N. J., 4 shirts.

From a Female Society in Church, N. Y., 4 shirts and 4

From a Female Society in M N. Y., 24 shirts and 20 collars

From persons anonymous N. J., 1 pair of cloth pantaloons

From a former student, 3 shirts

The donations to the library the year, have been as follows

Rev. Ravaud K. Rogers, book

N. J.

Rev. Alexander Campbell, of

Presbytery of Lewis

Rev. William Nevins, Baltimore

Rev. George Bourne, N. Y.

Rev. Dr. Ashbel Green, Philadelphia

Rev. George Bush

Mr. A. S. Colton, a late student

Total

Besides these, the Librarian had as purchased, 49 volumes.

The Board have the pleasure to report to the Assembly, that a scholar had been endowed in the Seminary, by the wills and testaments of Robert Hall, his sister, Marion Hall, lately of the town of Newburgh, Orange County, N. Y. The following extracts from the wills, stating the conditions of the endowment, the Board beg leave to read before the Assembly.

"And whereas, after a life of fourscore years, (much of which was spent in examining the words of the Bible, and are fully satisfied of the correctness of the doctrines of religion, as laid down in the Confession of Faith, and the shorter Catechism drawn up by the Synod of Divines, by the General Assembly of the Presbyterian church in the United States, and in the desire that the scholarship, which was bequeathed by this our bequest of \$2,000, be called the ED scholarship, a between us and the Theological Seminary, that the Lord be glorified in the Confession of Faith and in the Catechisms.

"Further it is our will, that the said Seminary be careful to select a person, holding sentiments in accordance with the Confession of Faith, and the shorter Catechisms, be ever to be the benefit of said scholarship.

"And further, it is our will, that in the Session of the First Presbytery in Newburgh, county of Orange, of New York, possess the right to select the student who shall enjoy the said scholarship, provided he be a native-born American, and in strict accordance with the strictness of the former paragraph.

est making this endowment, have been informed, will proceed next fall.

d have also the pleasure to assembly, that since the close of their sessions, a scholarship seminary has been founded by Patrick, Esq. of Lancaster, Pa. The conditions of this gift, as contained in a letter from the Trustees of the Assembly, are as follows, viz: fiduciary during life to be apportioned, and on my demise, by the of Newcastle, or in case of a that Presbytery, by that synod embrace the Presbyterian of the city of Lancaster." From after, the Board have learned Patrick will pay the \$2500 of the General Assembly, they have acceded to the above conditions.

d would also inform the Assembly, Mr. Jonas Williams, of New Jersey County, New York, late has bequeathed to the Seminary of 700 dollars. The following extract from the will of Mr. Wil-

and bequeath unto my sons Samuel, and the survivor of the executors, administrators, of such survivor, the sum of 700 dollars, for the use of, and the Directors of the Theological Seminary of the Presbyterian of the United States, now located in the state of New Jersey, and to the support of students in said Sem-

d have been informed, that of this bequest may also be through the course of the next

d have also the pleasure to assembly, that, at their late meeting, the executors of Elias Boudinot informed them they bequeathed by the testamentary prepared to pay the sum of 700 dollars, the endowment of a scholarship, agreeably to a former resolution of the Board, is to be styled the Boudinot Scholarship." In consequence of this information, the following resolutions,

1. That the establishment of the scholarship be reported to the next assembly.
2. That Mrs. Susan V. Bradford, child of the said Dr. Boudinot, be authorized and requested, during the next session, to nominate the successive in-

cumbents on this fund; and should it so happen, from any cause, that no nomination should be made by the aforesaid Mrs. Bradford, then the appropriation of the proceeds of said scholarship be made by the Faculty of this Seminary."

The Board would further report, that they have had made known to them through their Secretary, the name of the founder of the scholarship numbered 10, in the list of scholarships, and are authorized to announce the same to the Assembly. The generous individual who founded this scholarship is Mrs. Susan U. Neimeciewicz, of Elizabethtown, N. J. The founder has requested that the scholarship may be called the Van Brugh Livingston scholarship, after her respected and deceased father Peter Van Brugh Livingston, Esq. Agreeably to the above request, the Board have resolved that scholarship No. 10, be hereafter known by the name of the Van Brugh Livingston Scholarship.

The Board would further beg leave to lay before the Assembly, the following extract from their minutes, viz:

"Resolved, That it be, and it hereby is, recommended to the next General Assembly, to authorize the erection of two buildings on the ground belonging to the Seminary in Princeton, one for a library, and one for a chapel, so soon as funds can be obtained for that special purpose."

The Board have only further to report that the term of office of the following Directors expires during the sessions of the present Assembly, viz:

Ministers.

Ashbel Green, D. D. Benjamin Strong.
William Neill, D. D. Samuel Bayard.
John M'Dowell, D. D. Robert Lenox.
Ezra S. Ely, D. D.
Jacob J. Janeway, D. D.
Henry R. Weed.
Joshua T. Russell.

Elders.

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 24, 1830.

Fifth Annual Report of the Trustees of the Theological Seminary at Princeton, N. J.

The Trustees report that their Treasurer has received, through the past year, from the Treasurer of the Trustees of the General Assembly, on the contingent fund for the salaries of the Professors, the sum of five thousand three hundred dollars, which he has paid, together with the balance due this account on the last settlement of \$13,323, leaving nothing in his hands on this account.

He has received, during the past year, on the general expense fund, the sum of one thousand and forty-six dollars; and

has paid out of the same for the Secretary's salary, servants' wages, premium of insurance, commissions of himself, and other contingent expenses, the sum of one thousand and twenty-one dollars and sixty-nine and a half cents, leaving a balance in his hands, due this fund, of twenty-four dollars thirty and a half cents.

He has received during the past year, on the scholarships and students' fund, the sum of two thousand four hundred and seventy-three dollars, which, added to the balance due this fund on former settlement, of eighty-five dollars and one cent, makes the sum of two thousand five hundred and fifty-eight dollars and one cent; and he has paid out from this fund, the sum of two thousand four hundred and forty-three dollars and eighty-four cents, leaving in his hands a balance due this fund of one hundred and fourteen dollars and seventeen cents.

Recapitulation.

Balance on expense fund,	- \$ 24 30½
Balance on education fund,	- 114 17
	\$138 47½

Leaving in his hands, on the general account, this balance of one hundred and thirty-eight dollars and forty-eight cents.

The Trustees would further report, that they were obliged, some time since, to institute a suit to procure the payment of the bequest of Mr. John Keith, of Bucks County, Pennsylvania, left by him for the establishment of a scholarship in the Seminary. This suit has lately been decided, and judgment has been rendered in favour of the Board for twenty-five hundred dollars. The counsel employed has written to the Treasurer of the Board, that, about two years ago, the executors invested the amount in stock of the state of Pennsylvania at five per cent.; and that they will pay over the amount of the principal, and all the interest drawn since the investment, in full discharge of the claim.

The Board have authorized Mr. Alexander Henry, and Mr. Isaac Snowden, Treasurer of the Trustees of the General Assembly, to settle with Mr. Samuel M'Nair, executor of John Keith, deceased, and also with the counsel employed in the business.

The Board have only further to report, that an appropriation of \$5,300 will be requisite to pay the salaries of Professors for the current year.

Signed by order of the Board of Trustees,

JOHN M'DOWELL, Secretary.
Princeton, May 18, 1830.

EXTRACTS FROM THE THE GENERAL ASSOCIATION

The two following resolutions by the General Association settle, and contained in the delegates to that body, w by this Assembly, and ordered on the minutes, viz.

"1. Resolved, That this having learned that the intercourse with the General Association so far as it respects the right the legislative and judicial of that body, transcends the in it, do waive their privilege of voting by their del body in such proceedings; as much of the same rec course, which has for a season pleasantly existed between may continue, as shall not the fundamental principles nization.

"2. That this Association their proceedings on the receiving licentiates and cand the last meeting of the Session, were not entirely satisfied General Assembly. On the of heresy and immorality, hesitancy in expressing th that it would be irregular fo to receive licentiates, candidates, without the usual recommendations; but as vitan ministers on the subjectical order may honestly d this Association has no conglative or judicial, over th associations of which it is co can only refer the resolution sembly on this subject, to t consideration of their district with the fullest confidence tions of 'ecclesiastical orde on every other subject, they posed to meet the views and interests of our highly re beloved brethren of the church."

The committee on Over viz. the following referen Presbytery of Steubenville: unbaptized person who yet portion for the support of a to be permitted to vote f ders?"—made the following was adopted, viz.

That in the opinion of you the office of ruling elder is the Church of Christ; that as such, according to our Faith, Book 1, on Government "are the representatives of by whom they are chosen,

exercising government and discipline kingdom of our Lord Jesus at the discipline lawfully exercised, is the discipline exercised on them by their constituents, in and by whose authority they that they do. To suppose, that an unbaptized person not to the visible kingdom of the , might vote at the election of ers, would be to establish the that the children of this world ough their representatives, ex- iple in the church of God; anifestly unscriptural, and con- he standards of our church: mtee would therefore recom- the question in the said over- snered in the negative.

mtee appointed to consider, t is expedient that the Assem- ch, should celebrate the ordi- he Lord's Supper, during their nd if so, when—made a report ing read and amended, was nd is as follows, viz.—That in n of the committee, such a ce- s not only expedient, but desi- with the blessing of the gra- d of the Church, who often ma- self to his people in the break- ead, would be attended with ntages. The committee would, recommend the adoption of ing resolutions, viz.

lved, That the members of the will celebrate the Lord's Sup- :xt Sabbath, at five o'clock in oon, in the First Presbyterian

lved, That such other minis- members of the Presbyterian id of sister churches, as may be to attend, be affectionately in-

lved, That the committee who these resolutions, be a commit- ce arrangements, and to desig- ners who shall officiate in the tion of the ordinance.

(To be continued.)

FOREIGN.

nniversary Meeting of the British gn Bible Society took place at n's Tavern on the 5th of May. ley was in the chair. It ap- , the Treasurer's report, that pts of the society, during the had amounted to the sum of and that the expenditure had

been £81,610. The number of Bibles distributed during the year was 434,432. The report further detailed to the meet- ing the successes which had attended the exertions of the Society in various parts of the world; among other particulars, that, owing to the overflowing of the river Memel, the Society had presented the sufferers with 1000 Bibles—that the Jews of Frankfort had applied for Bibles, which were granted to them—that in Sweden 283,787 Bibles have been distributed; that from Norway, 2000 Testaments had been requested; that the Danish Bible had just been completed; and that arrangements were making for printing the Old Testa- ment edition of the Psalms in the Esqui- maux language. The Rev. Dr. Milnor, of New York, was present, and made some remarks, of which we have not yet a full report."

We have given the foregoing summary account of the last anniversary meeting of the British and Foreign Bible Society, be- cause it contains, in a small compass, in- formation which it may be useful, as well as gratifying, to many of our readers to re- ceive. But it would occupy many of our pages, to insert even a condensed view of the reports and proceedings of all the be- nevolent and pious associations, which met in London in May last. We can therefore only say in general, that the last anniver- saries of these associations were nume- rously attended—perhaps more so than in almost any preceding year; and that it is in a high degree encouraging and animat- ing, to observe with what spirit and ener- gy measures are adopted in Britain, for , the alleviation of human misery, the sup- pression of vice, the diffusion of know- ledge, and the extension of the blessings of the gospel even to the ends of the earth.

We extract from the New York Observer of the 19th of the last month, the following account of what has recently taken place in the University of Halle in Germany. We do it because the account will not only interest our readers, but ought to operate as an instructive warning to the churches of this country, to withstand the first de- partures from their standards of faith and church order. Whoever is acquainted with the history of the University of Halle, knows that it

owes its celebrity, and almost its origin, to Professor Frank—one of the most pious and heavenly-minded men that ever lived; and to this hour, the Lutheran standards of Orthodoxy are those under which the professors of this University hold their places. Yet the men who can construe the Bible to mean any thing but what it does mean, and can laugh, and teach their pupils to laugh, at certain parts of holy scripture, can easily do the same with Creeds and Confessions. Of Dr. Wegscheider, and his character of our Saviour, some account may be seen at the 363d page of our last volume.

GREAT EXCITEMENT AT HALLE IN GERMANY.

The theological department of the University at Halle, in Germany, has at present 12 professors, 2 private teachers, and 881 students. Two of the professors (Drs. Gesenius and Wegscheider,) are avowed rationalists, or, as we should term them, infidels, and a large majority of the students are their adherents. The chief of the evangelical professors is Professor Tholuck, with whose name and character, most of our readers are familiar. As the theological professors in the German universities are supported in part by the state, and are paid for training young men to fill offices in the church, such of these professors as are really infidels have been unwilling to have their true character publicly exposed, and until very recently, it would seem none of the German editors have been bold enough to undertake it. At length, however, the editor of the Berlin Evangelical Church Journal, in his paper of January 16th and 20th, under the head of "Rationalism at Halle," ventured to publish a simple statement of facts respecting the mode of teaching adopted by Drs. Gesenius and Wegscheider, accompanied with specimens of their interpretation of the Bible, and concluding with a call upon all evangelical Christians to remember the schools of theology in their prayers. This article, which was erroneously attributed to Professor Tholuck, irritated Dr. Gesenius, and occasioned some remarks from him, which awakened a violent and riotous spirit among those students who adhere to him and Dr. Wegscheider. The particulars of the excitement are

thus related in the *Journal* of 20th :

On the first of February, Dr. in his lecture spoke of his "In to the Old Testament," notice madversions upon it, and denied had called the writers of the Psalms critics, but justified the jests for had been reproved, as harsh report of his remarks on this was quickly spread, and excited his adherents and those of Wegscheider, who constitute the majority of the students of the bitterness against the mysticks. is the vulgar appellation at those who believe in Divine re-

On this and the following rous placards were put up on walls, deriding those professors considered as mysticks, and editor of the Evangelical Church One notice was in Latin, and "Remember that on the 25th 1530, our ancestors broke the Popery. Now, after three centuries and folly threaten us again snares. Up! we live now in 1830, open your eyes and repression of the man, who with fied face and cunning heart, is thy to be chief of the order of the Another notice contained t "Wegscheider, who is in all Christian, live and prosper."

On the 3d of February, the tions of the students became sing, that the officers of the p in motion to protect the wind mysticks from being broken b ture ministers of the gospel! (a notice was put up on the wal a numerous attendance on t which was to be delivered t Professor Tholuck; but the Professor Blume, a Jurist, cons greatness of the tumult, was that Dr. Tholuck should remain and postpone his lectures days. Dr. Tholuck, however solved to proceed. The Prore fore, before the commencement lecture, betook himself, attend dles, (peace-officers,) to th room, which was crowded to order to prevent a riot. There ed the students in substance, a

"Your discontent is just, true friend of religion must the feelings which you manifest two of your most worthy institutions; but the denunciation evinces a pharisaical pride which tempted to be concealed under of Christianity, and deserves pity, not your anger."

To the objection that by the supposi-

The following sums from Dr. Ely, in account, viz.			
Jan. 6	Rev. N. R. Morgan, 1 25. Catholic, 1, R. Steele 8	7 25	
	Margaret Carswell, 45, Dr. Cathcart's church, 10	55 00	
	Rev. B. Hoff, 9, 3d Presbyterian ch. 65 90, Bridgeton, 39 38	104 31	
	Dr. Ely, on account of his subscription	74 94	
			241 50
16	Do. Balance of Wm. J. Williams, subscription		20 00
18	Do. Rev. Joseph Sandford's, subscription for 1829		35 00
21	Do. 2d Presbyterian church, from Mr. Ralston		10 00
23	Do. do. do. N. Fowle		5 00
Feb. 3	Do. Miss M'Ferran, annual subscription		2 00
6	Do. Donation from Miss O. Sprout		10 00
17	do. Collections by Rev. Dr. Neill,		1900 00
	Do. do. A donation from Tusculum, Alabama		5 00
24	Do. Collections from Rev. Dr. Neill		300 00
27	Do. Life subscriptions of Dr. Alex. Stewart, 10, H. R. Wilson, 10, Rebecca King, 5, David McClure, of Shippensburg, Pa., 5	20 00 10 00	
			30 00
March 10	Do Collection from Rev. M. L. Fullerton's cong. Hagerstown		15 50
18	Do. A friend from Greencastle, 17 56, Aux. Ed. soc'y of 2d ch. 37 86		55 13
20	Do. Donation from a member of the Missionary Board		4 00
Apr. 5	Do Aux. society of 1st Presb. church by Miss Brown		40 00
6	Cash from Dr. Neill, Agent		793 38
7	Do Collection at 6th Presbyterian church		8 75
22	Do. do. Pittsfield church, N. Jersey, by Mr. Janvier		5 75
23	Do. do. Greenwich church do do Mr. Lawrence		2 75
26	Do do Rev. Charles Avery, New York		0 00
28	Do Rockland church 5, Deerfield, 4, Hanover Pa., 2 50		11 00
	Do do Phebean Society of 6th Presbyterian church		40 00
	Do do Donation from Robert Gilmore, Baltimore		25 00
29	Do Dr. Neill, 7th church, 39 33, 8th do 110 62, Princeton ch. 13 80		163 45
May 5	Do Female aux. soc'y. of 2nd church		43 00
do	do John Stille annual subscription		100 00
			3519 30
	Due the Board		1220 11
	Philadelphia, May 11, 1830.—Errors excepted,		

JOHN STILLE, Treasurer.

RECEIPTS FOR MAY 1830.

1830			
May 11	By balance due the society		1320 11
14	By Lockwood D. Forest, N. Y., 15, Fiskhill cong. N. Y. 15 71,		30 71
	By Donation from Rev. Simon Hosach, Johnstown N. Y.,		30 00
do	By Rev. Dr. Neill, his collections as agent		
	6th church Philadelphia, additional	67 00	
	2d church Albany, previously omitted	20 00	
	An annual subscriber in church at Carlisle	1 40	
	do do Georgetown district Columbia	2 00	
	Domestic and Foreign Missionary society of Ladies in Philadelphia,		
	by Miss Mary M'Culloch	51 00	
	William Ramsey, Carlisle, 10, a gentleman of New Orleans, 4	14 00	
	A. F., of 3d church Philadelphia	5 00	
	Members of church in Carlisle Pennsylvania	55 00	
	Do Silver Spring, do	10 50	
	Anonymous donors	10 87	
	1st Presbyterian cong. Newburyport, by Rev. J. Proudftt	80 00	
	Church of Pisgah, Ky., by Dr. Blythe	16 00	
	Two members of First church Philadelphia, 20 each	40 00	
			400 00
			3910 44

Owing to the great demand for this work, we are unable to furnish the back numbers of the present volume. Persons subscribing before the expiration of this volume, will receive the remaining numbers gratuitously; and should they pay, they will be credited for the 2d volume in advance, which will commence with the September number.

SUBSCRIBERS OF \$100 ANNUALLY.

Daniel Montgomery, Esq. Danville, Pa.
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ander Henry, Esq. do.; Thomas Elmer, Esq.
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d at the doors,—such a state of experience proves, rather promotes the spread of the gospel building up of the church of *ause Christians* enjoy and use erty. But it should be remembered professors of theology in the universities are appointed and he state, and that they exercise *sive privilege* of teaching. Whoopies the office of a minister in ch must have been under their on. Add to this, that at Halle, bers of the theological faculty, ingle exception, are also mem- the commission for examining sing candidates. When the na- extent of these powers are con- it will be plain that they ought

not to be exercised by any who are not sound in doctrine, according to the confessions of faith of the church, and that to allow the principle of unlimited freedom of sentiment to the professors, must have the most injurious effect upon the students, and upon the churches committed to their care.

May the facts here communicated, which are not new, indeed, but which have not been sufficiently weighed, at length excite the earnest attention of all sincere friends to the church of Christ in Germany, and awaken them to endeavour, by prayer, by word, and by deed, to heal the wounds which infidelity has inflicted, and still inflicts upon this land, so richly blessed by the Reformation.

urser of the Trustees of the General Assembly of the Presbyterian Church, ac- cedes the receipt of the following sums, for their Theological Seminary at Prince- J., during the month of June last, viz.

h Thomas and John Tronefield, Esquires, Executors of David Wol- sq. late of Norristown, Penn. deceased, his legacy for the Contin- und, \$500—deduct state duty \$12 50	\$487 50
m Kirkpatrick, Esq. of Lancaster, Penn., his liberal donation for the ment of a Scholarship, to be called the Kirkpatrick Scholarship, 25 of the Philadelphia Bank—the present value is	2625 00
ecutors of Dr. Elias Boudinot, per John Van Doren, Esq. Treasurer College of New Jersey, for the support and instruction of indigent ts in the Theological Seminary, \$1000, and six months' interest	1030 00
as H. Mills, Esq. on account of the Woodhull Scholarship	75 00
Amount	<u>\$4217 50</u>

View of Publick Affairs.

EUROPE.

test advices from Europe are from Britain of the 20th of May, and from y the way of London, to the 18th of the same month—There is no news of portance—A new comet has become visible in the north of Europe. It is ve a small but very brilliant nucleus, a bright body, and a pale train about es long.

ix.—The subject of the greatest interest to Englishmen, for some time past, the state of their monarch's health. It has caused considerable anxiety in try at large, and produced much disquisition among politicians and newspa- graphists. In the event of his death, its influence on the present ministry, system of measures, and on the state of all Europe, has been discussed in ck papers both of Britain and France. As the Duke of Clarence is the heir to the crown, his character, and connexions, and opinions, have been under review. It appears that the king has indeed been dangerously ill—So that a cabinet council was called to consider the propriety of apprizing him tuation, of which, it seems, he was entirely ignorant. The Duke of Wellin- the other members of the cabinet had declined the task of giving the un- information, undertook it voluntarily. The king, it is said, received the ication with firmness, and thanked the Duke for his friendship and fidelity. A ding alienation from each other, between the king and his brother the Duke, was happily compromised; and the whole royal family were brought into

occupy in the great family of Christ, he should cultivate a serious cheerfulness, great meekness, patience under infirmities, tenderness of feeling, habitual kindness and condescension to all, and especially to the young—that he may gain their affections, as well as command their respect, and thus be able to seize with advantage, every opportunity to advise and counsel them for their good; and above all to engage them, in the morning of life, to choose and “seek that good part which shall not be taken away from them.”

The duties of the young to the old are, to respect and honour them, to hearken to their advice and admonitions, to be thankful even for their seasonable reproofs, and to endeavour to profit by the instruction they communicate, and the example they exhibit.

When old age is seen, as alas! it is sometimes seen, in connexion with vice, profaneness, or profligacy, it certainly is not entitled to respect and honour from any one. Yet even in this case, the young should treat the veteran sinner in a manner somewhat different from that which they may properly use towards a vicious individual of their own age. There should be a reserve, at least in addressing him personally, and a recognised deference due to his years, which, towards an equal of a similar character, it would not be necessary to observe. But when age is not degraded by vice, and especially when it is distinguished by virtue and piety, the injunction of holy writ should be felt in all its force—“Thou shalt rise up before the hoary head, and honour the face of the old man.” There is not a more unamiable, or a more unpromising feature of character, in a young person of either sex, than to treat virtuous old age with disrespect, or even with disregard. Show me a youth who has such a confidence in *himself*, or herself, as to disregard the opinions of one of reputation for

wisdom and discretion, as seen many years, and I give you a candidate for misery, and probably for immaturity. I give you a youth who can treat old age with levity and even with marked neglect will show you one of either a weak head, or a hard heart, or both united. A sensible youth will esteem it a privilege to have access to the counsels of years and experience. He will listen to the old maxims which the sage has discovered and treasure them in his heart for the conduct of his own life. He will reverence and venerate the hoary head that is found to be the fountain of righteousness—he will reverence on all occasions those who possess this character. He will receive from him all the attentions and kindnesses which he can dictate unaffectedly. He will while he marks their example for imitation, he will find in it a powerful check and encouragement to his own doing—in view of the high usefulness which it brings to the possessor in this world, and the cheering prospect which it holds for him, in the eternity to follow.

7. The mutual duties of the *possessors of superior and inferior graces* will require but a summary statement, as has unavoidably been anticipated in the illustration of the foregoing particulars. “The duties of the more perfect have a larger measure of graces conferred upon them, such as have a lead of the same, are—to be in humility and self-denial, doing nothing but what they are commanded; to be commended to the Lord for what the Lord has forgiven them; and to improve themselves for the benefit of their fellow-creatures; and the duties of the weaker are weaker in gifts and more numerous towards those that are stronger.”

followers of them, in so far as
followers of Christ; to be
to learn from their expe-
; and to 'covet earnestly
gifts.'""

the mutual duties of equals,
enter into no formal discus-
not because those duties are
stant, but because they are
ous that a particular specifi-
of them seems to me unne-
. They are intimidated in
term *equals*; and they will
occur to yourselves, if you
ly remember and meditate
two following short texts of
ription—"Be kindly affec-
one to another, in honour
ng one another."—And,
der one another, to provoke
ve and to good works."
ger catechism teaches us,
s sins of equals are—"the
duing of the worth, envying
s, grieving at the advance-
prosperity one of another,
urping pre-eminence over
ther."

is now consider the reason
l to the fifth commandment
is, "A promise of long life
prosperity, (as far as it shall
or God's glory and their own
o all such as keep this com-
ment."

the decalogue itself, the pro-
fore us is thus expressed—
thy days may be long upon
d which the Lord thy God
thee." There is doubtless
reference to a special bless-
ich the ancient chosen peo-
ple, while they were faithful
to covenant engagements,
receive in the land of Ca-
na. But although there might
be nothing special in the com-
ment made to the ancient Is-
rael, as in the whole of the Mo-
saic dispensation there was a
reference to temporal re-
ward and punishments too, than
under the gospel, yet we
see the apostle Paul enforcing this

* *Finher.*

command on Christians, by the very
promise now under consideration—
"Children, obey your parents in the
Lord; for this is right. Honour
thy father and mother (which is the
first commandment with promise)
that it may be well with thee, and
thou mayest live long on the earth."
This is called the first command-
ment with promise, because it is
the first, and indeed the only com-
mand, of the second table, which
has an explicit promise annexed to
it. And the promise, it is to be ob-
served, refers, as the words of the
apostle clearly show, to temporal
good—to worldly prosperity. Not
but that spiritual and eternal bene-
fits will also accrue to those who
obey this command, as well as the
others, from evangelical motives;
but because God has seen fit to pro-
mise to an obedience to this, more
than to any other, a reward on this
side the grave. "Godliness," in
all its extent, is, we know, "profit-
able unto all things, having promise
of the life that now is, and of that
which is to come." But probably
a special temporal reward is stipu-
lated in this commandment, "to
show the great regard God has to
the lawful authority of parents, and
to engage children to behave duti-
fully toward them."

It would be easy to show, by
citing a number of passages of
scripture, that the genuine spirit of
the promise we consider is express-
ed in our catechism, when it is said,
that it is "a promise of long life and
prosperity, as far as it shall serve
for God's glory and their own
good," to the parties concerned.
Such indeed must of necessity be
the tenor of the promise, for other-
wise it would lose its nature, and
become a threatening. A long life,
without prosperity—a long life of
pinching poverty, of constant mise-
ry, of unceasing disappointment, of
uninterrupted pain or sickness, or
of disgrace and infamy—would be
one of the greatest temporal cala-
mities that a mortal could expe-

the boat of H. B. M. sloop of war *Madison*, the commander of which stated, that a few days prior, a vessel from Sierra Leone was boarded by a pirate, and the captain a first officer, and twelve of the crew, tied back to back, and in that situation were thrown into the sea. After tarrying thirty hours, plundering or destroying nearly every thing within their reach, they cut away the masts and fired several shot through the hull. Five of the crew during this time were secreted below decks, and fortunately escaped the fate of their companions; they afterwards rigged juremasts, and finally reached her destined port. On the 20th May, off Cape Verger, the *Repeal* was spoken by a British armed vessel, and after some detention, permitted to proceed, with the advice to keep a good look out, as several pirates were on the coast.

It appears that another vessel is fitting out for Liberia, for the conveyance to this interesting colony, of emigrants, many of whom are emancipated slaves. We hope that the collections taken up in the American churches on the anniversary of our national independence, which this year has occurred on the sabbath, will largely replenish the exhausted treasury of the African Colonization Society.

AMERICA.

COLOMBIA.—It appears that the Colombian congress at Bogota have elected a president and vice president for that state, and formed and published a constitution. Bolivar absolutely declined the presidency, and it is now said that he has determined to leave his country for Britain, and finally to settle in the United States. Some course as this appears to be indispensable, to free him from the suspicion of cherishing the ambitious project of acquiring monarchical power and influence in his own country. It is, and always has been, our sincere wish that he might be able effectually to falsify the allegations and indications unfavourable to the purity of his patriotism, as his integrity and honour as a man: and it was with regret that we read a paragraph in a late paper, which states that a British frigate that had been waiting at Vera Cruz for no other purpose but to receive him on board, for ten days, at length sailed without him. It seems to be well ascertained that Venezuela is separated from the rest of Colombia, and that General Paez is at the head of this new state.

BRAZIL.—By a late arrival it appears that the General Assembly of the Empire of Brazil convened at Rio Janeiro on the 3d of May last, and that the Emperor addressed "that most august and most dignified body" in a speech of considerable length. He opens his speech by announcing the arrival of "Her serene highness the Princess Donna Amelia Augusta Eugenia de Leuchtenburg, reigning empress, beloved spouse and excellent woman!"

He then informs the assembly that his daughter, the Young Queen of Portugal as Algarves, had returned to his protection and care, and declares that although both the character of her guardian and father, he is bound to defend the cause of that princess, he will ever remain faithful to his promise to the assembly not to compromise the tranquillity and interests of Brazil, on account of the affairs of Portugal. He recommends to the care of the Assembly the Portuguese emigrants, who had accompanied the young queen. He congratulates the assembly upon the peaceful relations of Brazil, with all foreign nations, and suggests the necessity of rigorous laws to repress the licentiousness of the press, which he says has produced many evils. He declares his intention to suppress the slave trade in every form, or under whatsoever pretext it may be prosecuted. He commends to the special attention of the assembly, the education of youth, which he says has always been the object of his "imperial solicitude," and urges the establishment of schools in which the principles of the Roman Catholic religion are to be carefully inculcated.

Of the other states in the southern part of our continent we have no information to give, in addition to what we have heretofore communicated.

UNITED STATES.—During the past month, two proclamations of the Government of Georgia have appeared.—The first is in execution of an act of the Legislature of that State, extending its laws over the whole territory of the Cherokee nation of Indians, declaring that the fee simple right to the soil belongs to Georgia, and abolishing the usages and customs of the Cherokees, and inflicting the severest penalties on every individual—Indian or white man—who shall so much as advise the Indians to evacuate their country.—The second proclamation forbids all persons to work the gold mines in the Cherokee country, without an express permission from the State authorities of Georgia.—Thus the Indians are dispossessed of the very soil of the country, and are absolutely forbidden to gather up a particle of gold dust from the land given them by the Sovereign of the Universe, without a permit from the sovereignty of Georgia. We have not room for comments on these high-handed proceedings: and we need none—our readers will make all that we wish, and more than might be proper for us to express.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JULY 1, 1830.

ANNUAL REPORT OF THE BOARD OF MISSIONS.

Review and Conclusion.

Years have now elapsed, since the reorganization of your Board was effected by the General Assembly—but the entire plan which has been decided in the first part of the present report, has been in operation but a very few months, and is as yet unknown to many of our churches. Still, however, when they compare the doings of the present, with those of the past, and especially of the preceding year, they would deem themselves ungrateful and unworthy of being employed as the stewards of God, and the servants of his people, if they did not thankfully acknowledge the hand of God, and take his praise.

The following table will exhibit a brief view of the most important operations of the Board for the last three years.

	1828	1829	1830
Number of Missionaries	31	101	198
Length of time embraced in their missions	8 years	60 years	182 years
Expense of each year's ministerial labour	\$396	\$300	\$130
Salaries of	\$2400	\$8000	\$12,632.43
Contributions	\$3000	\$15000	\$23,782.34
Number of auxiliaries	none	150	350
Congregations and destitute districts supplied	not reported	not reported	300

The increase of Missionaries, of permanent auxiliaries, of receipts and appropriations, and of congregations supplied, and the diminution of the expenses incurred by the Board, as presented in the foreign summary, are without a parallel. It is believed, in the history of missionary operations in our country. These striking and favourable changes in their circumstances are to be attributed, not to any extraordinary wisdom or energy in the Board, but to the previous success effected in their organization, to the simplicity of their plan, and its conformity to the constitution of our church, to the increased zeal and liberality of the churches, and above all, to the gracious interposition and blessing of God upon their labours. For the humble instrumentality which they have been privileged to exert in carrying into effect this plan of operations, for the principles of which they are debtors to the wise and venerated founders of the Presbyterian church, they desire to be unfeignedly thankful—and they can say, that the time, and labour, and thought, bestowed upon this great oblation have been consecrated cheerfully, and with great pleasure and profit to themselves.

Although a considerable amount of good has already been accomplished, the blessed results of which will be fully known only in eternity, yet your Board is deeply impressed with the belief, that the great work, in which they are engaged, is but just begun. "There remaineth yet very much land to be tilled." The wants of more than three hundred feeble congregations and many districts have indeed been supplied, some new churches have been built, and the means of religious instruction, and moral culture, have been abundantly multiplied; but when the work already accomplished is contrasted with that which remains yet to be done, there is much in the contrast which ought to excite, and affect, and distress the heart of every philanthropist, and of every Christian.

Withstanding all the past efforts of your Board, and of other sister institutions, the wants of our vacant churches have not been half supplied. There

are several hundreds of such churches still destitute of a stated ministry, which really need, and earnestly implore, assistance. More than one hundred additional labourers, and the means necessary for their support, are actually needed by your Board at the present time.

How overwhelming then is the prospect before us, when we add to the numerous vacancies, within the comparatively narrow boundaries of our own church, the widely extend moral wastes of the South and West, where the voice of the Missionary has never been heard, and where *hundreds of thousands of families* are not only destitute of a preached gospel, but even of a Bible to point them out the path to happiness and heaven. We need not descend to particulars. It is already known to the Assembly, that the entire extent of country, stretching from the North Western Lakes to the Gulf of Mexico, and from the Alleghany to the Rocky Mountains, embracing a population of more than 4,000,000, and that population daily increasing with unparalleled rapidity, can be regarded by the enlightened Christian, as little else than a vast Missionary field—already white unto the harvest, and calling aloud for the sympathies, and prayers, and efforts, of all who have hearts to feel, wealth to bestow, or time to consecrate.

From the post of observation, which your Board have been permitted to occupy, they have looked down upon this vast field with unutterable emotions. They have carefully surveyed it in all its length, and breadth. They have listened to the melancholy moanings of the desolate daughters of Zion, who are weeping here and there, by the streamlets which wind their way through this mighty moral wilderness.

They have seen a generation springing into being, and rising up to manhood, ignorant of the God of their fathers, destitute of the means of moral culture and religious instruction, and pressing onward in their sins to the bar of God, and the retributions of eternity. They have mourned, they have prayed, they have wept, over the melancholy scene; and now in behalf of these perishing millions, they make a solemn appeal to this venerable Assembly, and through them to every Presbyterian church in our country.

In the language of the dwellers in the wilderness, they ask, "can nothing more be done, to rescue these undying souls from present wretchedness and everlasting wo?" Let Christian parents

consecrate their sons anew to God, pour forth morning, evening and night prayers for their conversion, the schools of the prophets may be replenished. Let those who have already been authorized to preach the gospel but are now unemployed, thrust themselves without delay into the wide spring harvest. Let the rich bring of their abundance, and the poor of their humble pittance, and cast them into the exhausted Treasuries of the Educational and Missionary Boards.

Let the influence and the effort all who love Zion, and the soul men, be sacredly combined, and powerfully exerted. Let the judicatories of our church, from the lowest to the highest, be thoroughly organized, brought up to the Missionary work. Let all who know the way to the heavenly seat, lie upon their faces before God and plead with Him for help; then something shall be done, and done effectually. The company of the preachers shall be great, and the means the support shall be ample. For congregations shall be sustained—churches shall be organized—the destitute shall be supplied. The wilderness shall be converted into the garden of God—it shall rejoice and blossom like the rose, and the land of the pilgrim shall be saved from becoming the graveyard of political and religious liberty, and shall be made pre-eminently a land of Immanuel, mountain of holiness, and a dwelling place of righteousness. By order of the Board,

JOSHUA T. RUSSELL,
Corresponding Sec'y. of the B. M. C.

PRESBYTERY OF LEXINGTON, Va.

"On motion, resolved, that the Presbytery give up the management of the Missionary business within their bounds to the Board of Missions of the General Assembly; and that the Commission from this body to the General Assembly, be authorized to make such arrangements with the General Assembly's board as may be necessary to accomplish that purpose.

Resolved, that whatever funds remain in the Treasury of the Missionary Society of this Presbytery, be placed over to the Board of Missions of the General Assembly, as soon as the Missionary affairs of its own Society are closed.

A true extract from the minutes of Lexington Presbytery.

FRANCIS McFARLAND, Stated Clerk
Staunton, Va., April 25th, 1854

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. Nahum Gould, a Missionary in the county of Cataraugus, N. Y., dated Elliotville, March 23, 1830.

This Missionary has supplied regularly 7 missions, during the last 5 months, and occasionally visited other places. From his interesting report, we can make only the following extracts.

"I commenced my labours here on the 25th October. I found the field assigned me a large one, and under little or no moral cultivation. A field 36 miles square, and but one church fully organized; but one minister in the whole vicinity of our order. The first station occupied was *Franklinville*, situated on the Ishua Creek, 20 miles from its junction with the Alleghany. Here are 30 members of the Presbyterian church, in covenant with each other, and who had enjoyed occasional supplies. They had no rules of discipline, & are independent of any ecclesiastical body. They held no meetings by themselves, except when a preacher was present. No monthly concert nor prayer-meetings, no Benevolent society, except a Sabbath school.

With this church I have spent 7 Sabbath's, preached 22 times, administered the Sacrament of the Lord's Supper, baptized 1 adult, 1 infant, attended few prayer meetings—meetings of the session, and of the Temperance Society.

Feb. 3, I organized this church, by setting apart 3 Elders in the manner our constitution directs. The church is connected with the Presbytery of Allegheny. We have dismissed 4 members, and admitted 4,—1 on certificate, and 3 on profession.

There has been some serious attention; many of conviction, and hopeful conversion. Our congregation will average 80. It is a good number for this region. The inhabitants in the neighborhood of this church, are principally in favour of Presbyterians. The people are poor, and can do but little for the support of preaching. They will probably raise \$50 for the support of your missionary.

A Temperance Society, has been formed here, and exerts a good influence. The Sabbath school has not extended through the winter. We hope to revive it soon. It is very doubtful whether we can get up a Bible class. We hope to form a Bible Association, the way is preparing.

BENJ. McCLURE, Clerk.

Ellicottville, our county seat, is my next station. Here had formerly been a church connected with the Buffalo Presbytery. But none existed of any order, when I came here, if I may except an Episcopal. A few members, relics of the old one, and others recently from abroad, were found here and there, to tell the sad tale of its death. It was thought to be a fruitless attempt to make an effort to organize a church, or even a Society, or to raise a subscription for missionary services. After a few weeks, however, our School house became full, and crowded, so as to render it uncomfortable.

Dec. 19, and 20, assisted by the Rev. Mr. Gridley, we organized a church of 11 members, ordained 4 elders. Since, we have added 9 members; making our present No. 20. Here I have preached 17 times, administered the Sacrament of the Lord's Supper 2, baptized 1 infant, attended one meeting of the county Bible Society, a few meetings of the Session, prayer, and other religious meetings, where I have taken a part in the exercises.

I have visited other towns, viz. Little Valley, Machius, Napoli and Olean, where I have preached 9 times. In each of all these towns, there are some Presbyterians. At Olean, once existed a church, connected with Bath Presbytery; but it is now lost. It cried for help; but being so far from the shores whence help could be found, none heard, and she died alone, unpitied and unknown! Her name was known on the Records of Angelica Presbytery, but none knew that she was dead, till it was told them a few weeks since. It was then proposed to send an Embassy after her, if peradventure she might be found, but they were told it was too late now. One old lady told me the fence never had been kept up, the sheep were gone, and the wolves were not yet retired from the fold to their retreats. I have visited other towns, and am solicited, and importuned to come and preach to them. But how can I. Will no one pity poor Cattaraugus? Will no one come and help me? Will any body send a poor missionary here a few Tracts? He has nothing to purchase them for the people."

From the Rev. Matthew Harrison, dated Preble, April 28, 1830.

REVIVAL IN HARRISON, N. Y.

"Once in two months the sacrament of the Lord's supper has been uniformly administered, and a preparatory lecture

uniformly attended on Saturday immediately preceding. Baptisms have occasionally occurred; but owing to the smallness of the church, this ordinance has been administered but few times in the course of the year.

A small but interesting bible class has been uniformly attended once in two weeks through the year, unless something very special has occurred to prevent. I have visited most or all the families attached to the society and church of Harrison, and in performing this important duty, I have not past by families of other denominations. In the discharge of this duty, the subject of the soul's concern has been the principal theme. Parental duty and filial obedience have been pressed on parents and children as indispensable. The duty and importance of family worship, as necessarily connected with parental duty in order to be successful in training up the rising generation, has been much dwelt upon both in public and in private—in preaching and visiting. As far as I could, consistently with the discharge of other duties, I have visited schools within the bounds of the society.

It is now about six years since I commenced my ministerial labours with this people as missionary, mostly under the patronage of the General Assembly. With them I have stately laboured sometimes one-fourth, sometimes one half, sometimes two-thirds or more of my time, endeavouring to discharge my duty in the manner as above described.

In the course of my labours with this people, about four years ago, the Lord was pleased in his great mercy as it may be remembered, to gladden the hearts of his people here, with a precious though short season of refreshing from his presence. In this precious little season of revival, there were a goodly number of souls born into the kingdom and added to the church; most of whom united with the open communion Baptists, as might be expected; as they compose much the greatest portion of the population. A number, however, of young men, and a few females, then united with the Presbyterian church. Those all, hitherto, have sustained a fair christian character and are active members in the church.

Since the revival now alluded to, the church of different orders perhaps never experienced a more gloomy season. Vice of almost every description seemed to abound among the impenitent, and the love of christians appeared to wax cold indeed; and thus, without any favourable prospects, it continued to be

with us, until about the middle of last month. It was then at an unexpected moment, the Lord as it were bowed his gentle heavens and came down. Christians were found with one accord, as on the day of Pentecost, in one place. It is now a season of deep interest with them on the subject of religious inquiry.

The present religious excitement seemed to be induced by the setting up of a little female prayer-meeting. At our communion on the last Sabbath in February, several females agreed to meet weekly on Sabbath evening, to pray for a revival of religion. They had observed but three of those seasons, before the room they occupied became too small to contain those who wished to unite with them. It was now changed into an open prayer-meeting and conference, and removed from a private room to a large school-house near by, which also soon became crowded.

It was in this place and in this manner the excitement began. The serious impression seemed to come down like the dew or the rain on the mown grass—None could say from whence, only from the Lord. It is in very deed the Lord's doings, and it is marvellous in our eyes. I have not written to the Corresponding Secretary, according to the instructions in the commission, because I had nothing to tell of but our leanness. I will not say that this is a justifiable excuse. I have now delayed a week longer than otherwise I should have done, that I might be prepared to judge the better, relative to the true character of the revival from its fruits. I was with the church last Saturday, and attended to a preparatory lecture. The season was impressive. The church members appeared solemn yet animated. On Sabbath the attention of every individual appeared to be arrested, and all as silent as sleep. Many wept, but they were still. At the communion, one female, on previous examination and approbation, united with the church. This person dated her hope of a change of heart some time in the course of last summer. She gives good evidences that she is a christian. At four o'clock on Sabbath, we had a conference: the house was crowded apparently with anxious hearers—all our attention—none were trifling there. There are now several, who hope they have experienced that change proposed by our Saviour to Nicodemus as necessary to salvation. With those I have had but little opportunity to converse. On the whole, there appears pretty decided evidence that it is the work of the Holy Ghost. Christians appear to be

ry feeling on the interesting subject, and in a good measure awake. O my dear brother, it is an interesting time with this people. Pray for them. I commenced the year now gone, under such gloom and discouragement. I have now great occasion to rejoice and be thankful, that I am permitted to see revival of religion in this place; and I have no less reason to be humbled under sense of my own unfaithfulness and worthiness. I wish now to ascribe all the glory to Him, who can and who does turn the hearts of the children of men whither he pleases, as the rivers of water are turned. Under the influence of the Holy Spirit, many are still anxiously pulsing, and soliciting the petitions of Christians in their behalf."

From the Rev. Chester Long, dated White Plains, N. Y., May 1, 1830.

The house in which I preach, is located in a pleasant village, in which there is a court-house and three places of public worship. There was a church and settled pastor of the Presbyterian denomination in this place, previous to the Revolution. At the time of the battle of White Plains, the village was burnt, together with the house in which the Presbyterians worshipped. After peace, no efforts were made, for more than thirty years, to revive the drooping interests of Presbyterianism, and that church had become extinct before the organization of the present one.

This church consists of twenty-four members. I preach usually two, and occasionally three times, on the Sabbath. The congregation is respectable for numbers, and is, I trust, growing. Good attention is uniformly paid to the word preached, but there is no special attention to the subject of religion among us. We greatly need one of those seasons of refreshing from the presence of the Lord, with which some parts of our Zion have been recently blessed. We have a prayer-meeting on Wednesday, and a lecture on Thursday evening of each week, which are well attended. A Sabbath School was formed last year, which has been kept up during the winter, consisting of about fifty scholars.— This we look upon as the hope of the church. Trained up here in the doctrines of the Presbyterian church, we hope that from this nursery many will be transplanted, in due time, into the Maynard of the Lord. A bible class we have had, composed of females, which we were under the necessity of discontinuing through the winter, but intend to

revive it soon. The scattered state of my congregation, renders it somewhat difficult to attend to this important part of ministerial duty. Though all that will attend, might be formed into one class, yet they are so scattered, that it is necessary to form two or three classes. I have commenced visiting my congregation this spring, but have not been able to get through with it. This I regard as an important duty; for the neglect of which, no engagedness or fidelity in preaching the word will make amends. Hitherto, having had charge of two congregations, scattered over a wide extent of country, it has not been in my power to do as much as was desirable. I hope to be able to devote more time to this duty this season.

The monthly concert for prayer has not been regularly attended: and you will readily conclude from that circumstance, that there is very little engagedness among professing Christians in this place. It is so. For if there is any one fact, which unerringly indicates the spiritual health of a church, it is the punctuality and zeal, with which that season, consecrated to the cause of Zion, is attended to. Although our efforts to observe that season of prayer have hitherto failed, I am resolved for the future it shall be observed, whether few or more attend. We greatly need, as I trust we have, the prayers of your board that God would bless our feeble efforts for building up his Zion in this place."

PENNSYLVANIA.

From Mr. J. Campbell, dated Kittanning, Pa. May 31, 1830.

"I may say with safety, that the cause of religion has been advancing gradually, ever since I have commenced labouring here. I succeeded beyond my most sanguine hopes, in the Sabbath School cause. There was some opposition, which no doubt was increased in consequence of an infidel paper from New-York, sent to this place. Generally, however, there was a cordial approbation and we got on the *first trial* about forty dollars to purchase a library. There are about sixty scholars in the school. We have had the library for several weeks past, and the school has been weekly gaining in interest and credit.— I have a weekly lecture on the Sabbath School lesson.

We had the sacrament of the Lord's Supper administered here, on yesterday a week since. Two joined for the first time on examination, and three by certificate. The season was an interesting

one, and we have good reason to believe profitable to some out of the church. I spent the last week with a neighbouring minister, in visiting this people from house to house. As it was the week immediately succeeding the sacrament, we expected to find some inquiring the way to eternal life. We were not disappointed:—there were but few families where we were not encouraged to hope the Holy Spirit was operating. A number appeared considerably impressed with the importance of now seeking the favour of God, and some were, as far as we could judge, under very deep impressions."

From the Rev. Samuel Montgomery, dated Yellow-Creek, Feb. 1, 1830.

"During the preceding month, I have travelled 127 miles, preached 21 times, made 19 visits, attended my classes as usual, and formed two Tract Societies, each consisting of between thirty and forty members—one at Springfield, the other at Martinsburgh, auxiliary to the Pennsylvania Branch. Respecting the latter place, the Branch is incorrect in their report: there never has been a society fully established in this place. In these destitute places, to render auxiliaries permanent, (and without which, they can be of little or no service,) it is necessary they should have a missionary among them, to exhort and keep them alive, and so of Sunday Schools and prayer-meetings; otherwise, where there are few or no pious people to engage in them, as is generally the case here, they will dwindle away to nothing. As to the success attending my labours, I have nothing special to relate, that would be interesting. People formerly indifferent are now anxious to hear the gospel. I now preach to crowded houses, whereas at first, not rarely did I address 20, 15, or 30, yet I am constrained to cry, Oh, my leanness! Oh, my leanness! Many of my hearers, I am fully persuaded, are rationally convinced of gospel truths in their own minds—almost persuaded to become christians, but have not resolution to come forward and own the Lord Jesus, and make confession with the mouth unto salvation, and this because of the multitude. Alas! how the enemy hedges up the convicted sinner's way.—Daily do I see that sacred truth verified: Neither is he that willeteth any thing, nor he that planteth, nor he that watereth, but God that showeth mercy, and giveth the increase. Yet for ever blessed be his name, that though unworthy, he hath made me the instrument of finding some

of the dear sheep of his pasture, comforting some mourners in Zion. This, Sir, fills my mind with plenty of words to express. To be as the messenger of consolation, to possess the consciousness of having imparted spiritual good to our fellow men, that has been our blessed, is, methinks, the sweetest most pleasurable sensation that I have experienced this side of Heaven, delightful to meet them in this world! But I am trespassing on your constant endeavour to glorify your sons and daughters to glory, to partake of the honour and blessing of those who shall shine as the stars in the kingdom of Heaven for ever."

OHIO.

From the Rev. R. B. Dobbins, Williamsburgh, Clermont Co. O., 1830.

"We had a communion season commenced on the 23d, and terminated on the 26th of April. Mr. Ives, agent for the American Bible Society, had appointed a meeting at Williamsburgh, forming a County Bible Society. I had visited all the Presbyterian men in the county, or had not attended on the 28th. An association was formed, and only six persons were willing to pledge themselves, that the destitute should be supplied, and reported to the Executive Committee on the 9th of June next. The townships of the county furnish a large share. Lest the business should not be accomplished in the time, I was short for the quantity of labour performed, I commenced in searching out the destitute and gaging persons to assist me; I only been able to obtain the names of those I have not visited persons to be visited by others.

In the month of April, I visited the church of Williamsburgh, to apply to the Board of Missions for assistance, melancholy marked with decay. The church had no regular worship. They had usually met in the court-house. After the notice was removed from Williamsburgh, the court-house reverted to its original use, and needed repair. The congregation concluded to build a house of worship. After they had made their contribution, they were not able to complete it, and had again given over. But after several efforts to complete it, they rallied their forces

the walls to the square almost, and ere stopped. This was the state of ings when they applied to the Board. : this time I consented to preach to em one half of my time on the Sabbath, d have continued to do so until the pre- nt. The hope that the Board would sist them, inspired them with courage, d they renewed their attempts to fin- the house of worship; and it was so r forward by the first Sabbath in ugust, that a four days' meeting as appointed to be held in the house, hich accommodated us five days. For e Lord was with us, and so great was e excitement, that the preachers and ople were willing to stay to the last oment they could, consistent with her appointments. Twenty-six per- ns were added to the church on exa- imation, and one on certificate. The hole additions to the members last ear, were thirty-one. Two died: twen- r-two have been dismissed to form two ew churches—one at Batavia and one t New Versailles. The members in Williamsburgh church at present, are ifty-two. We have not increased in trength, in proportion to our increase in mbers. The members dismissed be- longed to thirteen families; six new amilies were added to the church.— Those dismissed were more wealthy han those added. The support for the ear ending April, 1830, is ninety-seven allars. That for the present year is bout seventy. Perhaps it may be in- creased a few dollars. The prospects f the church are better than they were. ore life of religion is in the church ow. Since the increase last summer, a Wednesday evening prayer-meeting as been kept up—prayer-meetings on hese Sabbaths that I am not with them —a Temperance Society, formed last inter on the principle of entire absti- nence.—This has met with much oppo- sition, and produced considerable ex- citement. A Sabbath School, which I attend on those days I am in this place, a Bible-class has lately been set on foot, which we hope will prove particu- larly beneficial to the church. I preach wice on the Sabbath, which, with the Sabbath School exercises in morning and evening, fills up the day."

From the Rev. Thomas Thomas, dated Venice, April 27, 1830.

"We have carried on a Sabbath school, at which from twenty to fifty scholars, and from five to fifteen teachers, have attended during the winter.— We have raised forty-eight dollars to

furnish a library and rewards for the Sabbath School. In this department, our prospects of usefulness are very encouraging. You will receive a particular account of our small church, consisting of fifty-one members, in our synodical report. We have been very much beset by Universalians, and other enemies, who have been industriously circulating their periodical publications, in which much has been said against Presbyterians, for petitioning against the Sabbath Mails, and for attempting to unite Church and State, to compel the people to pay tithes, &c. &c. These reports, so confidently made, have considerably impeded our progress. But our most deadly enemy is the number of distilleries with which we are surround- ed, and in which some friends to our cause are engaged. With earnest desires for the prosperity of your Board, and for an interest in your prayers, that the Divine Spirit may descend and dwell with us." Yours, &c.

Extracts from the Journal of a Missionary in Union County.

Feb. 23, at night attended the meeting of lecture and prayer in Marysville. Pretty good number out considering the wet. Villagers are poor hands to stand mud.

24th, this day, I have been with the President of a Temperance Society, to see a church member in this county, who is erecting a Whiskey Distillery! We found him engaged at the establish- ment, digging a well; himself half way down, and another man at the bot- tom, about 11 feet below the surface of the ground. One old gentleman was setting the coppers in a log building, and a young man was carrying mortar.

I stood for some minutes, and viewed the insipient preparations for the manufactory of "liquid fire," death, and destruction; and considered what might be the best mode of attack upon this engine of the devil. To have an interview of some kind, with this pro- fessed disciple of Jesus, was my serious determination. To meet him at his house, where his wife might hear our arguments, and our Heavenly Father the social prayer, was very desirable. But then we must take him from his work, (or rather, the work of Satan;) we must exclude the other workmen from our auditory, and remove ourselves from a situation the most favorable for operations.

After being exercised with various emotions, too painful and trying to be described, the discussion commenced.

There is another spectacle of death, which the Parisians treat with as much indifference and insensibility as those which I have just mentioned. In the most populous part of the city, near the Pont Neuf, there is a building called the Morgue, for the purpose of receiving the dead bodies of those who have been murdered, or who have lost their lives by suicide, or by drowning in the Seine—These last are caught in nets, stretched across the river in different places. Each body is placed at full length on a slab of black marble, the clothes of the deceased being hung on a pin over the head. On one occasion, I saw seven of these horrible carcases, one with the throat cut from ear to ear. Crowds of both sexes gazed at the same time, not only with the utmost indifference, but some with rude merriment on the terrible sight. The Morgue is open at all hours of the day, to passengers of every description, in order that the unknown dead may be recognised by their friends. Each corpse is exposed for three days, so that many of them are in a shocking state of decomposition.

I have seen many other sights to-day, but my thoughts are so entangled in the solemn subjects which I have just mentioned that I must throw down my pen.

Friday, July 25.—There is no single object on this side of the Atlantic, that I was more desirous of examining than the Garden of Plants; and I have been putting off my visit to that enchanting spot day after day, that I may enjoy it in company with my friend Dr. Gardner, who has not yet, to my knowledge, arrived in Paris. My curiosity, however, will not allow me to postpone my excursion any longer. The Garden of Plants is situated near the banks of the river, at one extremity of the city. As I entered the gates from Rue St. Victor, a broad gravel walk, bounded on each side with a dou-

ble row of majestic trees before me: the most profusion prevailed, and I sat on one of the benches, my thoughts, and to a plan of examination. Tiredness of this garden from the early hours of the day, a delightful retreat for recreation and study. My attention interrupted by the approach of one of the professors, accompanied by a number of students, they entered an enclosure containing a vast number of plants from different parts of the earth, growing in the open air, artistically arranged, and labelled with their scientific names. In the distance, I gazed with a deep enthusiasm on the professor and his peripatetic instructive attentive disciples, among the most fancy myself under the shade of academic bowers, or in the Lyceum, listening to the philosophy of ancient sages, amidst fragrant shrubs and majestic flowers, the multitude of flower-bearing plants—the direct and retired paths—all round the island of Seged by Johnson, in which "every flower that smiles to the sun, and that sheds its fragrant air." The hot-houses extensive, and contain a collection of exotics; but constructed with less taste than anything else about the garden. A winding path I ascended to a artificial mound, on the summit of which there is a little pavilion from which a fine prospect of the city may be enjoyed. In the way up this little mound, a bust of Linnæus, and a cedar of Lebanon, plant sieu.

From what I have just seen, I might suppose that the Garden of Plants is a very expensive establishment, and a proper name for it.

but it really affords no
of the nature and objects
magnificent establishment.
The botanick garden, of
can have given you but
int notion, there is an
menagerie, containing a
ber of wild and tame
an immense and valuable
of preparations in natu-
ry and anatomy, and nu-
alls appropriated to sci-
braries and lectures.

menagerie, the ferocious
re confined in a range of
very neatly constructed.

in them several bears,
rom America by Lafay-
e lions, tigers, wolves,
jackals, and hyenas, were
od order and well condi-
and frequently howled,
he amusement and alarm
isitors. Near the dens
large building, called the
which is divided into a
of compartments, each
parate court-yard before
ce. This edifice is con-
rmed with stoves. Here
o fine elephants, four or
edaries, a male and fe-
on, two beautiful zebras,
umber of other animals
m climates. That which

me most was a magnifi-
leopard or giraffe: from
gious height, he is enabled
most exclusively on the
nches and leaves of trees:
e, which is nearly a foot and
g, possesses almost all the
the elephant's proboscis;
large objects with it, and

the tip to so small a
to enter a very minute
was exceedingly gentle
l in his manners, and
onstantly about, in quite
attitudes. Not far from
nda; there is a large avia-
astefully arranged. It is
ontain all the birds known
e. The magnificent pheas-
China, and the vast varie-

ty of parrots and parroquettes, were
peculiarly interesting: the vulture,
the condor, and several other large
birds of prey, are also in the col-
lection. The animals which graze,
are arranged, according to their
species, in a great number of en-
closures, in various parts of the
garden. Where it could be ac-
complished, the trees, shrubs and
vegetables, of the countries from
which the animals were brought,
flourish within the enclosures. The
little edifices, for the use of the an-
imals, are as much adapted as pos-
sible, in their construction, to the
instincts of each species, and they all
display a degree of taste and inge-
nuity truly surprising. Nothing
can exceed the picturesque beauty
of this scene. Here numerous
varieties of sheep were quietly
grazing on a bank—there the ante-
lope bounded over the lawn—and
there the goat clambered playfully
up an artificial steep.

In such a place as this, where, I
had almost said, one-half of the
whole animal and vegetable world
is collected together, the hours
glided swiftly along. When I en-
tered the garden, I determined to
examine every thing in detail, but
I soon found that this would be ut-
terly impracticable, even in many
busy visits. It was now late in the
afternoon, and I had not yet seen
one of the superb cabinets, in which
the various preparations of natural
objects were deposited. I there-
fore found that a day or two more
would be necessary, to give me
some faint idea of their invaluable
contents.

The Baron F. Cuvier, so deserv-
edly celebrated for his profound
works on natural history, is the
principal director of the Garden of
Plants, and he resides in a fine
mansion, in the midst of these ely-
sian scenes. I had letters to him
from my scientific friends in Lon-
don, and he treated me with more
civility and kindness than any other
French gentleman in Paris. I ex-

pect to pass to-morrow evening at his house, in company with a party of savans, who usually meet there once a week for conversation.

This evening I went to the opera house, dignified here with the name of the Royal Academy of Musick. The vast interior is finely illuminated, well arranged, and splendidly decorated. As to the vocal and instrumental musick, it was far too refined for my homely taste. I was exceedingly amused with an automaton kind of figure, called I think the prompter, or leader of the orchestra: he had a kind of wand in his hand, by the motions of which he seemed to direct the whole machinery of the affair: he was not a moment quiet—he twitched about his head, snapped with his fingers, and beat time with his feet; his wriggling, starting, stamping, knocking and jerking, seemed all perfectly understood by his associates. I never saw any thing, in the shape of a human being, so perfectly ridiculous as this chief professor of the Royal Academy of Musick. As to the dancing, it seemed to me any thing but a graceful or easy and natural movement of the body: that which seemed to please the spectators most, was, when the dancers stood upon the points of their toes, with one leg stretched out, spinning round like a top, and then stopping all of a sudden: another popular gratification was, to see them pop up and down in a straight line, like a pea on a pipe stem. These, and a thousand other monkey tricks, have ranked the operation of dancing in Paris among the fine arts. Such buffoonery, to say the least of it, admits of no excuse, even in men, but in women it is shocking and disgraceful in the extreme. The present opera house was built in a few months. After the assassination of the Duke of Berri in the Rue Richelieu, as he was returning home from the old opera house in that street, the Parisians resolved,

nam. con. that they would be pleased again in that element: it was therefore abandoned. As the case was exceedingly urgent, they erected the premises with all possible dispatch. Military guards, on foot or horseback, are numerous at the opera house: they are also seen at every other theatre, of publick amusement.

The company at the opera is usually of the better sort. A French fashionable gentleman singular being; he is a specimen of what painters would call annuated still life. I have occasionally seen one, in other of publick entertainment, dressed in the neatest man powder and blue, and sitting statue, unmoved by any of the incidents: in the face he has a low look, with a kind of settled expression—if that can be expressive of pleasure and pain. The object in life of a fine French gentleman, seems to be, to stand and talk with eclat; and when he ceases to do either, he has nothing to do any thing. A periodical defect on this character remains. “Deprived of his vivacity, thoughtlessness, his animal nature, he becomes a piece of cold, finely powdered wig, an ordered coat, a pair of shoe buttons, a gold cane, or a snuff-box.” I have been credibly informed, that these gentlemen has never been going to the opera one night in the last thirty years, except during the revolution.

Saturday, July 26.—I have enjoyed the greater part of this company with an American gentleman, who has resided a number of years in this city. We first visited the Luxembourg—a palace, which is to be surpassed in magnificence by any in France. It was built more than two centuries ago, for the Cardinal de Medicis, widow of Henry Fourth. It is not for me.



architecture of this has been so much as exterior did not her grand or beautiful central pavilion in crowned by a rich, ant dome. In one of this palace is the bers: a magnificent up to it, consisting steps, each stair being single white stone, length. While examining the entrance, one passed into the *chambrées* by which the military gentlemen on each side of the was amusing. The Luxembourg is filled with large pictures, painting French artists. We have no true taste in it is said, are more the paintings here, as at the Louvre. A good display of half figures, in most of presented. I must say of the pictures fine specimens of all. The garden of the is a delightful principal walks are luxuriant trees, and with a profusion of statues. In front there is a fine artificial water, with two or three swans playing on beyond this, a broad of the National Obelisk did not examine the instruments here, but to be of the most construction. Near this Ney was shot. At Luxembourg we went to the *Mines*, which I was not seeing, as three of the Philadelphia were in the art of chemistry in all the processes of metallurgy and the *mines*. The cabinets of

minerals I found interesting and extensive. Not more than twenty pupils are admitted at one time.

We next visited the Royal Institution for instructing the Deaf and Dumb. The classes were dismissed just as we entered the building. Many of the children were at play in a large court-yard, and they seemed to me much more turbulent and mischievous, than they are at our *superior* institution at home. It was gratifying to think, that here the Abbé de l'Épée, with whom this noble and Christian charity originated, delivered his instructions; and that here also, the no less benevolent and ingenious Sicard lived, and taught. Since his death, the school has very much declined.

After this we visited the School of Medicine. This is a grand, extensive, and convenient establishment. It is, no doubt, the first medical school in France, if not in Europe. I could enter into a great many details on this subject, but they would not prove very interesting to you. I had an opportunity of witnessing the examination of a candidate for his degree. There was a great deal of parade and formality about the affair. The professors wore silk gowns and square red velvet caps, and the candidate also had on a peculiar dress. They first examined his thesis, which was printed, each of the officers having a copy, and turning to the page from which the inquiries were made. As far as I heard the questions, they were fair, minute, and severe. The cabinet of anatomical preparations attached to this school, is remarkable for the variety, multiplicity, and beauty of its contents. The wax models I thought exceedingly fine. It is open to the public generally, and I saw a number of the peasantry and lower class of society, gazing on the shocking deformities of the human frame which crowd this museum. The library of the School

The first of these is the *Journal de la Ville de Montreal*, which is a daily record of the city's affairs, and is published by the City of Montreal.

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Sunday, July 27.—Ever since my arrival here, I received some sort of kindness from B. Curtis, Esq., an American, who has resided years at this place. To-day he accompanied me to the church of the Oratoire, the one of the four places of worship in this city. It is dirty, ugly, inconvenient. The seats are straw chairs, very ill arranged. Morning service was in French, and the clerk's of the chapter, and gave out in a very careless and manner. After this an old

south of France, gave us the most fervent prayers, the most impassioned I ever listened to. The train of argument and clamoration of the preaching reminded me of what must have constituted the piety of Massillon.

A lower part of what appeared once been a tower to the sea, a small chapel has been erected, by the enterprise of a French and English dissenter, the Rev. Mark Wilks, an English, at two o'clock a congregation of rarely one hundred. Mr. Wilks is an able and persuasive

The psalm, which was Watts, was set by one of the notes of old times from about thirty voices, with the sounds of the aged thousand inhabitants of this non-Christian metropolis, I felt a peculiar emotion—and felt that even the cities of the world would have been saved by such a ruction, if but ten righteous sons could have been there. Not many years ago Abbé Barruel estimated the population of 600,000 which he supposed Paris to contain more than 40,000 were habit of attending any kind of that number he supposed 20,000 to be actuated by the love of piety. Since the establishment of Bible societies, and the liberal system of religious instruction, the ratio in favour of religion no doubt increased. My opinion on this interesting subject is frequent and minute.

Ed, editor of the *Archives de la Religion*, and son of one of the pastors who officiate at the sea, is fully of opinion that the general indifference to religion has so long prevailed, that a spirit of inquiry is now stirring in all ranks are desirous of their children educated at

Sunday schools, which are becoming popular. In his school, which inculcates the doctrines of the reformation, and which is quite a large one, many children of Catholic parents constantly attend. He is now translating Scott's family Bible into the French: the first number is published, and a large part of the edition has already been sold in Paris alone. I was also glad to learn from Mr. Serviez, a Protestant bookseller and publisher, that there was a great and an increasing demand for religious tracts, and other small works on practical piety. Mr. Monod has treated me with much kindness. The other evening I noticed in his library, a copy of your Christian Advocate, as far as published, in very handsome binding: it was this circumstance indeed which led me to notice the work: he tells me, that he reads your monthly numbers, regularly, with great interest.

(To be continued.)

ORIGINAL LETTER OF REV. W. ROMAINE TO MR. JOHN THORNTON.

We have been much impressed with the following original letter, which we extract from the Christian Observer of April last. It appears that Mr. Thornton had written a letter of reproof to Mr. Romaine, for some cause which is not mentioned. The letter, however, found Mr. Romaine—as a real and eminent Christian, such as he was, will often be found—in a state of mind to receive the reproof, although he could not perceive why it was given—not only without resentment, but with deep humility and submission—sensible that if the reproof was given through mistake, as to its immediate object, a thousand reproofs were due, for sins and omissions known to him who received it, and perhaps to him only—Mr. Romaine was well

assured of the sincere friendship of Mr. Thornton.

Hon. Sir,—I cannot see the motive for your reproof; but whatever it was, I fall under it, and stand corrected. I have not a word to say for myself before God or man. I cry, *Peccavi*. My mouth was never more stopped about self-defence, than at present. Although I am persuaded of God's special love to my soul, and of the free forgiveness of sins, yet I feel it daily hard fighting against them,—now at the close of the battle, very, very hard; yea, so hard, that I am stripped of every great and high conceit of myself, and am forced every moment to renounce all self-confidence. There is not a man in the world more exercised with the body of sin, or more plagued with its continual opposition to God's most holy will. In these sore conflicts, there is not a sin that can be committed, but I find it in me; and, if God leave me to myself, may be committed by me. In this situation your reproof found me, acknowledging that salvation never did come, nor possibly can come, to one less deserving of it than I am.

Go on then, sir. Repeat your charges. Make one fault a thousand. Multiply that by thousands, by tens of thousands, yet still you are far short. I feel more than you can number. I have nothing in me, nothing done by me, nothing I can even think of, which is mine own, but what, God knoweth, I loath and abhor myself for. If ever I said or did any thing praise-worthy, it was the Lord's entirely. The will, the power, the success was his. He has all the honour. What was blame-worthy, it was altogether mine own. I take the shame of it to myself, and wish for more of that true humbling which he felt, who confessed, "I abhor myself, and repent in dust and ashes." Every thing that brings, and keeps a deep sense of this alive

in my soul is profitable, is the means of keeping union with the Almighty. It affords a fresh conviction. I have no failings pardoned through his blood, nor am I through his grace. And am living to learn to make for both. In which if you make your prayers, it is thy favour I have to ask of thee; great favour it is: the Lord thy heart to do it for brotherly love, such as regards you. O pray (and Lord bless you to pray) for W.

EXTRACT FROM SCOTT'S
HISTORY OF MILNER'S CHURCH
TORY.

We take leave to record all theological students and our Miscellany, and to young brethren in the most particular attention to the extract.

One thing with which I fail to be struck, in these the reformation, is, the character which most of them had for talent and learning. A proportion of them had prospects opening before account of their celebrated kind—all which they sacrificed, and "counted Christ." But we see the requirements all told, with powerful effect, for the good which God had excited them to undertake. They gave a new character, and an air to their decisions, which otherwise have been attained. They enabled them to bring them to light, to render them, by their action, accessible to the people, to restore the true interpretation; to beat down their in argument, and to resist their favourite appeal to

FOR THE CHRISTIAN ADVOCATE.

Was the Apostolick Decree, recorded Acts, xv. 28, 29, intended to be of temporary or of perpetual obligation?

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well."

ort, to recover the ancient
f the church of Christ, uncor-
l by novelties and extrava-
t, whether their own or those
er teachers. Without their
terary attainments, humanly
ng, they could never have
qualified for the work which
performed. Let sound learn-
ver be undervalued. Let it
be surmised, that it is not
sive to the service of God.
ide of learning, and the abuse
ning, are fatal evils; and
t the possession of it, no
the man of devoted piety,
sely the vernacular scrip-
n his hand, may be even emi-
useful; but there are higher
ore extensive spheres of ser-
hich he is clearly not qualifi-
ccupy. Learning, when em-
not for ostentation, but for
ot to set up human wisdom
osition to divine revelation,
mbly, patiently, and labori-
ore trace out, to exhibit, to as-
nd to defend the revealed
f God, and to apply it to all
ied purposes for which it was
known; is of the highest va-
nd let every younger stu-
member, that he knows not
t scene of service he is des-
let it be his humble aim, de-
g upon and seeking the dis-
lessing, to become as well
d as possible for that sta-
it what it may, to which it
lease God to call him. And,
view, let him duly consider
gent study, the indefatigable
and the patient zeal of these
nd good men—who, devoted
ning as they ever were, yet
pursue it for its own sake,
themselves in a contempla-
; but denied themselves, and
, and prayed without ceas-
order that they might act
isdom and success, to the
f God, and the highest good
ir fellow men. Therefore
emory is blessed. pp. 385,

The eating of blood was forbid-
den by one of the seven precepts
delivered to the sons of Noah. The
reason of the prohibition to them,
and also, subsequently, to the Jews,
was doubtless founded on the sys-
tem of sacrificing. The blood was
the life of the animal—and God had
shown his willingness to accept the
life of a sacrificed victim, instead
of that of the transgressor: and the
blood, or life of animals, was typi-
cal of the atoning blood of him who
was "to put away sin by the sacri-
fice of himself." Hence the blood of
animals, under the Mosaick dis-
pensation, was appropriated to the
purpose of atonement; and on this
account an idea of sacredness was
attached to it, which rendered it
improper that it should be eaten, or
applied to any common use.—
Wherever, therefore, this system
of sacrificing prevailed, there the
prohibition to use blood, for any
other than a religious purpose, was
in force.

For the same reason, the Jews
were forbidden to eat the fat of ani-
mals. In 3 ch. Levit. 17 v. "It
shall be a perpetual statute for your
generations throughout all your
dwellings, that ye eat neither fat
nor blood." And again, 7 ch. 22 v.
"Ye shall eat no manner of fat of
ox, or of sheep, or of goat; for
whosoever shall eat the fat of the
beast of which men offer an offering
made by fire unto the Lord, even
the soul that eateth it shall be cut
off from his people." Here, it
will be observed, the ground of the

prohibition is explicitly stated to be, that the fat of the animal was offered in sacrifice; but *cessante ratione, cessat lex*. Now, when the system of sacrifices is entirely done away—now that the great sacrifice, which was the antitype, has been offered up “once for all,” a reverence for the blood and the fat of animals is no longer necessary, and the injunction to pay that reverence by abstaining from the common use of these articles, can be no longer obligatory.

Why then, it may be asked, did the apostolick decree enjoin on the gentiles to abstain from blood, and from the other things mentioned in that decree?

We answer, these injunctions were rendered proper by the *then* prevailing habits and customs of the people, their dispositions, and their prejudices; and their general estimate of the importance of the outward observances of religion. It must be remembered that the old dispensation, with its ceremonies and observances, was not, so far as the Jews were concerned, abolished all at once. There was a gradual removal of the ancient ceremonial, and as gradual an introduction of the new dispensation. The end of the old and the beginning of the new blended, like the colours of the rainbow; just as the end of the patriarchal blended with the beginning of the Mosaick institution. When the Mosaick and the Christian dispensations might be thus said to mingle, the church required far different regulations for the conduct of its members, than are either necessary or proper since she has thrown off entirely the yoke of Jewish bondage, and when the age of types and shadows has completely passed away.

The divine wisdom has ever adopted those measures for the government of the church, which expediency and the exigency of the times demanded—subject always to this

itiation, that things in themselves

sinful, have never been com on any account, or under cumstances. Yet things i selves lawful, have often b hibited on the ground of exp Upon this principle Pau when he said “All things ful unto me, but all things expedient.”

The Jewish converts, as remarked, did not at once tirely abandon the ceremo They relied, indeed, on th ousness of Christ for salval not on the law, as they l before; yet they could n themselves to shake off al ment to Jewish ceremonie ceremonies, and other cu culcated by the law of Mo so highly esteemed by th Christians, that for a time d a complete barrier betw and the gentiles; so that al and familiar intercourse gentiles was, by these law toms, utterly precluded:— barrier was to be removed ly. The strong prejudice are not to be obliterated in: —human nature, without does not admit of this. Christ had come to break partition wall, and to do timately, all distinction Jew and gentile, the apos directed, in the existing stances, to make a kind of mise—to take a sort of midd—to free the gentiles enti the bloody rite of circumci from all the most burdens of the Jewish ritual; an consult the Jewish prejudic as to induce the gentiles l from blood, and things s and things offered in sa idols. These were the thing which the Jewish prejudi the strongest—the eating as we have seen, was even with death: and at the s these were things from w gentiles might abstain with inconvenience, and as w

with advantage to Summarily, then, the aid on the gentiles that the consciences converts, especially brethren, might not be disturbed, or their feelings or their faith weakened by friendship and communion up, on account of their practices of the gentiles, with whom a communion, as well as a union, had now made it no degree, to associate to prevent these evils, that is, *excommunicate* the Holy Ghost and to prohibit those practices which, though not in themselves, yet, *for the sake of* seemed necessary to order to accomplish the

the prohibition to eat blood, not only to Jews but to the gentiles; but to prevent mischief among the gentiles. The eating of blood, a part of the idolatry of the gentiles; and it was necessary to prevent the heathen gentiles from those who had been still in a degree idolatrous, not ceased to worship their deity residing within them, food they supposed they could appease them, by eating it, and thus the practice would, it is plain, lead to this mistake, to prove a stumbling block to weaker brethren. Would it have had a power upon the unconverted also upon the unconverted? for if they saw that God disregarded the suggestion of God to Noah, as to the Israelites, it would prejudice them against the Gospel, and to render

their conversion far less probable. This seems to be the very reason which the apostle James himself assigns, for the propriety of the decree; "for," says he, "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." That is, the prejudices of the people against these heathenish practices are every day nourished, by the reading of the law; and it is expedient in some measure to yield to these prejudices, until they shall be done away, and the Christian dispensation fully brought in and established; therefore my sentence is, that we write unto them that they abstain from pollutions of idols, from blood, &c. Thus we see that every circumstance conspired to render the prohibition of eating blood, at that time, proper and necessary. And at this day, if a Christian missionary were to visit a heathen nation, where the eating of a particular food formed a part of their idolatrous worship, it would be expedient for him strictly to abstain from such food. But the prohibition to eat blood has manifestly no application to Christians of the present day. It ceased when the reason of it ceased.

But in this decree we also find a prohibition to eat things strangled. The reason of this was much the same as that already explained—They would necessarily eat the blood of the animal which, by strangling, became mixed with the flesh. Under the Mosaic law, however, if an animal died of itself, a stranger might eat it; and if a Jew ate it, the penalty was inconsiderable; he was to be reckoned unclean only till sundown. (See Dent. xiv. 21.)

The ground of the distinction here was this.—When the animal died of itself, its blood could not be appropriated to sacrifice; but in the other case, the person who killed the animal could have sacrificed it as easily as strangle it; and by doing the latter, he manifested a

and which he adorned, he was happily associated with his brethren and equals in zeal, piety, and benevolence. But there was a kindliness of heart and manner about Dr. Waugh, a glow of feeling, a radiation of benignity, if we may so express it, that, in combination with his majestic aspect and equable consistency of character, strongly impressed and attached all who had once been in his company. He was not only emphatically a good man, (a practical illustration of the distinction between *δικαιοσ* and *αγαθος*, in Rom. v. 7.) but there was so much of the grace of goodness about him, that young and old were alike pleased to listen to him, and even reproof came from his lips with the force of persuasion. To him might justly be accommodated the panegyrick, he "opened his mouth with wisdom, and on his tongue was the law of kindness."* His character is finely and accurately delineated in Mr. Pringle's beautiful tribute to his memory.

"—— He was one

Like him whose bosom Jesus leant upon.

And they who loved him till his latest day,
Of many a noble, gentle trait can tell,
That as a man, friend, father, marked him well.

The frank simplicity; the cordial flow
Of kind affections; the enthusiast glow
That love of nature or his native land,
Would kindle in those eyes so bright and bland;

The unstudied eloquence that, from his tongue,
Fell like the fresh dews by the breezes flung

From fragrant woodlands; the benignant look,
That like a rainbow beamed through his rebuke,—

Rebuke more dreaded than a despot's frown,

For sorrow, more than anger, called it down;

The winning way, the kindliness of speech,
With which he won the little ones to teach,

As round his chair like clusters they clung,—

For, like his Master, much he young:—

These, and unnumbered traits I my verse
Could fondly dwell upon."

Alexander Waugh was the year 1754, at East G small hamlet in Berwickshire parents belonged to the small farmers, old Scotland's and pride, who for centuries the hereditary cultivators of the soil, the son succeeding to them, with nearly as little as in the family of the pious. To the piety and affectionate parents, Dr. Waugh acknowledged, under God, he owed everything.

"To the habits of devotion, particularly, which characterized his house, he frequently reverted most lively feelings of gratefulness. He was wont often to quote the expressions used by his father in prayer, and in expounding the Scriptures to his household,—including, on special solemnity, the benedictions with their assembled families. He mentioned, that when his father had been from home, the family devotion conducted by his mother,—at a time, indeed, was the practice observed by religious mistress. Of the impressions made on his young heart by these sacred scenes, by other congenial scenes of piety, Dr. Waugh would often speak in his own family, in after years, with his eyes; and to the purifying and ennobling influence of such a little of the simplicity, tender moral elevation of his own character be clearly traced. The most peculiarities of his habits of the feeling were evidently formed, in early age, under his father's roof, and in the pastoral seclusion of his native moorlands." pp. 14, 15.

We cannot refrain from the striking remarks cited by Biographers, from the writings of Mr. Walker, of Edinburgh, in reference to the most effective of perpetuating and revivifying.

* Prov. xxxi. 26.

ck state of religion in the
tively depend on the care
e cultivation of it in pri-
If the nursery be neglect-
ssible that the plantation

Such as the families are,
gregations, churches, and
omposed, such will be the
ecayed state of religion in
ommunities; and conse-
clear as noon-day, that the
to God in our households,
ce of that amazing corrup-
in the present age, which
e pretends to lament, but
a himself in earnest to re-

it to which religious
taken out of the hands
and their sense of re-
almost destroyed, by
g system of discharg-
sacred parental duties
medium of professional
red proxies, is assured-
e most serious evils of
lay. That the school-
oad, and the missiona-
friend to his country
kind will not rejoice to
their province has been
derstood; their func-
t domestick; nor will
ed exertions be a suc-
or God's most sacred
of parental teaching.
ly doubt whether the
usion of Baptismal re-
itself, be more pernii-
effects, than those false
religious conversion and
ence, which would con-
exclusively with the in-
y of publick teaching.
er, who was the young-
family, was devoted by
while yet a child, to the
istry." Of the "ho-
rental ambition" which
determination, we can-
unqualified approba-
r as it was connected
s wish that their son
"faithful," and of his
and by the appointment
'put into the ministry,"
spect and applaud their
— *Ch. Adv.*

purpose. But it has too often oc-
curred, that the issue has corres-
ponded to the mixed motives which
influenced the parental determina-
tion, and overruled the choice of
the son. The Church has been
crowded with ministers whose only
qualification was their education,
and whose religion was strictly and
exclusively professional; but who,
under a consciousness of deficiency
of more essential requisites, have
had to say, it was their father's act
that made them ministers. Hap-
pily, in the present instance, the
fond wish of the parents was effi-
ciently seconded by the care be-
stowed on his religious training,
and the event was auspicious both
for himself and the Church at large.
At the age of twelve years, as a
preparatory step for the university,
Alexander Waugh was removed
from the school of his native parish
to the neighbouring village of Earl-
stoun, the schoolmaster of which
had obtained high celebrity as a
teacher of Latin and Greek. This
village, where he prosecuted his
studies during "the important five
years from twelve to seventeen," is
situated in the very centre of a ro-
mantick tract of country, which has
been termed the Arcadia of Scot-
land.

"The hill of Cowdenknowes famed in
many a Dorick lay, overhangs the village
on one side, whilst, on another, the ruins
of the Rhymer's Tower, associated with
so much that is interesting both in history
and romance, are still to be seen on the
'pastoral haughs of Leader.' At a short
distance, the Tweed, after receiving the
subsidiary streams of Ettrick and Gala-
water, pursues its stately course through
a rich and beautiful country, diversified
by the picturesque hills of Eildon, and
embellished by the monastick ruins of Mel-
rose and Dryburgh. These, and a hun-
dred other scenes of old renown, to be
viewed from the Black Hill of Earlstoun
or the neighbouring heights, could not
fail to make a vivid impression on the
heart and fancy of such a youth as Alex-
ander Waugh; and doubtless contributed,
in no ordinary degree, to foster the ra-
tional enthusiasm which formed so re-
markable a trait in his character, as well

as to awaken the slumbering powers of that rich poetical imagination which, in after life, so often astonished and delighted his auditors, both in his pulpit discourses, and on more familiar occasions." pp. 22, 3.

The following extract from Dr. Waugh's papers, will show the intense interest with which he recurred to the scenes and recollections of his early days.

"I recollect the friendships of youth with reverence. They are the embraces of the heart of man, ere vice has polluted, or interest diverted its operations. In the church-yard of Earlstoun lies the friend of my youth. John Anderson was a young man of the gentlest manners and of unassumed piety. Often, when the publick service of the church was over, have we wandered among the broom of Cowdenknowes, and talked of the power of that Being by whose hands the foundations of the mountains we beheld, were laid, and by whose pencil the lovely scene around us was drawn, and by whose breath the flowers among our feet were perfumed. On our knees have we many a time in succession lifted up our hearts to him for knowledge, for pardon, for the formation of his image in the soul. We looked forward to the days of coming prosperity, and fondly hoped it might please God, that, hand in hand, we should pass through life to that world we were taught to love and aspire after. But Heaven thought otherwise, and, by a consumption, carried my friend to the grave in the bloom of life. I cannot, even at this distance of time, read his letters, but the recollection of the past overcomes my soul with weakness.

"John Anderson had a sister:—if ever piety and mildness of soul, with most becoming softness, inhabited a female form, it was the form of that excellent young woman. Through solicitude about her brother, she caught his disorder. I hurried to Earlstoun the moment I heard of her danger: she made an effort to rise up to receive me. 'My brother, my brother, he whom you so loved, is gone. I heard the trampling of the horses' feet as his funeral passed by the door. I shall soon be with him. My God will supply all my wants out of his fulness in glory by Christ Jesus.' Her strength was spent;—in four days after, I held the cord which let her down into the grave. She was buried in the grave adjoining to her brother's, and but ten days after his interment. 'They were lovely in their lives, and in their deaths they were not divided.' They were the boast of the village. Their memory

is still fragrant; reproach could not stain their fair character; I do not know of an enemy they ever had. For my earliest friend! I will hold up your name to my heart, and trace on my own sincerity, friendship, love, and gratitude yours." pp. 27—9.

At the age of sixteen, Waugh joined the Secession congregation at Stitchell, under the pastoral care of the Rev. Coventry. In the same year he entered the University of Edinburgh; and in 1774, commenced his theological studies under the Rev. John Brown of Haddington. In 1777, he repaired to the city of Aberdeen, to attend the session, the lectures of Dr. Hume, then the professor of moral philosophy, and of Dr. George Campbell, the divinity professor. In 1778, he was licensed by the presbytery of Edinburgh to preach; and two months after, was appointed to supply, for ten weeks, the vacant congregation meeting in the street, London, recently vacated by death, of their pastor. The impression that his services produced, led to his subsequently receiving a call from that congregation; which he declined, as the Secession Synod discounted his services as he had, in the interim, been appointed to the charge of the congregation at Newtown parish of Melrose, Roxburghshire. But the call from London was twice renewed with great effect, and the Synod determined upon postponing his translation to the metropolitan charge; and he continued his ministry as their pastor until the 16th of June, 1782. Here, for twenty and forty years, with only interruptions as were occasioned by indisposition and intervals of absence, he continued the execution and discharge of his pastoral duties, lecturing and preaching three times every Lord's day, until near his death. We must not omit to describe the present man, and a few paragraphs characterizing his pulpit labours, and describ-

s manner in which they
ed up by the personal
his flock.

k occasions his discourses
liant and figurative; but in
nistrations he sought the
r edification, and laboured
ed assiduity to promote
ciples and Christian habits
le to whom he had devoted
e instructions, and prayers
useful life. His mind was
formed for close and long-
soning. His was not so
tal energy of Paul, delight-
the weapons of argument,
enevolence of John, pour-
heart in all the meltings of
assion. He disarmed by
lt ashamed not to love his
theme. The beautiful, the
blime, came at his bidding,
enforce his subject; while
every heart throughout the
witness to his powerful and
tructions."

ving portrait of Dr. Waugh
appeared several years ago
periodical, and has been re-
tany of his readers as cha-
though he has nearly reach-
of man's life, age has not
ly and athletic form to stoop,
his energies, nor destroyed
his imagination, nor extin-
fire of his eye. There is
terable and commanding in
e: in the pulpit he is be-
e; in prayer he is devoutly
on public occasions, espe-
edication of a place of wor-
vice of God, or of a young
he sacred office, he over-
ul with a sense of the pre-
Divine Being, who 'in very
ell with man upon earth,'
rer and answer of prayer.
at home he varies exceed-
times, his energies seem all
ce fails, and his imagination
ort to take wing; at other
ays the *constant hearer* for
ointments, by all that can
id and touch his heart. His
inflamed with his subject;
n seems to regain all the vi-
riciest years, yet chastened
ity of age. He makes the
hristian glow with the hopes
of the gospel; searches the
som as if he would lay it
he whole congregation; and
s of the sinner to tingle, the
loins to be loosed, and his
e *one against the other*. He

frequently employs the most beautiful
imagery, and, attached strongly to his na-
tive land, he seizes figures from the cloud-
capped mountains, or craggy cliffs, or
foaming cataracts, or glassy lakes of Scot-
land. His divisions are numerous,—some-
times too numerous,—leaving little room
for amplification. His topics are general-
ly of a practical kind, but always grafted
on evangelical truth. He uses notes,
which seem to contain the heads, and,
perhaps leading illustrations of his ser-
mons; and he appears occasionally to en-
large on these extempore, when he
throws out his most beautiful thoughts,
now and then hampered in his haste for a
word or words to express them. He han-
dles figures with great taste and delicacy,
when they occur in his texts and quota-
tions; and the beauties of nature have
evidently been objects of his frequent
meditation. There is occasionally a re-
currence of the same figures and modes
of expression where he is often heard, but
many of them will bear repetition.

"Using notes and spectacles, he is
much confined in action; but sometimes
he throws aside his glasses, and breaks
forth in tones and emotions of vehemence,
especially near the end of his discourse.
His accent very strongly marks his coun-
try, and to strangers, renders his language
not always intelligible; but by hearing
him a few times the difficulty ceases."

"For many years," says another
friend, 'he was a close student of the
word of God, and of the most approved
works on theology and general literature;
seldom venturing to the pulpit till after
the most mature preparation, having both
written his discourses, and committed
them carefully to memory. In process of
time, however, he found it both unne-
cessary and impracticable to persevere in
this rigid method of pulpit preparation.
It was *unnecessary*; for his stores of infor-
mation were rapidly accumulating, and his
habits of communication were every day
acquiring new facilities. It was *imprac-
ticable*; for the great cause of missions
had roused his benevolent mind, and he
felt he must study less, and act more.
From that time forward, he never wrote
out his sermons fully, but contented him-
self with a brief outline of the train of
thought he intended to pursue, leaving
the minute character of illustration to de-
pend upon existing circumstances and
feelings; and, above all, looking up for
large supplies of that Divine Spirit who
can suggest suitable thoughts to the minds
of Christ's servants, and render these ef-
fectual to the edification of the church.
We shall only add, that, in some of his
extempore addresses, his first thoughts
produced an effect upon the publick

improvement in the system of missionary education.' He 'loathed,' we are told, 'the very idea of sending forth ignorant men and novices to propagate the faith of Christ among the heathen.'

"He wished all the servants of the society to go forth under the high and sacred feeling, that they were the ministers of the Lord Jesus, patronized by their attached brethren and equals. 'Let not,' he would often say, 'the poor lads be cowed; for who ever knew a cowed man do any good in this world?' Of their personal, domestick, and ministerial equipment, he was most tenderly careful; and always deeply regretted that the funds of the society compelled the missionaries, generally, to leave their country with such a scanty supply of useful books. In all cases, he was a friend to liberal measures; and he had an indisputed right to be so, for the spirit of British benevolence had generously responded to his manly and eloquent appeals." pp. 300, 1.

The character of Dr. Waugh as a friend, a husband, and a father, was in strict harmony and keeping with these traits of his public life; and to his eternal honour be it recorded, that, in his enlarged zeal and expansive philanthropy, he never merged his tender and watchful concern for the happiness and spi-

ritual welfare of his own but most interesting sketch of 'mestick character, drawn one of his daughters, beautifully illustrates this bright feature. Of his death-bed ing and instructive in a most ordinary degree, we have very interesting account. was a better comment upon the actual scene, on the well lines:

'The chamber where the goods his fate,
Is privileged beyond the common
Of virtuous life, quite on the
heaven.'

For the details, we must refer our readers to the volume of which we deem it unnecessary to say a word of formal commendation, after the specimen we have given of its contents. The appendix will be found somewhat characteristic "pulpit positions," supplied from materials taken by different individuals, are, of course, disjointed fragments, but full of pith, and pointing to the character. An excellent poem prefixed to the volume.

Literary and Philosophical Intelligence, &c

Grace at Meals.—A posthumous paper of the late Baron de Stael to a French periodical work has just been published, in which he recommends to his Protestant countrymen the pious custom of praying for the blessing of God and returning him thanks at meals; a custom, he remarks, so prevalent in Great Britain and the United States, as not to be dispensed with even at publick and political dinners. We fear he could not have said much for the reverence with which it is usually performed—a mere parenthesis, stands pede in uno, chair in hand. He remarks that Britain and the United States, while they stand the highest of the nations for industry, liberal institutions, and the astonishing progress of modern civilization, are most distinguished also for "real, vital, energetick piety, in which 'thought of a God and Saviour most

blends itself with the actions of public and private life."

Toleration.—The inhabitants of the Canton of Fribourg have given sanction for the erection of a Protestant chapel in their capital. This is but as liberal as the Catholics have chapel at Zurich, and Lausanne; but it is an instance of Catholic toleration to be hoped will be imitated throughout Switzerland.

Manuscripts.—Professor Schlegel's biblical travels in Europe and Asia, has collated more than six hundred manuscripts unknown to Griesbach, and is preparing the result of his collection for publication.

Christianization.—So rapidly is civilization advancing in the newly civilized islands, that the inhabitants

e Society Islands, and the Harvey group, have der the superintendence ices, two vessels, chiefly als, and capable of navi- seas. These vessels will ionaries to visit the various d intercourse with the na-

Furnaces.—The blast fur- lyde Iron Works, are sup- air, the saving caused by l to be very great. The ther beyond the point of but a higher temperature, might be employed with

read.—Dr. Wollaston, it is r. Lardner's Cyclopædia, fine wire for the object escapes for observing the of the stars, by inserting a cylinder of silver, wire- iole, and then melting the Silver wire may be drawn redth of an inch diameter; latina wire was originally e thickness of the silver, it only a three-thousandth of Wollaston procured some nth-thousandth, which did he smallest star. A piece the size of the tip of a would stretch out across what is this to the minute- in some of the works of malcules have been disco- magnitude is such, that a does not exceed the bulk nd; and yet each of these nposed of members as cu- ed as those of the largest have life and spontaneous e endued with sense and e creatures have heart, ar- muscles, sinews, tendons, ing fluids, and all the con- atus of a living organized

-Dr. Hibbert has endea- e that that remarkable ani- elk of Ireland, known only d horns, found among the s of ancient extinct ani- existed in Europe as late h century. His argument of an animal stated to be recesses of the forests of scarce work by Munster, year 1550, with a curious animal, the horns of which ble those of the fossil elk; ey are identical, and whe- plate may not be fabulous,

or at least exaggerated, we leave to the inquiries of geological naturalists.

Spots in the Sun.—M. Arago is dili- gently registering observations upon spots in the sun, with a view to verify the truth of M. Herschell's hypothesis, that spots are the result of active incandescence; in proof of which it is urged, that the crops in England are uniformly more abundant when there are numerous spots upon the sun.

A memoir was lately read at the Aca- demy of Sciences, recommending as the best and cheapest way of cleaning the black crust from old stone buildings, to wash them with weak diluted muriatic acid.

New Greek Testament.—The first vo- lume in quarto, of the long announced, and by biblical scholars ardently expect- ed, edition of the Greek Testament, with various readings, collected by the learned Dr. J. Martin Augustin Scholz, has just been published at Bonn, upon the Rhine. Ten years have elapsed since this great work was announced. In that interval, Professor Scholz has travelled over the greater part of Europe, Greece, and Pa- lestine, and visited Egypt for the purpose of collating manuscripts. The first vo- lume, besides copious and learned prole- gomena, contains the Four Gospels, with various readings, amounting to *very many thousands*, collected by preceding editors or by himself, besides those which are to be found in the various ancient versions, and in the writings of the fathers of the Christian church, and the acts of the early ecclesiastical councils. The total number of manuscripts collated amounts to *six hundred and seventy-four*, including *Evangelistaria*, or Lessons extracted from the Four Gospels. Of these, not fewer than *three hundred and twenty-two* have for the first time been collated by Dr. Scholz, who also recollated some of those which had been examined for various readings by or for preceding editors. When this stupendous undertaking (which is advancing as rapidly at the press as its nature will permit) shall be completed, we propose to lay before our readers a more detailed account of its plan and execution. At present it may suffice to state, for their satisfaction, that the result of Professor Scholz's labours, so far as they have proceeded, only tends to furnish an additional and irrefragable proof (if further proof were wanting) of the integrity with which the New Testament has, by the Divine blessing, descended to our times.

Reliques.—Mr. Blanco White gives the following catalogue of the relics which

Presbyterian church, will ultimately fall far below that maintained in some other christian denominations, and thus the respectability and usefulness of our clergy, be greatly impaired. They believe, also, that much good, that might have resulted from having a larger portion of our young men brought into personal acquaintance with each other, and educated upon the same plan, must now be lost; and that we must content ourselves with less of harmony of feeling, and unity of sentiment than might, under other circumstances, have been secured. Believing, however, that it is perfectly competent to every Presbytery or Synod, to adopt what plan they may think best, not inconsistent with the Constitution of the Church, for the education of their own young men; and finding that the Assembly has long sanctioned their so doing, your committee are of opinion that this subject is not within the rightful jurisdiction of the General Assembly; and that even if it were, it would under existing circumstances, be highly inexpedient to adopt the course proposed by the memorialists. They therefore beg to be discharged from the further consideration of the subject.

Thursday, May 27th, 9 o'clock A. M. The Assembly met and was constituted with prayer.

The minutes of the last session were read.

Yesterday was spent by the Assembly in religious exercises, agreeably to the plan reported by the committee of arrangements. At 10 o'clock, the Assembly convened in their usual place of meeting, and spent the time until 1 o'clock, in prayer, praise, reading the Scriptures, and exhortation. At 4 o'clock, P. M. the Assembly met in the First Presbyterian church, with the congregation assembled. The exercises were conducted in a manner similar to those of the morning. The day was one of great interest and solemnity.

The Board of Directors of the Union Theological Seminary, presented their annual report which was read, and ordered to be printed in the appendix to the minutes.

The committee on mileage reported, that the number of miles to Philadelphia, travelled by the commissioners, who wish to draw from the commissioners' fund is 37,109; that the commissioners' fund this year, as reported by the Treasurer, is \$1,869.82, which affords five cents per mile.

The committee to whom was recommended the report on Overture No. IX., made the following report, which was adopted, viz.

In answer to the questions propounded

by the Presbyteries of Union and Board, the Assembly would though they do not recognize Board of Missions the authority of any minister who is in good standing with his own Presbytery; yet, from a consideration of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing a minister to hold an appointment, from a General Assembly for all their votes for Directors of the Seminary at Princeton, reported as follows: The following were duly elected Directors for the year viz.

Ministers.—Ashbel Green, D. D.; M'Dowell, D. D.; William N. Ezra S. Ely, D. D.; Henry William D. Snodgrass; and Russell.

Elders.—Samuel Bayard; Samuel and Benjamin Strong.

The judicial committee to recommend the appeal of the Bergen, made the following report, viz.

They recommend that said appeal, on the ground that the paper which appears to be an appeal, is without date or signature, and that it was ever before of Genesee, or lodged with the said Synod.

The Stated Clerk reported to the Assembly, distributed gratuitously a number of copies of the Constitution of the Presbyterian Church, equal amount of income from the pulpit said Constitution.

The report containing the distribution, was directed to be placed in the files of the Assembly.

(To be continued.)

The Declaration and Memorial of the Presbyterian Church in the United States, respecting persecutions and count of Religious Opinions, in Switzerland.

Whereas it has been represented to the General Assembly of the Presbyterian Church in the United States, on the testimony of well known and much respected men, who were eye witnesses, and on evidence arising from other

antons of Berne and Vaud, 1, a number of persons, who scientific principles, separates from the church establishment, are exposed to many ships, and even to cruel persecution the allegation against immoral conduct, or any violently civil laws of those solely on the ground of their in the established church; the affecting spectacle has led to the world of protestants protestants, on account of religious opinion:

as, the Presbyterian Church States, and the Protestant Switzerland, have derived doctrines from the Holy rough the instrumentality of reformers, of blessed memory this General Assembly cannot most lively interest in all the honour and prosperity of protestant brethren in Switzerland.

Moreover, because the Presbyterian in the United States, under of a benign and gracious now by experience the influence of perfect religious liberally justified, while in the this blessing, in testifying men in other nations, and to their full conviction, as well as from their experience on the

Resolved, 1. That this Assembly do most firmly hold and it is the undeniable right of worship the Creator according to of their own conscience. They regard every attempt to fight, not only as contrary to the gospel, but ineffectual for of genuine piety, or the diversities in religious opi-

history of this country does, decidedly prove, that true it promoted, and the peace of society are best secured, perfect liberty of worship to

The General Assembly deeply with those protestants in the of Berne and Vaud, who in the right of worshipping according to their conviction and that this sympathy is fully, inasmuch as those who it profess to adhere to the doctrine and worship adopted reformers.

General Assembly, in view importance of the truths con-

tained in the foregoing declaration, and wishing to commend them to the attentive consideration of their brethren in Switzerland, feel constrained to address to them the following Memorial.

To the Reverend, the Pastors of the established Churches of the Cantons of Berne and Vaud, in Switzerland, the General Assembly of the Presbyterian Church in the United States of North America, wish prosperity and peace in our common Lord.

Brethren,—The holy scriptures command that every man should look not on his own things only, but also on the things of others. In obedience to this command, and in the spirit of true Christian love, the Protestant churches did, in the time of the glorious reformation, often afford assistance and counsel one to the other: and when the adherents of the Pope of Rome endeavoured, by the exercise of civil and ecclesiastical power united, to suppress the truth, the noble and powerful Canton of Berne did frequently interpose to sustain the cause of religious liberty: and you, brethren, have become inheritors of the glory which your forefathers acquired by the display of exemplary Christian benevolence, and of admirable valour connected with fervent piety.

The General Assembly of the Presbyterian Church in the United States take the most lively interest in every thing which concerns their Protestant brethren throughout the world: and they do especially cherish a fraternal regard towards those who dwell in Switzerland; a country always associated in their minds with heroic achievements in the defence of freedom.—They have, therefore, with grief and surprise, heard that brethren, to whose charge nothing could be laid, except that they have conscientiously separated from the established church, are oppressed and persecuted by the authorities of the cantons of Berne and Vaud.

The General Assembly, while they maintain that the civil magistrate may and ought to punish all immoralities which violate the law and order of society, and that it is not only the right, but the duty of churches, to exercise ecclesiastical discipline, according to the rules prescribed by Jesus Christ, for preserving purity of doctrine, worship and morals, cannot but represent to the reverend pastors of Berne and Vaud, that our Almighty Creator is the only lord of conscience; and that, in his holy word he has given no authority to any man, or body of men, to control its dictates in regard to his sacred worship.

It is, moreover, believed to be both unjust and unwise to restrain men from offering their homage to the Sovereign of the

Universe, in that manner which they believe to be most acceptable to him—because,

1. That worship which is not rendered voluntarily, and according to the dictates of conscience, is not the true worship which the gospel requires, but base hypocrisy:

2. Because, the experience of all Christians, since the time when perfect religious liberty was established in these United States, proves that the peace and order of society, instead of being disturbed, are promoted and secured by allowing every one to worship his Creator in the way which appears to him most agreeable to the divine will. It is now well known that human authority cannot bind an enlightened conscience; and that men, who are quiet and peaceable, while they feel that they are free, become restless and often turbulent, when the attempt is made, unjustly to restrain them; and, therefore, while it is admitted that the members of every church ought to be subject to its whole ecclesiastical order, so long as they voluntarily remain in its communion, yet they ought to be permitted to withdraw from it peaceably, when such may be their choice.

And, 3. Because our experience also

proves that entire liberty of conscience is not only compatible with the and safety of religion, but that christianity operates with the greatest and prevails in the greatest part of the church relies, under the Lord and Saviour, on nothing and advance its interests, but of truth and goodness, and the exercise of its own spiritual discipline.

The General Assembly of the Presbyterian Church in the United States would, therefore, earnestly and fully plead with the pastors of churches in Berne and Vaud, to be on behalf of the conscientious from their establishment—that they be permitted to enjoy full liberty of conscience, and to worship the Lord and Redeemer, according to the convictions of truth and duty the Holy Scriptures.

Signed by order of the General Assembly,

EMMA FISK, Moderator
JOHN McDOWELL, P

Done at Philadelphia, in the States of North America, on the day of June, A. D. 1830.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church in the United States, acknowledges the receipt of the following sums, for their Theological Seminary, N. J., during the month of July last, viz.

Of Henry Chester, Esq. a check on the Grafton Bank, (N. H.) on account of the Wheelock estate, for the Contingent Fund
Of Rev. John W. Scott, a quarter's rent, for ditto
Of John Pintard, Esq. on account of the Boudinot Scholarship
Of Rev. Charles Hodge, from Rev. R. M. Laird, on account of his proportion of the principal of the Scholarship of the Class of 1823

Amount

View of Publick Affairs.

EUROPE.

The last advices from Britain are to the 27th of June, and from France to the 29th of May, and remained in the date of the last accounts. The king was still alive, but his death was daily. His situation, and the consequences of his expected demise, were picked which almost wholly absorbed the thoughts and discourse of the king on the 30th of May, Mr. Brougham presented a petition to the House of Commons for the abolition of capital punishments in all cases of forgery. It was unanimously signed, and that exclusively by those whom forgery most interests. They urged that their interests would be greatly promoted by the abolition of this sanguinary law; inasmuch as the certainty of death, on a conviction rendered it so difficult to obtain a conviction, that forgery was encouraged, being prevented, by the existing fearful penalty. A bill was brought into Parliament in conformity with their petition, and although opposed by the ministry, was

commons by a majority of 30. It will probably be negatived in the House of Commons. On the 28th of May, Mr. O'Connell brought forward his promised motion for a thorough reform of Parliament; and on the question for considering the motion, there were only 13 votes in the affirmative, and 319 in the negative. A more moderate motion on the same subject, by Lord Russell, was also negatived by a majority—Mr. Hume had made a motion for withdrawing the British settlement at Sierra Leone. He afterwards changed his motion to one for a committee of inquiry, which was agreed to—The season, throughout Britain, had been one of the coldest ever known; yet in South Britain, the harvest was likely to be unusually abundant; and in Ireland it was expected there would be an average crop. Well executed forgeries of the Bank of England—five and ten pound notes—were in circulation. The late Sir Robert Peel was said to have died worth two millions and a half sterling—the value of the probate of his will was £15,000!—A petition had been introduced into the House of Lords, by the Earl of Winchelsea, praying that Protestant soldiers in Catholic countries might not be required to attend at places of public worship—The result was not known, but the petition was not favoured by the Duke of Wellington—Considerable jealousy had been manifested in the House of Commons, relative to the views of the United States with respect to the island of Cuba, and the proposed annexation of Texas in Mexico—An humble address to his Majesty had been voted by the House of Commons, for the removal from office of Sir Joseph Barrington, judge of the Irish High Court of Admiralty, for malversation in office—Prince Leopold had made a formal resignation of his appointment as sovereign of Greece. The causes of this resignation were stated in detail, in a paper which he caused to be delivered to the plenipotentiaries of the allied powers. The amount of the whole is, that the allied powers had made such arrangements with the Turks—resigning to them a portion of territory so important to Greece, and the inhabitants of which had been most zealous and able coadjutors in the late revolution—as the Grecian Senate, the people of the whole territory, and the whole population of Greece indeed, would never submit to be subject to allies might indeed subject them to the Turks by force of arms, and impose upon them other degrading and offensive terms, but Leopold would never be the agent for the execution of such measures. He had hoped to go to Greece as her friend and benefactor; but he would never go in opposition to the wishes of the people he was to govern; and not especially to be the instrument of compelling them to accede to conditions which he himself considered as unjust and cruel. This paper, containing the resignation of Prince Leopold is very ably drawn up—perspicuous, manly, explicit, and decisive. It will, we think, remain an imperishable monument of his virtues, principles and noble spirit. Yet some of the partisans of the British ministry, are disappointed and mortified by his refusal, impute it to the base motive of wishing himself in readiness to become a member of a regency in England, in the event of the death of the present sovereign, and his expected successor, the duke of Saxe-Coburg. But when was malignity at a loss for some unworthy motive, to impute to a man who performs praiseworthy deeds? Various candidates are now in nomination for *quid nunc* for the vacant throne of Greece. We wish, and have some faint hopes, that the Greeks will finally be permitted to choose a chief magistrate for themselves.

ALGERIE.—There are two subjects of absorbing interest, which almost exclusively occupy the attention of the politicians of France, and indeed of the country at large—the Algerine expedition against Algiers, and the election of new members to compose the Chamber of Deputies, in consequence of the dissolution of the late Chamber by the king. The Algerine expedition is likely to be successful. The French troops, at last accounts, had effected a landing on the west side of the peninsula, called Sidi Cherch, nine or ten miles to the westward of the city of Algiers—A bay, to which the Algerians have given the name of Torre Chica, is formed by the peninsula and the mainland. Here good anchorage was found for the whole fleet, and a shore favourable, in all respects, to the debarkation of the troops; and in this bay the entire fleet, after having sailed by and in sight of the city, was collected and anchored in the evening of the 13th of June. On the peninsula, the Algerines had a tower, called Turretta Chica, or the Little Tower, which they abandoned when the French fleet came into the bay. An Algerine camp was formed about a league from the shore, and several batteries of groups of Arab horsemen were seen in front—the Arabs, who had advanced before the batteries, were dispersed by some discharges of cannon from a steam vessel, in the evening of the 13th. On the morning of the 14th the landing of three divisions of French troops was effected—The first division under general Berthezene, with its cannon, reached the shore at 5 o'clock. "The enemy soon after began their retreat," says general Bourmont, in his official despatch—"and continued it, although pressed in front by our field artillery, and suffering a cross fire from the king's ship."

lor being wounded, and Lieutenant Dupont, of the navy, having a severe wound from a spent ball. The sloop of war, cast of Torre Chica fired with good effect, and two sailors, leaping on shore, planted the king's standard on the beach. The second division, and the field artillery, were landed at 6, and the Chief half an hour after. At the head of his troops, he immediately per- movement to turn the enemy's batteries, which were taken, after repeated movement against the masses of cavalry. The whole army was landed by about noon; provisions, munitions, &c. have since been got on shore, and the greatest arrangements in other arrangements."

A private letter received at Toulon says—"The army have found water. The enemy must have fled very rapidly, for they did not burn the grain. All accounts agree that the French loss did not exceed 20 or 30. General Bourmont was covered with dust by a ball that fell at his feet, a little eminence between Torre Chica and a division of his army. When the companies in the flag ship, and the staff, were about to embark, and Count Mont was preparing to follow, Admiral Duperre took his hand, and said—"I am for life and death; you may depend upon me!" They then embraced each other and the troops witnessed the scene with acclamations."

Thus it appears that the French have, with very little loss, got footing, with their whole force, in the territory of Algiers, and within ten miles of the city. The expectation is, to attack the capital by land, with no other use of the fleet than to bombard the city in front, while the army assails it in the rear—The result is unknown, although something decisive must have taken place more than a month ago—Two French brigs of war, before the landing, were blown on shore, and crews were captured by the Bedouin Arabs. There was a report that they were decapitated by the order of the Dey. It appears, however, that the Dey has his power to preserve the lives of the French sailors, but that more than 200 were capitulated before he could interfere—140 were prisoners in Algiers.

A letter from Mahon, of the 14th May, states that an American frigate arrived there, from Algiers, with the families of the American, Spanish, and British Consuls on board. The Dey had detained the Consuls themselves.

There is no doubt that the king of France and his ministers hope to avail themselves of the brilliant success of the Algerine expedition, to influence the electors, and to secure a choice of members who will be subservient to their views. Other measures of a very extraordinary kind, and such as in England, or this country, would certainly operate to defeat their own purpose, have been adopted by them to produce the desired result. Not only has the archbishop of Avignon issued what he calls an "electoral message," openly and earnestly exhorting the electors

PORTUGAL.—It appears that Don Miguel has lately spent his time chiefly in hunting, and in attending bull-fights—exercising still, as occasion offers, the most abominable and disgusting cruelties toward individuals, known or suspected to have been opposed to his usurpation.

SICILY.—On the 14th, 15th, and 16th of May, there were simultaneous eruptions from Mount Ætna and Volcano Island, and the most violent hurricane that had been experienced for twenty years. The fire, smoke, cinders and ashes, which poured forth from their craters, afforded the most sublime and magnificent spectacle. Most of the inhabitants left the city of Palermo, under the apprehension that it might be swallowed up by an earthquake. A number of large buildings were blown down, and the forest trees and vineyards materially damaged.

GREECE.—It is asserted in the Paris Constitutionnel, that hostilities have recommenced between the Greeks and Turks, in the Isle of Syra, with more obstinacy than ever: that the two parties do not give any quarter to each other; and that the Greeks are daily exposed to fresh vexations. Arta and Prevesa have for some time not experienced much disturbance and extortions. The Albanians had recently killed Janina, whilst the Governor kept himself shut up in his castle, where he was besieged. His adversaries at the same time arrested and carried into slavery all the Christians who dared to come out of their houses.

A French paper states that Scio is not included within the boundaries of Greece, fixed by the London Protocol of Feb. 3. We learn from that island that the whole population are deeply distressed at the idea of falling again under the yoke of the Turks, and are extremely anxious to avoid it. The Sciots who fled to Greece have just addressed a proclamation to their countrymen, in which they call upon them to quit their country, now subject to the Ottoman power, and found a colony in the Isle of Negropont, where they would find a fertile soil, almost uninhabited. It is probable that the inhabitants of Scio will yield to this appeal.

TURKEY.—The following intelligence, dated Constantinople, 25th May, is extracted from the Augsburg Gazette:—"Yesterday the Sandschak-Scherif, (the sacred standard of the Prophet,) accompanied by the Sultan, was removed from Ramis-Tschiflik to the Seraglio, with the usual ceremonies. Immediately after, the Sultan departed for Therapia, where he will reside during the summer. The Grand Vizier set out for Albania on the 17th instant, in order to put an end to the disturbances that have arisen out there lately. On the 21st, Sarum Effendi, Halil Pacha's secretary, arrived with the convention concluded at St. Petersburg, concerning the payments to be made to Russia by the Porte. The American Commodore, and M. Offley, Consul for the United States at Smyrna, who are charged, in conjunction with M. Rhind, in the negotiation of a treaty of commerce and amity with the Porte, arrived here at Smyrna yesterday; the exchange of the ratification is to take place forthwith." A Vienna article of May 10, states that the Messrs. Rothschild had concluded a contract with Turkey, to furnish, within the year, sufficient to discharge the demands of Russia—so that the troops of the latter may evacuate the territories of the former.

RUSSIA.—Letters from St. Petersburg, of the 12th inst., announce that the Turkish Ambassadors, Halil Pacha, and Valinian Nedjeh Effendi, had audiences of leave of the Emperor and Empress on the 9th inst., on which occasion the Emperor invested Halil Pacha with the order of the White Eagle, and presented to him the insignia enriched with diamonds.

The Emperor had held a grand Review, at which the Turkish diplomatic corps, and all the foreign ministers, were present. The effect was very imposing. It took place on the field of Mars at Petersburg. The troops amounted to 30,000.

The head quarters of the Russian army in Turkey are removed from Bourgas. The dispatches of the Commander-in-Chief are dated from Erketesch, on the top of the Caucasus. Count Diebitch expected to arrive in a few days at Teraspol, and there reform quarantine.

ASIA.

A gentleman in Boston has received a letter from Canton, via Salem, stating that the English have acquiesced in all the demands made by the Chinese, and that the trade had consequently been resumed.

AFRICA.

It is stated in a London paper, that "the total number of slaves captured by the British squadron, from June, 1819, to January, 1827, embracing a period of seven years and a half, was 9327; whereas from June, 1827, to February, 1830, not more than two years and seven months, the period during which Commodore Collier has been on the station, the squadron under his command has captured the extraordinary number of 12,000, of which the *Sybill* and her tender alone have captured 6,218."

flowing through the merits of a Saviour.

I have also found several others in one of the little churches, who had been awakened when brother S. labored here, or else long before, when in their native countries, and have ever since been labouring under a kind of lingering conviction, which now appears to be in some degree renewed, and mingled with a glimmering *comfortless* hope, with whom I have found it extremely difficult to deal. There yet remains a number of new cases of conviction, or of awakenings, and a number more who are labouring under some serious impressions, in the different parts of my too extensive bounds. Thus the Lord is still giving us *some* reason for gratitude, which I see abundant cause to mingle with grief that I have been no more faithful to a gracious Master, who condescends in any degree to own my poor labours.

I am still prosecuting the tract cause, in which no little encouragement and advice were rendered me by an agent of the A. T. S. who, passing this way, favoured me with a visit. We have now 6 societies organized, and made auxiliary to the Illinois and Missouri Branch, within my bounds; and 4 Sabbath schools now in operation; two of which seem to have received a new impulse from a supply of books which arrived here in May—the arrival of which rejoiced our hearts, because simultaneously with the arrival of the Sabbath school books to the amount of \$13.50, 12,000 pages of Tracts, 100 Catechisms, together with, I think, about 300 Bibles and Testaments, which were ordered on by our county society, poured into Carmi.

In the month of May, which (containing five Sabbaths) afforded me a recess of one week from my circle of appointments, in compliance with a solicitation which long since came to me, I took a tour to the Hickapoo region; a frontier settlement on the Embarrass river; about 130 miles north of this place. This is a little band of Presbyterians, consisting of about 20 communicants with their families, who had emigrated from the South, and never since been visited by a Presbyterian preacher; but now wished to be organized into a church; with the hope of obtaining some supplies. A people more craving to hear the Gospel, I know not that I have ever seen. I remained with them three days—preached five times—organized them into a Tract Society—afforded them immediately a

partial supply from the Tract carried with me—and furnished with a number of Catechisms; returned, promising to send a preacher, who would organize which brother S. has engaged next month. The principal agreements that I have met since have been a decrease in our ass and my inability to meet the elements. The former arose from shortness of the evenings, and multiplicity of business which son brought upon the farmer day time. And the latter was caused, by the high water, which ob the way, (for we have but few here) to a number of my appointments and by my own bodily indis which arose from the excess and fatigue, and which much ed me for fulfilling these appointments which I have since met. At that my strength will utterly fail the heat and fatigue of this another following month, unless I curtail which I cannot do but with more labourers arrive. And, fore hinted, the brethren of C Sharon, are making arrangements to locate a minister. But I can it the duty of any preacher to this field, until two more can be for such a measure would leave infant churches entirely destitute to avoid this, I opened a correspondence with two young ministers in whom I hope and pray that will incline to come here, and their way.

The following is the summary since the last report. 934 miles—preached 83 times—brother S., at a communion sented the Monthly Concert met different catechetical times—made 42 family visits 1 Sabbath school, and 3 Tract

OHIO.

An anecdote related by a Minister in Ohio.

Not long since in a certain part of the country, while on my way to preach, I stopped at the house of one of our missionaries, and there came in a girl, who lived in the neighborhood with whom the following conversation took place.

Will you tell me how old you don't know rightly "said she. I believe I am going on twelve. read? "A little in the spelling book. Can you tell me how many days are in a week? "Six." Do



de the world? the sun and moon
s, and all things we see about
es and fields; "No." Why
:girl think a minute, don't you
lon't you remember who it is,
ide us, and made the world?
an't tell." Do you know, who
our of sinners is? "No." Now
ask, how much more of the
s of christianity, did this per-
v, than the unenlightened Chi-
the untaught Hottentot? And
ord of revelation contains truth
it to the welfare of all mankind,
gent and pressing are the de-
or diligence and activity, that
dorable cases of heathenish ig-
may be lessened. May the
ss the labors of your Missiona-
l speedily diffuse the knowledge
uth throughout the world.

PENNSYLVANIA.

of Mr. James Lewars, Berwick,
ania.

honored with a commission
: Board of Missions, to labour
terests of the Redeemer's king-
Berwick, Conyngham town and
cinities, I have endeavored to
he course laid down in their
ons. This part of the country
ich should particularly recom-
elf to the notice and guardian-
hose to whom God has intrust-
terests of his cause on earth.
glect before my arrival here,
red the walls of Zion to be di-
l, the people had become disu-
urch-going, and it required a
long continued blast of the Gos-
pet, to awake them to a sense
importance of religion and bring
tedly to worship in the sanctu-
ie Lord. For such a task re-
so much effort, I am afraid I
so well calculated as many of
lds of the Cross would have
'oung—a foreigner, and there-
ewhat unacquainted with the
and customs of the country, I
h to learn, before I could serve
e banner of the Cross, with that
nich men, older, more experi-
en, who had acquired more
ge of human nature, might
ne. Yet looking for assistance
tion from above, I have ven-
make this the field of my first
d, though I fear with a feeble
build up the long prostrate
our Zion in this place. I have
h to contend with. Sectarian
frowned upon my exertions on
and, ignorance presented its
L. VIII.—Ch. Adv.

dull unmoving point on the other; and
vice unfurled its banner between. Not-
withstanding these obstructions, and
discouragements, I imagine that I see
order arising out of chaos here. The
people appear to manifest a greater de-
sire to hear the Gospel than formerly,
and I begin to hope that their hearts are
getting more softened to receive the
impress of piety.

There are three stations at which I
regularly preach; Summerhill, Berwick,
and Conyngham. At Salem, about se-
ven miles from this place, I preach oc-
casionaly. At Nescopeck, a little vil-
lage beyond the river, opposite to Ber-
wick, I had been in the habit of holding
evening meeting, where each time a
sermon was delivered. I intend to re-
commence them next week. I preach
three times each week. My travelling,
as the farthest of my congregations is
but eleven miles from this, is not con-
siderable. Since I have been commis-
sioned by the Board, four members
have been admitted into the church at
Conyngham town, and in that village
amidst the most general and decided
opposition, a Temperance Society con-
sisting of a small number of members
has been formed. A Sabbath School
is established there, and increasing rap-
idly.

Report of Mr. M. B. Patterson, Columbia
county, Pa.

Although this appeared at first to be
a very barren soil to work upon, yet I
am not altogether without reasons to
encourage me in the review of my la-
bours, from the belief that God has
owned and blessed my endeavours. The
plain truth has been instrumental in the
divine hand, of effecting some good al-
ready, and has laid a foundation for
more in time to come.

A few weeks ago, the sacrament of
the Lord's supper was administered in
Bloomsburgh—when the members from
both churches attended. There were
three received into the communion of
the church, for the first time, on pro-
fession of their faith. There were others
who conversed with the Saviour, but
did not see their way clear to come for-
ward at that time. Hence I take en-
couragement that my labour has not
been altogether in vain in the Lord.
Since my last report, we have com-
menced two Sabbath schools; both are
in the bounds of the Bear-creek con-
gregation. From one of these I expect
much. The teachers are persons of
piety and prayer, who have entered in-
to the work with spirit, and a desire t

PRESBYTERY OF ROCHESTER, N. Y.

The last stated meeting of this Presbytery was held at Scottsville, on the 29th of June. The Corresponding Secretary of the Board of Missions attended, and laid before them a detailed statement of the plan and operations of the Board, which was received with interest—and the Presbytery adopted, with great unanimity, the plan of Correspondence recommended to Presbyteries in the last annual report of the Board. The Corresponding Executive Committee for the current year, consist of the Rev. Joseph Penny, Chauncey Cook, Abner Benedict, and George G. Sill, and Messrs. H. B. Pierpont, and Enos Pomeroy.

After the meeting of this Presbytery, the Secretary visited a number of the most important towns in the Western part of the State, and formed large Auxiliaries to the Board, in the three Churches of Rochester, in Buffalo, Lockport, and Palmyra.—He collected \$136.50, and received pledges from congregations and individuals, to the amount of 7, or \$800 a year. A number of congregations were also visited by Mr. Wm. C. Anderson, agent of the Board. A more detailed account of the proceedings of the Rochester Presbytery, and other movements in the state of New York, in favor of the Board of Missions, may be expected in a future number of the Reporter.

NOTICE TO SUBSCRIBERS.

The second volume of this work will be commenced early in September, with some alterations in the plan, which, it is hoped, will render the Reporter more interesting and useful for monthly concerts.

If any persons wish this paper to be discontinued, they will give us notice before the 1st of September, otherwise they will be considered as subscribers to the second volume.

Agents are requested, without delay, to send in the names of new subscribers.

REPORTS OF MISSIONARIES.

Report from Rev. J. Eaton, Coniautec, Pa.

I have preached statedly in this congregation the one fourth of my time for one year, beginning the first of July 1829. The usual exercises have been two sermons on the Sabbath, attending the Sabbath school and a Bible class. The Sabbath school was continued through the winter, and was generally well attended; some of the classes receive the assemblies shorter catechism; the Bible class embraces all the Sunday

school teachers, and most of them in the congregation; with this I spend a considerable part of my time, and view it the most interesting perhaps the most beneficial of my labours. We have used the Union in this class—some had been brought to the Christians, some to the Methodists, and others have not yet been—but I believe the congregation may be considered as well educated in *Presbyterianism*, I mean great truths of the Bible. No one received to the communion, only one, but his admission was delayed—entertains a hope, but did not receive, and a third under anxious discipline her soul—three infants baptised, temperance society was organized, spring, most of the male members the congregation, with some connected with it—had to travel 18 miles to the place of preaching.

I have visited and supplied 12 families (about 45,) in Coudersport township, with Bibles, and two Tracts in each house, in families with neither Bible, Tracts, Spelling book, newspaper, or word in print in the house, and living in a family capacity, 5 or

MISSOURI.

Report of Mr. John Cowan, Cape Girardeau county.

Since my return I have preached 12 times, administered the Lord's Supper twice, baptized 9 children, the only professors, and the only kindred that are admitted to the Lord's Supper with us; and I also visited 50 families. The preaching of the word (in this country,) is numerously attended with increasing seriousness. 16 were added—5 on examination, 11 on certificate. One of the added was a lady, bordering on 90 years of age. To the Brazeau church 6 were added—4 on certificate and 2 on examination. Our communion seasons were very interesting and I humbly hope profitable. It was truly gratifying to see the Lord of Jesus in the wilderness surrounded by a hundred disciples and 4 times the number of serious spectators; and a part of the wilderness too, when a few years since, the white man was almost a stranger. On one occasion, I preached on the very spot occupied 8 years ago by the Shawnee Indians, as a dancing ground, and a school-house, erected on this site, heathen riot, a flourishing Sem-

of the grace of God, and many
orn into his blessed kingdom.

re not kept an exact account of
nily visits, which I have made,
able to state generally, that se-
ave been made every week, ex-
out three weeks of my ill health.
f these have been to the houses
ick and dying, or the place of
ng, because their dear ones are
These scenes I have endeavored
rove, and have often witnessed
nt tear, testifying that nature at
not the spirit, could make them
ome have been where sculs were
sly seeking some one to show
ny good. Some have been to the
igs of the godly, and been as it
feasting of soul, in which pious
and a savour of prayer rendered
ess sweeter still. Let me con-
y entreating the prayers of the
for this little plant of Zion.

join a summary of my labours,
though performed in much
ess, and sometimes with despon-
of heart, will I hope, be appro-
the Board.

re travelled since Nov. 1st, going
turning, 509 miles. Preached
sermons, besides various address-
ortations, &c.

sted in organizing one Sabbath
in a neighbouring town.

ient steps are preparing for the
on of a Temperance Society, I
ed once on the subject.

church has been organized.
l, I have attended four sacra-
at as many different churches.
ving received ordination, I have
isms to record.

KENTUCKY.

rt of the Rev. R. A. Lapsley, Liv-
and Caldwell Counties, Ky.

re is Presbyterian ground enough
these two counties, to occupy
ole time of two men of the most
as habits. There are two church-
iles apart, one in each county;
Caldwell, in the bounds of which
e, has 50 members, and from
300 hearers, and at this time
s to be a fruitful field. That in
ton county, has 62 members, and
10 to 400 regular hearers, most
n are the children of the church,
refore, are to us the most prom-
ass of hearers. My regular ap-
ents for Sabbath preaching are
e churches alternately—beside
there are other places of occa-
reaching, which might be with

propriety occupied regularly, if I had
time and health sufficient.

We have within our bounds a Bible
Society, which enters into the resolu-
tions of the Parent Society with spi-
rit, and will I have no doubt, complete
the supply of Caldwell and Livingston
counties, by the first of May 1831. We
also have 2 Societies for the promotion
of Temperance. This cause is mani-
festly gaining ground, and we feel deep
interest in its success, for on it (under
God,) depends the preservation of this
great Republic. The members of the
church at Livingston, take an interest
in the Sabbath school established among
them. The School consists of about 50
scholars, and promises to do good. We
rejoice to read the resolution of the A.
S. S. Union, on the subject of Sabbath
schools in the valley of the Mississippi.
Since the first of April, I have visit-
ed Clarkesville, Hopkinsville, Salem,
Princeton, and Eddyville; have rode
451 miles; attended the administration
of the Lord's supper 5 times; made 46
addresses to assemblies; preached on
the Sabbath once or twice; and through
the week as frequently as my health
would permit; and have spent a consid-
erable portion of time in visiting. I re-
gret that I have not health sufficient to
preach every day, but am cheered with
the hope, that what little I am able to
do, will not be in vain. I have received
3 members; baptized 3 infants; and have
reason to hope, there are more anxious
inquirers.

MISSIONARY APPOINTMENTS.

Rev. J. Burbank, for 4 months to North
Parma and Gates, Presbytery of Rochester,
New York.

Mr. Geo. W. Kennedy, for 1 year to
Towanda and vicinity, Bradford Co. Pa.

Mr. J. C. Watson, for 3 months Lower
Bethel congregation and vicinity, North-
ampton co. Pa.

Rev. J. Pitkin, for 1 year to Irville and
Muskingam congregations and vicinity,
Crawford co. Ohio.

Rev. S. Hodge, for 6 months to New
Shiloh congregation, Gibson co. Tenn.

Re-appointments.

Mr. A. Gilchrist, for 2 months to Marga-
retta, Wrightsville and Charleston, Lan-
caster co. Pa.

Rev. D. C. Allen, for 1 year to Marys-
ville and vicinity, Ohio.

Rev. Joshua Moore, for 1 year, from 1st
January, to Church Hill, Greensboro' and
Mispilion, Maryland.

Mr. J. D. Stevens, for 1 year to take
charge of a school for the instruction of In-
dian children, on Magdalen Island, near the
head of Lake Superior.

NEW AUXILIARIES.

New Jersey.—Salem.

Kentucky.—New Castle.

Pennsylvania.—Pequea, Leacock, Middle Octorara, Marietta, Lancaster, Mount Pleasant, Crab Apple, Ridge, Cadiz, St. Clairsville, Morristown.

Ohio.—Springfield, Pleasant Hill, Hope-well, Bucyrus, Lower Springfield, Upper do. Hillsboro.—Total, 349.

LIST OF LETTERS.

J. Culbertson, Ohio; J. D. Wright, Tenn.; J. W. Woodward, N. Y.; C. Riggs, and J. Coulter, Pa.; W. Hughes, Ohio; J. Wolff, Ohio; L. B. Sullivan N. Y.; W. Fowler, N. Y.; P. Smith, N. Y.; A. O. Hubbard, Pa.; G. Colton, N. Y.; J. B. McCreary, Pa.; W. Bacon, Pa.; S. King, Pa.; T. Gallaudet, Va.; 2; A. Y. Lockridge, N. J.; 2; A. Coe, Michigan Ter.; J. Paine, Va.; I. Oakes, N. Y.; D. C. Allen, Ohio, 2; Rev. Messrs. Laird, Campbell, and

Moore, Md.; J. Lewars, Pa.; H. Van De-man, Ohio; S. Van Rensselaer, N. Y.; S. R. Jones, Pa.; R. Rutherford, Ohio; J. Gray, Pa.; W. Andrews, Ohio; D. R. Preston, Va.; M. B. Patterson, Pa.; J. Eaton, Pa.; A. Gilchrist, Pa.; J. Nourse, D. C.; S. X. Rowan, D. D. and R. McCartee, N. Y.; G. Bourne, N. Y.; J. R. Bain, Tenn.; P. De-nan, Pa.; N. Murray, Pa.; R. A. Lapley, Ky.; J. Blythe, Ky.; R. Beall, Ohio; D. Mc-lutye, N. C.; W. Wright, N. Y.; S. E. Wilson, Va.; J. A. Whyte, Ky.; G. W. Ashbridge, Ala.; T. Barr, Ohio; G. Fitch, Ky.; P. Hassinger, Pa.; S. B. Robertson, Ky.; G. Morrison, Md.; D. Nelson, Tenn.; I. Bennett, Illinois; J. P. Cowan, Missouri; G. G. Sill, New York; S. K. Sneed, Ky.; S. L. Caldwell, Ala.; J. S. Galloway, Pa.; D. A. Sayre, Ky.; W. Carlisle, S. C.; A. D. Eddy, N. Y.; J. T. Ewing, Georgia; R. G. Lynn, Ohio; L. McLeod, Tenn.; J. Foster, Mississippi.

Account of cash received by the Board of Missions of the General Assembly, during the month of July, 1830.

<i>Braintrim, Pa.</i> Donation from Mr. Northrop,		\$9 51
<i>Brownsville, Pa.</i> Col. in Presb. cong. for 1829, per J. T. McKinnan,	15 25	
Do. do. do. do. for 1830, do. do.	15 00	
<i>Cape May, N. J.</i> Col. in Cold Spring ch. per Mr. Stiles,		8 00
<i>Chillisquaque, Pa.</i> Col. in cong. per Rev. J. Montgomery,	18 00	
Do. do. From Female Missionary Society, do.	10 00	
<i>Crab Apple, Ohio</i> , from auxiliary society, per Wm. McMillan, Esq.		11 00
Cash from Rev. B. B. ———,		10 00
<i>Chambersburg, Pa.</i> annual col. from Female Missionary soc. per Mrs. Alice Chambers,		25 50
<i>Cynthiana, Ky.</i> From aux. society, per D. Sayre, Esq.		2 00
<i>Derry, Pa.</i> Col. in cong. per Rev. J. Montgomery,		14 00
<i>Dunlap Creek, Pa.</i> do. do. for 1829, per J. McKinnan, Esq.	11 68	
Do. do. do. for 1830, per do.	3 75	
<i>Fairview, Pa.</i> From aux. soc. per Rev. J. Eaton,		15 00
<i>Hanover, N. J.</i> From K. R., M. Y., and G. G., 1 dollar each, per Rev. Dr. Green,		3 00
<i>Lycoming, Pa.</i> Col. in cong. per J. Montgomery,		10 00
<i>Mahoning, do.</i> Col. in congregation per J. Montgomery,		33 00
<i>Meadville, do.</i> do. per Rev. Mr. Bushnell,		21 14
<i>Mulberry, Ky.</i> From auxiliary society, per J. Venable,		12 25
<i>New Hartford, Ohio</i> , Donation from Rev. B. Baldwin,		5 00
<i>New Providence, Ky.</i> From auxiliary society, per D. A. Brewer,		18 50
<i>Philadelphia</i> , Donation from Mr. Wm. F. Geddes,	3 95	
Do. From Dr. G. W. Pressley, on account of fancy articles made by the Osage Society of Philadelphia,	15 00	
Do. From Isaac Snowden, Esq. Tr. of General Assembly,		
6 months interest to 1st August,	375 00	
<i>Versailles, Ky.</i> From aux. society, per D. A. Sayre,		393 81
<i>Waterford, Erie co. Pa.</i> Col. in cong. per Rev. Mr. Hassinger,	4 00	
Do. do. do. Donation from do.	1 00	
<i>Missionary Reporter</i> , From sundry subscribers,		20 00

seminary, in which he may prosecute his studies, and, as far as possible, means within the bounds of the Presbytery, for the support of its beneficiaries;—thus becoming, in the Agent of each Presbytery, less than of the Board of Edu-

at the General and Subordinate meetings shall monthly report all proceedings to this Executive Committee, and shall be subject to such instructions as they may from time to time receive.

That candidates be urged, on entering their course, to remember the important objects of the Board, and to seek them wherever Providence directs them wherever Providence directs them.

It shall be the duty of the Recording Secretary and General Agent to take the special charge of the

keep the books of minutes, and necessary registers of beneficiaries, their names, recommendations, education, stage of education, exception, and amount of aid

prepare all the regular business meetings of the Board, and of the Executive Committee—and so to arrange as to facilitate the dispatch of

conduct the general correspondence of the Board and of the Committee, and prepare the matter for the Education Register, monthly, endeavouring to make it both profitable and

exercise a pastoral care over the beneficiaries of the Board, to visit them as often as practicable, at least once in every year, and to hold conferences with them as frequently as circumstances may require, so that the Committee may always be fully informed respecting them.

to take the direction and guide the various Agents which may be employed by the Executive Committee, to maintain a constant correspondence with them, and keep the committee advised of their proceedings, and to do whatever may be necessary, in every direction, and with advice and aid of the Executive Committee, to advance the prosperity of the Education cause.

That no appropriation shall be made for any whose attachment to the cause of the Presbyterian Church is doubtful, and who may be unwilling to receive their theological education at a Presbyterian Seminary.

RULES

To be observed by the Board of Education of the General Assembly, and by its Beneficiaries.

1. Young men applying for the aid of the Board, shall furnish satisfactory testimonials, from two or more ministers or elders of the presbyterian church, or from the Executive Committee of some Presbytery, of their piety, talents, good deportment, and real necessities.

2. Young men under the care of the Board, shall furnish good and sufficient testimonials, annually, or oftener if required, from their teachers, of their progress in their studies, moral deportment, economy and piety.

3. Young men after entering College, or a Theological Seminary, shall send to the Board, at the close of each term, a written declaration of their views and purposes, in relation to the Gospel ministry, as the labor of their life in future.

4. Young men who fail to enter upon and continue in the ministry, unless, through such loss of health, as may disqualify them for any other important employment, shall refund to the Board all the money which may have been expended on their education with interest, and to the performance of this act of justice, every Beneficiary shall give his written pledge to the Board, at the time when he is taken under its care.

5. Every examining committee, appointed by the Executive Committee, shall examine candidates faithfully, and report to the Board, very specially, their views of the piety, capacity, church standing, moral deportment, attainments in learning, and motives for seeking an Education for the Gospel ministry, and also, give the name, age, residence, and pecuniary circumstances of applicants; and also, whether they have been patronized by others, and if so, by whom, how long, and to what amount, and why has that patronage ceased; and whatever else the Examining Committee may think proper to communicate.

6. Examining Committees shall endeavour to make applicants fully understand the importance of the object in view, and the conditions under which the aid of the Board is extended to them, and their moral obligation to refund to the Board the money received from it, should God in his providence put it in their power.

7. No candidate shall hereafter be taken under the care of this Board, nor aided, until he shall have been examined by some Examining Committee, or by the Executive Committee of some Presbytery, and shall have forwarded to

certificate of said examination, by said committee to this Board, made out according to rule 5th. Nor shall any additional aid be given to any who shall neglect or refuse to comply with the regulations contained in Rule 2d or 3d, as the case may be.

8. No person shall receive aid from the Board, who does not manifest a willingness to pursue such a course of Education, as the Executive Committee may direct.

9. The following shall be the form of returns to be made quarterly, viz.

[The form has been left out for want of room—but will be inserted in the next No.]

10. When the foregoing form shall have been filled up by the Beneficiary, and signed with his name he shall obtain on the same paper a certificate from the principal Teacher of the Institution where he may be pursuing his studies, that he has examined it, and believes it to be correct, and that the person intended in it, sustains a fair character, is diligent and successful in his studies, continues to give evidence of consistent piety, and conducts himself in all things according to the Rules and Regulations of the Institution where he is.

11. Beneficiaries may not change their place of Education without the consent of the Executive Committee.

12. Beneficiaries shall cease to re-

ceive the patronage and aid of the Board for the following or similar reasons:

1. If their talents, health, or piety, be not such as to warrant and justify a continuance of it.

2. If the Beneficiary enters into the married state.

3. If the Beneficiary puts himself under the patronage of, or receives aid from any other Education Society.

4. If the requisite returns are not regularly made.

13. Every Beneficiary who shall have received aid from the Board in the course of his Education, equal to the expense of two or more years, shall feel himself bound to devote the first year at least, of his ministry, to Missions, under the direction of the Board of Missions, unless released from the obligation by the consent of the Education Board.

14. Every Beneficiary shall submit himself to the paternal and parental counsel and care of the Corresponding Secretary and General Agent of the Board.

15. These Rules shall be printed and placed in the hands of every Beneficiary, and his approval of them expressed in writing, at the time of his being received under the care of the Board shall be taken and recorded or put in file in the office.

Received for the Education Board since the 20th of May, 1830.

- May 21. From collection after Dr. Philips' sermon,
Cooperstown church, N. York,
Donation from T. Marquess, Martinsburg
Louis Cook, Sylvanus co. Va.
William Maxwell, Norfolk,
22. Churchville, Pa. by Rev. Mr. Finney,
25. Ladies at Lawrenceville
Mr. Stewart, 1st church Baltimore,

JOHN STILLE, Treasurer.

June 24, 1830.

- The Treasurer reports the following receipts of the Education Board, since 31st May 1830.
- | | |
|---|--------------|
| June 1. From New York Presbytery by Isaac Snowden, | 126 19 |
| Rev. Dr. Neill's collections, | 185 50 311 0 |
| 11. Rev. C. Webster, Long Island, | 2 00 |
| July 3. Daniel Montgomery's 2d annual subscription | 100 00 |
| Mrs. Christiana Montgomery's donation | 50 00 190 00 |
| 7 Collections of annual subscriptions, | 20 00 |
| 8 do. at Monthly Concert in 6th Church, Phil'a. | 10 00 |
| 29. James Linn's donation, | 5 00 |
| Concert of prayer in 3d Church, Philadelphia, | 12 00 |
| Stephen Cook, Martinsburg Ohio, | 2 00 |
| 30. Collections by Dr. Neill, Church Snowhill, Md., | 3 33 |
| Robert McChesney, church of Cranberry, N. J., | 5 00 |
| A few members, do. | 7 50 |
| Rev. R. M. Laird, (Md.) several individuals, including his sub. | 10 00 |
| A lady, by Rev. Dr. Green, | 1 00 50 00 |

JOHN STILLE, Treasurer.

July 31, 1830.

THE CHRISTIAN ADVOCATE.

SEPTEMBER, 1830.

Religious Communications.

ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO THE YOUTH.

LECTURE I.

Subject of the ensuing lecture—the sixth commandment,—"Thou shalt not kill." According to our Catechism, "The commandment requireth, all endeavours to preserve our own and the life of others:" "It forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever hereunto."

Love of life is the strongest of our natural instincts; and our love of our own and benevolence of heart in making it so, is obedience on the preservation of all the purposes of our existence in this world depend. Dear youth, as life is to every human creature, it is not to use for its present gratification any other than "lawful means;" and must be ready to sacrifice rather than violate our duty to him who gave it. There are not a few, in which duty is preferred to life. Of such number, the whole host of martyrs have exhibited examples. Our Saviour has given the most emphatic language, if we do not love him above "our own life," we cannot be his disciples.

III.—Ch. Adv.

In our larger Catechism we have a most excellent and accurate specification of the lawful means, or endeavours, to be employed—and remember, my dear youth, that we are not merely *permitted*, but *bound in duty*, to employ them—for the preservation and prolongation of our lives. "The duties required in the sixth commandment, says the Catechism, are, all careful studies, and lawful endeavours, to preserve the life of ourselves and others, by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defence thereof against violence: patient bearing of the hand of God; quietness of mind, cheerfulness of spirit, and sober use of meat, drink, physick, sleep, labour, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness, peaceable, mild, and courteous speeches and behaviour; forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succouring the distressed, and protecting and defending the innocent." I recommend to you, my young friends, to meditate attentively on every particular—I had almost said on every word—that is contained in this quotation. The duties specified are

3 L.

plain, as well as important—It is *consideration*, and not *explanation*, that they require. I add a few remarks on that article which teaches as a duty, “a just defence of our lives against violence.” “If there be only a design, or conspiracy against our lives, but no immediate attempt made to take them away, we are to defend ourselves by endeavouring to put him that designed the execrable fact, out of a capacity of hurting us, by having recourse to the protection of the law; whereby he may be restrained from doing it, or we secured; this was the method that Paul took when the Jews had bound themselves with an oath to slay him; he informed the chief captain of this conspiracy, and had recourse to the law for his safety. If there be a present attempt made against our lives, we should rather choose to disarm, or fly from the enemy, than take away his life; but if this cannot be done, so that we must either lose our own lives, or take away his, we do not incur the least guilt, or break this commandment, if we take away his life to preserve our own; especially if we were not first in the quarrel, nor gave occasion to it by any injurious or unlawful practices.”* Defensive war is justifiable, on the very same ground as personal defence—It is, so to speak, nothing more than the *personal defence* of a community, instead of an individual. All proper and practicable means to avoid it, are first to be carefully and conscientiously used; but if these prove utterly ineffectual, there is no dictate of moral sentiment, nor precept of inspiration, that forbids a nation or community to defend itself by arms, against the lawless violence of an invader. It is not credible, it seems to me, if, as some maintain, the spirit of the gospel absolutely prohibits war in all cases, that there should not only

be no explicit prohibition in the New Testament, but forerunner of Christ should actually prescribed rules for military life (Luke iii. 14) a military officer should be commended by the Saviour as having greater faith than was found in any other individual (Matt. viii. 10); should receive a special favour and miraculous healing of his dyer, and not a single intim been given him that his pursuits were unlawful. Similar remarks are applicable to the pious centurion. We certainly ought to look with joy to the time, and its speedy arrival, “*we shall not lift up sword against man, neither shall they any more.*” But this is consistent with maintaining the lawfulness of defensive war. Defensive war is certainly consistent with the sixth commandment. Let this entirely cease, and other will cease of course; there is no attack, there is no defence.

We are to use the same means, and the same means, to preserve the lives of others as our own. We see not how they who insist on the unlawfulness of taking life in any case whatever, can exempt themselves from the blood-guiltiness, if they prefer a blood-thirsty wret to a murderer. They consider, not only themselves, but the whole family, rather than the individual. It was practicable to preserve the life of the assassin when it could not be preserved by any other way. Can he be exempt from the guilt of blood, who permits a murderer to destroy the innocent?

When *lawful means* for the preservation of life are mentioned, it is implied that there are some which are *unlawful*. In some circumstances, as a just war, we are permitted to yield our consent to vi-

* Ridgley.

known commands of God, or to preserve our lives, to obey him, and leave him to dispose of us. Some maintained and taught, that it was lawful to tell a deliberate lie, in order to save life, and to preserve property; as in the case of a robber, who threatens to kill you if his demands are refused. This is contrary to Scripture, which makes no provision, either by law or commendable example, for such a case. It is by no means lawful, either that the deadly threat should be fulfilled, if compliance is required, or that compliance itself should be the event of the fulfilment. It is unlawful to adhere to truth, so far as it may be to the detriment of the soul at all—for we are not to tell the whole truth—and to leave the event with God. To lie upon his tongue, must be a sinful termination of life, to the one who believes in a future retribution.

The life of the soul is still more precious than the life of the body; and this commandment doubtless teaches, that both in regard to ourselves and others, all lawful means should be used to preserve from destruction, this better part of our nature. It is to this that the spirit of the quotation which is recommended to your serification, particularly refers. Considering what the precept is, *forbids*, the "taking away of our own life," first demands attention. This, in all imaginable cases, is an awful violation of the commandment. "It is directly opposite to the natural principle of preservation implanted in us; it is the highest impatience, the most violent discontent, with our lot in the present world: it is an invasion of the prerogative of God, as the sole author and disposer of life; and a most daring presumption rushing upon God, and an awful eternity."*

All the examples of self-murder given in Scripture, are of men notoriously impious and abandoned; such as Saul, Ahitophel, and Judas. We have not a single example of a good man, who was permitted to lay violent hands on himself. The case of Samson is not a real exception. He did not seek his own death, but as it was connected with the destruction of a multitude of the bitter enemies of his country and his God—an act of heroic self-devotedness, which has always commanded the admiration of men, and for which Samson had the approbation, and even the miraculous assistance of Jehovah. You should carefully remember, my dear youth, what is intimated in the quotation from the larger Catechism—that the spirit of this command extends to all those passions and practices which *tend* to the destruction or the shortening of human life. All these are a species of suicide; and indeed they often lead to the overt act; such as the immoderate indulgence of any passion, as love, hatred, fear, anxiety, yielding to discontent, dejection, and impatience; prodigality in expense; excess in meat, or drink, or their opposites of extreme abstinence and fasting; refusing to take the nourishment necessary to preserve the health of the body, or the medicines necessary to restore health, in cases of sickness or disease. Intemperance and gambling lead almost directly to self destruction.

As we are in no case to take away our own lives, so we are never to take away the life of our neighbour *unlawfully*. If we occasion the death of our neighbour without design or malice, we contract no guilt. Cases of this kind do not unfrequently occur, by what are called *unavoidable accidents*; and sometimes a man's dearest friend becomes the destroyer of his life. If, however, there has been carelessness, or inattention, in the act which occasions the death of a

* Fisher.

fellow creature, the author of that act, though certainly not a murderer, is not wholly free from guilt: and indeed where no guilt is incurred, a good man will always regard it as a deeply afflictive occurrence in Providence, when he is permitted to be the cause of his neighbour's death. The various kinds of homicide are, by the laws of all well regulated societies, accurately defined, and the degree of criminality attached to such as involve guilt, is carefully discriminated.

The taking away the life of a human being, with deliberation and design, or with what is usually called "malice aforethought," constitutes what in our language is called *murder*, and involves guilt of the most aggravated kind. When the punishment of murder was prescribed to Noah and his sons, the reason assigned for it was, that "in the image of God made he man;" on which Scott very justly remarks in his commentary, that "though the moral image of God in which man was at first created be defaced, yet the natural image remains: and it is the most daring act of rebellion against God, to assault his visible image on earth, and destroy the life which he communicated: and it is observable that the reason given for the punishment of the murderer with death, is taken from the affront which he offers to God, not from the injury which he does to man." We live at a period, my young friends, in which much is said and done to correct the sanguinary character of our penal code of laws. In this I do most sincerely rejoice; being of the mind that but few, if any crimes, beside murder and that which plainly involves its guilt, ought to be punished with death. But to exempt deliberate murder from this penalty, would unquestionably be an awful extreme on the other hand. It is idle and palpably false, to represent, as some do, that the declaration "whose sheddeth man's blood

by man shall his blood be nothing more than a ceremonial law of the Jew was the law given to Noah immediately after the deluge, eight hundred years before the institutions of Moses existed; institutions did no more cognise the validity of which was manifestly intended to be binding on the whole race, to the end of time. I agree entirely with the commentator already quoted in his remarks on the divine declaration which has just been repeated—*"From this energetic declaration it certainly follows that wilful murder ought involve all communities, to be punished with death; whatever forms it assumes, or however it may be disguised by a malicious but delusive pretence; and that God himself require it of those who murder, that the murderer to escape the punishment of murder, in some way, be inflicted on the accessories to the crime; and may, therefore, well tremble in every country, if wilful murder be exempted from the punishment of death—Our land will be polluted by blood. Indeed such a law it has, in some measure contracted, by not punishing with death the fashionable murders which are committed in duels. The most atrocious and aggravated murders are not aware that in a stance they have, in our country, been visited with the penalties of the laws both of God and man; and pronounce upon the perpetrator see then, that there are instances in which it is *lawful* to take the life of a fellow creature, in which it is contrary to the will of God to forbear to do so; and that the judges are appointed for that purpose, in all well ordered societies; and they have a high responsibility for the faithful execution of the sacred trust confided*

ses where murderers of
cription escape punish-
the hands of men, they
even up of God to the hor-
guilty conscience—some-
ich a degree as to confess
e, and even to seek the
it which for a time they
ed. In other instances,
marked interpositions of
e have been witnessed, to
orderers and bring them
It has even passed into
roverb, that “murder will

n regard to ourselves, so
egard to our neighbour,
and may be violated in
f God, where there is no

He who *desires* to take
life of his neighbour, and
ed only by fear, or the
favourable opportunity,
y a murderer in the sight
if he had perpetrated the
d. Nor is any one free
charge of violating this
who indulges in any of
ant passions; such as im-
tated, desire of revenge,
envy, and causeless or
anger. When anger is
—as we must admit that it
is, since on one occasion
that our Saviour was an-
he apostle Paul says, “be
d sin not”—it will not
a man beyond himself,
mpired by reason and
and, be of short duration,
be followed by a hatred
nder, but by compassion,
re to reclaim him by acts
is—“to heap coals of fire
ead.”

y in our tempers and our
out in our speech and ac-
nay indulge in that which
le to actual murder, and
produces it; although
nsequence may not even
t of at the time. Bitter
king words, threatening,
deriding and sarcastick
or *writing; striking,*

wounding, quarrelling, cheating, im-
position, cruelty and every kind of
oppression—all these, and many
things of a similar character, not
easily specified, have been seen in
fact to issue in the shedding of
blood; and are therefore to be
avoided, by those who would keep
free from the guilt of transgressing
this command.

But I cannot close the present
lecture, without distinctly and so-
lemnly reminding you, that all who
either by their example or their
words, seduce others into sin, are
chargeable with endeavouring to
murder their souls; to subject them
to all the horrors of the second
death—a thousand fold more dread-
ful than the death of the body;
and of course that they break the
sixth commandment in the most
fearful manner. Dread, therefore,
my young friends, dread exceed-
ingly, the guilt of leading others
into sin; and for yourselves, avoid
every seducer, as you would avoid
the pestilence. Fortify your minds
against all corrupt principles, and
all evil examples. Look to God to
guide and protect you. Flee to the
Saviour, and endeavour to lead
others to him; for till your “life is
hid with Christ in God,” you can
never be secure against the danger
of final perdition.

WITHERSPOON ON REGENERATION.

(Continued from p. 401.)

The life of a Christian is con-
stantly represented in scripture as
a life of vigilance and caution, of
activity and diligence. “Be sober
and vigilant, for your adversary the
devil, as a roaring lion, walketh
about seeking whom he may de-
vour.”* The same apostle says,
“And besides this, giving all dili-
gence, add to your faith virtue, and
to virtue knowledge, and to know-

ledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure.* I beg it may be observed, that this is no way contrary to that confidence in the divine mercy and good hope through grace, which the gospel imparts to the believer.

These are intended to animate him to diligence in duty, in dependance on divine strength, and are themselves gradually confirmed and improved, by producing their proper effects. Few seem to have enjoyed more of the consolations of the gospel than the apostle Paul; and yet he represents even the fear of final disappointment, as what daily influenced his own conduct. "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away."†

I cannot help taking notice here, that there is often just cause to find fault even with persons who, to all appearance, are sincerely pious upon this subject. For all such I desire to have the highest esteem, and to treat them with the greatest tenderness and affection. In the mean time, they ought to be willing, and even desirous, to have their mistakes pointed out to them. Now I am persuaded, there are many who seek after assurance of their own interest in God's favour in a wrong way, and that they often expect it in a degree that is not suited to the present state.

1. They often seek it in a wrong way; they are ready to lay hold of impressions upon their minds; and, in a variety of particulars, are in

danger of repeating the Pharisees, who asked a heaven. When a ministering or writing on this subject expect something particular; and, if I may say that he should be in God and give them assurance of telling them how they seek it. But this eagerness however good a disposition spring, is unwarrantable and terous. We must be as walk in the way that pointed out to us; to give to him for the sure foundation sinner's hope which is laid and to conclude the safe own state from a serious deliberate examination of our the rules laid down in scriptures. In this way the most solid, settled, at peace to be obtained.

Perhaps some will be say, Do you then condemn all regard to impressions may be sensibly felt upon or all secret and powerful impressions of passages of Does the Holy Ghost, the Comforter never in this manner enrefresh those souls in dwells, according to his "I will dwell in them, and at them; and I will be their they shall be my people far from it; I have no denying the real operation of presence of the Spirit of God is certainly one of the most vital and one of the most able doctrines of the "gospel;" but at the same time the love I bear to it, I would it against mistakes at When any truth, or any scripture is suggested to which particularly and points out the duty proper present state and circumstances when this is backed with full sense of its obligation

* 2 Pet. i. 3-10

† 1 Cor. ix. 27.

* 2 Cor. vi. 16

as a deceitful or slothful revived and quickened; unthankfully to be acknowledged readily complied with. Doubtful, dejected, or dejected mind is relieved, by a pleasant affecting view of some promise, or gracious in the weary sinner, or the spirit; when, in such a mind is led to a discomfiture of the rich mercy and freedom to the guilty and might ought to be embraced loved: and in many such serious persons harassed affliction, have had cause to say, as David, "I will bless thee, for thou hast given me counsel; also instruct me in the way of thy truth."*

is more than the necessary assistance of the constant providence of God, which, as to the disposal and direction of the most minute circumstances of nature, cannot fail to be peculiarly exercised about us and peace of his own

They obey what appears to be their duty, or an argument in favour of it; they trust the divine promise in what concerns their salvation and adore the divine wisdom and goodness in the propriety and reasonableness of either or both for any person, from the suggestion of a passage of scripture, ("I am thy God" for example, or, "I have called thee by name, thou art mine") with a demonstration of his temperance, to conclude the present state, is surely a piece of reasoning without ground.

It is it less foolish than foolish; for all such must be cast down, by other and better suggestions. We know that we have an instance of our own's temptation, that suggest passages of scripture and speak piously and

plausibly upon them: but their conclusions must be tried by other scriptures. To all who are inclined to the above deluding practice, I would say with the apostle John, "Beloved, believe not every spirit, but try the spirits, whether they are of God."† Or with the prophet Isaiah, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."‡ There is also a very proper advice, mixed with caution, given by the same prophet, in the following words; "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire, all that compass yourselves about with sparks, walk in the light of your fires, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow."§

2. I must also observe, that many serious persons seem to desire, and even to expect assurance, in such a measure and degree as is not suited to our present state. They would have faith and hope to be the same with sense. They would have heaven and earth to be the same, and would put on their crown before they have finished their course. I am persuaded, many deprive themselves of that comfort to which they have an undoubted title, and which they might easily possess, by aiming at that which is beyond their reach. They do not remember, that it is true in this respect as well as in many others, what the apostle says, "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known."§ Would you but reflect upon yourselves, Christians, you

* Psal. xvi. 7.

† 1 John iv. 1.
‡ Is. l. 10, 11.

§ 1 Cor. xiii. 12.

would be ashamed of your complaints. You would be ashamed that you should so much as lay claim to so high a degree of comfort, when you are so careless in your duty. Your improvement in the spiritual life is but very gradual, and therefore it is no wonder your hope should be but in proportion to it.

It is of the greatest consequence in religion, to distinguish carefully between that hope and comfort which arises directly from the promises of God in scripture, and that which arises from a reflex observation of the change that has taken place in our own temper and practice. To entertain and encourage doubts in the former case, is directly contrary both to our duty and interest; but in the other, perhaps suspicion and diffidence is most becoming the Christian temper, and most conducive to the advancement of the Christian life. Is there any person perusing this treatise, who is incommoded and distressed with anxiety and fear? Take heed that you be not doubting as much of the certainty of God's word, as you are jealous of your own state. Is it not more than sufficient that you have so many gracious invitations, so many full, free and unlimited offers of mercy, through a Redeemer, to the chief of sinners? Does it not give repose to the mind, and rest to the conscience, when, by direct acts of faith, you receive and rely on Christ alone for salvation; seeing him to be single in this undertaking, and all-sufficient for its accomplishment, and therefore cleaving to him as your Lord and your God, and your all. I would not choose to affirm, that assurance, in the ordinary sense of that word, is essential to faith, or that its proper description is, to believe that my sins are forgiven me; yet surely, some measure of hope is inseparable from it. Faith and despair are op-

posite and inconsistent. I really believe the sincere offer; if you do really believe the fullness and ability of the "the God of hope will fill all joy and peace in through the power of Ghost."

To this let me add, t dering the matter, even v to a renewing and sanctifying of the Spirit upon your h complaints are often ex unreasonable. You would dence, not that the work but that it is finished. comfort, not such as is s strengthen you against t and bear you up under but such as would make to be no temptation, and to be no suffering. But sensible that you still add as your portion, that y find peace or rest in any and that a whole world induce you to give up doubtful title to his favor surely you ought to end composition of mind: y frequently in the state o tle Paul, who says of his flesh had no rest, but troubled on every side were fightings, within w And yet say with the sa "We are troubled on t yet not distressed; we a ed, but not in despair; p but not forsaken; cast not destroyed."† It is by this to condemn an e sire to abound in hope, or and strict examination of and temper; but to w tians against impatience, an unthankful, fretful di which indeed disappoints i prevents the attainment peace, for the want of whi plains.

(To be continued.)

* 2 Cor. vii. 5. † 2 Cor.

HATING CHAPEL.

morn. The summer sun
 splendour shone,
 gold each curling wave,
 led on:
 the winding shore,
 pebbles rare;
 ere noon to reach
 duse of prayer.

y the river's bank,
 vessels lay;
 en sought the beach,
 ment gay;
 they paced along,
 d thoughtful air;
 wished they'd turn with

house of prayer.

amer fair and broad,
 tion drew;
 t gave the dove
 nch to view:
 bed the vessel's side,
 s banner bear;
 with joy beheld
 ise of prayer.

Above, beneath, each stedfast eye
 Upon the preacher hung;
 And sweet and holy was the strain
 The sons of ocean sung;
 No vacant look, no wand'ring glance,
 No restless form was there;
 Nor did one wanton leer defile
 The seaman's house of prayer.

I listened to the gospel's sound,
 Amidst a scene so new;
 And saw at times the stranger tear
 A manly cheek bedew;
 I prayed that He, who loves his own,
 Might make that ark his care;
 And many souls be born within,
 The seaman's house of prayer.

The rippling wave, the winding shore,
 No longer meet my gaze;
 No more the snow-white Bethel flag.
 My wandering footsteps stays;
 But oft amidst the holy calm
 Of Sabbath morning fair,
 My thoughts with new delight recal
 The seaman's house of prayer.

Miscellaneous.

F A TRAVELLER.

ed from page 409.)

Paris, July 28, 1828.

The French, it is said,
 which corresponds
 sh word *nasty*. I have
 ely routed from one
 istry nose of a person I
 there: the effect of
 es of snuff on this or-
 s truly disgusting. In
 have been indescriba-
 y the profound cough-
 ming, and clearing,
 , and blowing of the
 ages to the mouth.
 ere seem to reserve
 rning operations for
 hour.

i have the reputation
 most refined and po-
 in Europe; but for
 e met with more in-
 udeness from them,
 y of our own back-
 is an example of in-
 -Ch. Adv.

civility, I will mention the follow-
 ing incident: At the evening party
 at Cuvier's on Saturday, I again, to
 my great surprise, fell in company
 with the man I first saw in the
wilds of the state of New York, and
 afterwards met at a dinner party
 in England. We saluted each other
 with great rapture; and as I learn-
 ed that he was domesticated in the
 Garden of Plants, I was rejoiced to
 think that I had found a person
 whose taste in natural science was
 congenial with my own, and who
 now had an opportunity of return-
 ing the little kindnesses I had be-
 stowed upon him when a stranger
 in America, and when we were in
 London together: but alas! our rap-
 turous salute was all the indication
 he ever gave, that we had seen each
 other before. This example is by
 no means a solitary case of inci-
 vility which has occurred to myself:
 and I could mention others quite
 as gross, which have been suffered
 by my friends. But their want of

kindness is exceeded by their rudeness and ill manners: The other day, I inquired of a well dressed person standing at a shop door, the way to a certain street; not hearing distinctly his reply, I requested him to repeat it: upon this he flew into a terrible rage: he clenched his fist, gnashed his teeth, stamped his foot, swore furiously, and called me, in all the bitterness of his heart, *an Englishman*. Although the traits I have mentioned appear to be generally true of this selfish nation, yet I rejoice to know that there are some honourable exceptions. I will reserve farther anecdotes on this subject till we meet; and will now mention two or three of the many sights which I have witnessed to-day.

By appointment, I engaged to visit our late consul, the amiable Mr. Warden, at one o'clock, to accompany him to the French Institute. On my way to his residence, which is on the other side of the river, I examined the Bourse or Exchange. This is perhaps one of the most magnificent and chaste pieces of architecture in Europe. One of my friends, who has been in Italy, says there is nothing there which surpasses it. The building is oblong; sixty-four Corinthian columns, of white stone, surround it, and form a vast quadrangular portico or colonnade: the principal front is adorned with fourteen additional pillars. The interior is as striking and beautiful as the exterior: the ceiling of the grand hall, which will contain about two thousand persons, is ornamented with a number of emblematical figures, so admirably *Painted* that I could hardly persuade myself they were not *bas reliefs*. This edifice was designed and commenced by Napoleon.

I passed over the Seine by the bridge called Pont des Arts, which extends from the Louvre to the National Institute. This bridge is intended for foot passengers only,

who pay one sou each for crossing: it has nine cast iron arches. A fine view of the busy scene around, from the Pont Neuf to the Pont Royal, is here rendered highly interesting by a fine camera obscura, which is placed in the centre of the bridge.

Passing the Institute, I strolled through a number of dirty, thronged and narrow streets, and then stopped for some minutes at the church of St. Sulpice, which is one of the finest religious edifices in Paris. On each side of a majestic portico, there is a tower, 210 feet high, on the top of which I noticed the signals of a telegraph. The interior is filled with *rich* chapels dedicated to various saints, most of which are ornamented with fine paintings. Behind the altar there is a magnificent chapel, dedicated to the Virgin. She is represented descending with the infant Saviour to the earth, supported by clouds. The peculiar manner in which the light falls from an opening in the top of the dome in which this beautiful painting is placed, produces a magical effect, and it is said first suggested the idea of those wonderful pictures called dioramas, two of which I described to you when in London. Two large shells, called by Linnaeus the *channa gigas*, contain the holy water used in this church; and on the pavement is traced the meridian line of Paris.

The residence of Mr. Warden is near St. Sulpice. After conversing with him for about an hour, we went together, at two o'clock, to the Institute. Every one familiar with the progress of physical and mathematical science, must acknowledge the pre-eminence of the French in these respects; and I visited this grand focus of national genius, full of enthusiasm and high expectations. Before entering the hall where the business is transacted, I was introduced to several distinguished men, who were stand-

in little groups, in a spacious saloon, lined with fine and valuable library, ornamented with a profusion of portraits; among the I was pleased to see a good portrait of Dr. Franklin. We were in the hall before many of the members had assembled, and I was the most distinguished person pointed out to me by the French gentlemen, as they entered. The French gentleman took his seat close to me. I was astonished to see that he was not more than fifty years of age, and his complexion, like that of the French gentlemen, is very fresh, and the expression of his face was rather mild and pleasant, and his manner powerful. Not far from me sat the famous Gay Lussac, occupied in reading papers: Robiquet, the chemist, leaned over his shoulder.

Directly opposite to me sat the aged and sightless Lavoisier, who was conducted to his seat by Biot and Arago, the chemists; perhaps now the infirmities of age have completely disabled Lavoisier. He was exceedingly fortunate in this great naturalist, who perhaps never be found again. The barons Fourcroy and Berthollet, two of the perpetual secretaries of the Institute, sat by me on my right, with their venerable and distinguished countenances. As each member receives an annuity from government (which he forfeits ten dollars) for non-attendance at the meetings of the Institute, the hall was well attended.

The members were called to the hall with a mace, the Baron de Laplace read the title-pages of thirty books and pamphlets, by the authors of the preceding week which in-between their sittings. The works were from my country; and had they

seen the *sang froid* with which their labours were noticed, their pride of authorship would have been highly piqued. After this, there was a short and animated extemporary debate, between the Baron Thenard, Arago, and some others, which was not only instructive but highly amusing. Thenard is something of the *beau* in his dress: he looks a good deal younger than his long reputation as a chemist would seem to indicate, and is quite fluent and animated in his style of speaking. A long and dull, though valuable essay, on a scientific subject, was now read, in the midst of which I followed the example of many others, and left the hall.

You may expect me to draw a parallel between the Royal Society of London and the National Institute of Paris, but the two associations are so differently organized, that this cannot fairly be done. There are, undoubtedly, more profound and eminent men in the Institute than in the Royal Society; but the latter possesses some men, whose researches and discoveries raise them perhaps above the level of the most celebrated in the same departments of science, who belong to the Institute.*

Tuesday, July 29th.—I passed a considerable part of this day at the Sorbonne, an establishment peculiarly interesting to me, on account of the lectures on physical science which are now delivering here, by professors of the highest reputation. The Sorbonne comprises a number of edifices, arranged in the form of a hollow square. It was rebuilt from its ruins by Cardinal Richelieu, and in the church there is a fine monument to his memory. The great Gay Lussac lectured for us to-day, in a large and convenient amphitheatre, well filled with an

* It will be recollected that Davy and Wollaston were alive when these Notes were written.

exceedingly attentive audience: his subject was the nature and properties of cyanogen, or the base of Prussic acid, a substance which he had himself discovered; but throughout his whole lecture, which continued more than an hour and a half, he never once hinted that most of the facts which he noticed were derived from his own ingenious researches. This eminent philosopher does not appear more than forty-five years of age: his countenance is by no means impressive or prepossessing; his manner is however pleasing, and his discourse was delivered with great fluency and ease, without the aid of any notes. This I thought remarkable, as he frequently rattled off the atomic weights of a number of substances, to the sixth or seventh decimal figure. I thought him rather repetitious; yet perhaps this is a good fault in a scientific lecturer. The principles and the facts, he turned over and over, in a very elaborate manner, presenting them to the class in almost every possible manner. He unfortunately failed, like all other demonstrative teachers, in some of his experiments; and I was greatly gratified to notice the silence and sympathy of the whole audience, on such occasions. The apparatus he used was neither showy nor extensive, and in point of manipulation he was not as neat and expert as many of our professors at home. After the lecture was over, I was pleased to see the great philosopher lay aside all formality, and amuse the students who crowded around the lecture table, with some unexpected and startling chemical experiments. From the dress and general appearance of the students who filled the lecture room, they for the most part seemed indigent persons, who were acquiring knowledge, not so much from the impulse of curiosity, or a love of science, as with a view of obtaining a future subsist-

ence. The facilities enjoyed in Paris for the prosecution of scientific researches, for the acquisition of classical learning, and for the study of the fine arts, are unrivalled. The numerous and vast public libraries which enrich this metropolis, and the gratuitous lectures on all the branches of physical science and general literature, accessible to the studious or inquisitive of every description, are deserving of all praise. "There is something," says an American essayist, "in this species of munificence, in this bounteous and charitable effusion of intellectual sustenance, that captivates the heart and delights the fancy."

Wednesday, July 30th.—To-day I went in search of philosophical instruments; and truly it required some skill, courage, and labour, to discover and penetrate the various and widely separated nooks and obscure holes, where they are manufactured. The most accurate thermometer maker I found in a little dirty upper chamber, at one extremity of the city; and at the other extremity I found some other instrument maker—*here* I had to go for one thing, and *there* for another, so that I became tired and discouraged before all the objects of my search were procured.

The most extensive establishment for chemical and philosophical apparatus, is that of Pixii, who is a very obliging and intelligent artist. He has, however, but a few ready made instruments. He will supply almost any thing to order, if you give him time; but this plan is inconvenient for me, as I am desirous of taking them with me on my return home. Such articles as Pixii could immediately furnish, I have requested him carefully to box up. I would advise my scientific friends, travelling in Europe, to get their apparatus in London, where most of it can be obtained at quite as cheap a rate,

generally be seen
before the purchase

y 31st.—Among
which I examined
orn Market. This
edifice is con-
most part of cast
ie form of a ro-
the upper part
h is 131 feet dia-
s admitted by a
ross. When di-
entre, I produced
urkable echo, by
floor. The inte-
ling is crowded,
number of bar-
grain and flour—
on the outside,
95 feet high, on
there is an enor-
nd from its base
pious stream of
arkets for the sale
cles are thickly
he metropolis—
he wine market,
ket, the leather
tter, eggs, and
c. &c. The mar-
ents, for vegeta-
ast open space, in
h there is a foun-
ich, to my fancy,
sting fountain in
ered more simple
the tritons, na-
water animals, it
autiful and appro-
to our Washing-
house in which
n is close by—a
or in front indi-

I passed with a
d gentlemen, and
unity of witness-
manner of a Pari-
The ladies wore
time. They had
nong themselves,
ully voluble when
her sex. To play
to be the object

of our coming together. Refresh-
ments are rarely sent round dur-
ing the evening—after tea and
coffee, we were regaled with no-
thing but some scented sugar and
water.

Friday, August 1st.—For some
days past I have been a good deal
anxious for my friend Dr. Gardner.
I have inquired for him, time after
time, at many of the hotels; have vi-
sited all the publick gardens; have
loitered along the Boulevards, and
lingered in the Palais Royal, look-
ing for him—but all in vain. To-
day, it struck me for the first time,
that I might discover if he were in
Paris, by applying at the police of-
fice. I was familiar with the in-
defatigable vigilance of the French
police, and recollected the story of
the stranger who had lost his way
in the streets, and had forgotten
the number and name of his hotel.
In this dilemma, it is said, he di-
rected a cabriolet to drive him to
the police, where an officer told
him who he was, where he lived,
and the shortest way home. I
forthwith gave my servant the
proper directions, and he soon re-
turned from the office, with the de-
sired information. I found that
the Dr. had arrived a day after me
in Paris—that he stayed some time
at Meurice's hotel, and was now
living near the Tuilleries—the num-
ber of the house being given. I set
off immediately for his lodgings,
but not finding him at home, I left
a note, stating when and where he
might see me. Learning that the
Dr. did not commonly return to
his rooms before night, I spent
the day in my customary wander-
ings.

One of the most imposing views
in Paris is had from an open area on
the right bank of the Seine, called
the Place of Louis XV. At a
short distance in front stands the
Palace of the Tuilleries; behind is
the grand avenue of the Elysian
fields, terminated by a magnificent
triumphal arch; on the north there

are two magnificent palaces, separated from each other by the *rue Royale*, which street is terminated by the bold front of the church of the Madeleine; and on the south the eye, glancing over the fine bridge of Louis XVI., rests on the lofty and noble front of the Chamber of Deputies. I first entered the Place of Louis XV. on a bright moonlight evening. The magnificence of the scene around me, and the stillness which prevailed, were strongly contrasted with the horrible recollections connected with this memorable place. Here the nuptials of Louis XVI. were publicly celebrated, when hundreds were crushed to death by the mob. Here the first spark of the Revolution was kindled. Here the statue of liberty was placed on the pedestal, from which that of Louis XV. had been overthrown and demolished; and here, at the foot of this sanguinary altar, the blood of Louis XVI. was shed, together with that of many thousands.

The church of the Madeleine, seen in the distance, will be, when finished, the most magnificent religious edifice in the metropolis. Its colonnades of massive pillars, give it some resemblance to the Exchange, in its exterior. It was dedicated by Napoleon to those who died in the wars of France, and was called by him the Temple of Glory.

I visited to-day a number of bazaars, called here passages. These are streets covered over with a glass roof—something like our Arcades. The shops, in some of these passages, are fitted up in the most superb style; and owing to the dirty, disgusting, and dangerous state of the streets, they are places of great resort. The passage of Panoramas is close to my lodgings—the articles for sale here are almost as various as those in the galleries of the Palais Royal; but the most airy and splendid passage is that from the Rue Vivi-

enne, which is ornamented with statues.

Saturday, August 2d
breakfast this morning was opened by my friend. We greeted each other with mutual joy; and it was before our first emotion subsided, so far as to talk over the events that had occurred during the night. He had taken pains to discover my residence, and on application to the police, for oversight or careless officer, proved ineffectual. Dr. Gardner left America with his intention to spend some time in Paris, pursuing his political studies; but he was heartily tired of it—that he would accompany the rest of my ramble, and return home with me in the ship. After much conversation we set off together to view the coronation robes of Napoleon, and the other regalia deposited in the cathedral of Notre Dame. I found them in a large room in the church. The robes are spread out in large cases, which are opened by means of a pivot—they are rich and glistening, being covered with a variety of solid gold cat's paw devices; some are of some of purple velvet. I think a plain coat and jacket more agreeable to the eye than these heavy unwieldy robes. These robes are still worn by the priests on great occasions, and furnish the vulgar. In secret closets in the same room are ranged the regalia of the empire, and many gold vessels, chalices, and other ornaments, some of which are studded with sparkling gems. Among the curiosities, there is a supposititious cross, a representation of the true cross, and the thorns of our Saviour's crown. That which seems to interest our guide most

else, was a large figure of an, in gold and jewels, presented to the church by Louis II. In one of the apartments, was a quantity of old tapestry. Of the magnificence of Notre-Dame was destroyed during the revolution, but great exertions are going to renew its former grandeur. After examining the regal robes and gew-gaws of England, in the Tower, those of France can excite but little admiration. I was exceedingly desirous of seeing the large blue diamond said in our mineralogical works to be among the crown jewels of our guide, who was one of the best of the cathedral, could give no information about it. After paying our fee, which is as usual in France as in England, on such occasions, we went to the court house, called here the Palais de Justice.

I could not succeed in giving even an idea of the immense and vast pile of buildings, which compose the Palace of Justice. Some halls are imposing, and some mean. The image of the Saviour on the cross, we noticed in one of the rooms, over the bench where the judges sit. Some of the galleries are filled with shops, where books, and shoes, and stationery are sold. The building in front has a tolerable appearance when seen from its immense square—the centre gate of which is covered with gilded ornaments to destroy the beauty and which might have been produced by half the labour and expense. Neither our inclination nor the nature of our pursuits, induced us to remain long in the halls of justice, but from the short specimen of the eloquence of the French which we witnessed, we found it characterized by excessive vehemence of declamation, even on subjects of the most trifling nature.

At late hour, we dined together

at an excellent eating house near the Palais Royal. You may be surprised that I have said so little respecting the pleasures of the table, which are here more redundant and delicious than in any other part of the world. As a chemist, if not as an epicure, I analyzed the bills of fare, or *cartes*, of some of the most distinguished restaurateurs. The fish, and fowl, and meats, in all their forms and varieties—the desserts, and wines and liqueurs—I examined with great nicety; and I must say, that for myself, I prefer the daily fare of an English or an American table, to all the savoury and unintelligible small dishes, which characterize French cookery. I have no hesitation, however, in recommending to the mere gourmand, who is disposed to value the gratification of his palate above all other enjoyments, to select Paris as the most luxurious place of abode.

Sunday, August 3d.—To avoid circumlocution, when I write *we*, I wish to be understood as meaning Dr. G. and myself. Both in the morning and afternoon, we attended public worship in the Oratory. The French sermon was by one of the *pastors*, and the English one by a stranger; neither of them were at all remarkable.

Monday, August 4th.—There is a very convenient kind of hackney coach here, called the Omnibus: it drives perpetually round the Boulevards, from sunrise till after sunset, and for a few sous you may be conveyed in it through its whole tour. To-day we intended visiting the cabinets attached to the Garden of Plants, and stepping into an Omnibus, which passed on the Boulevard close to my lodging, we were set down in a few minutes, near the site of the old Bastille, not far from the garden. The dismal dungeons of the Bastille, so notorious in history, are now in ruins; and as I stood upon the spot, my fancy became alarmed by the frightful re-

collection of the scenes of human misery, endured in this place. Napoleon proposed erecting a grand fountain here, to be supplied with water from the canal called the Ourcq, a portion of which now flows through what was once a subterranean passage to the gloomy cells of this horrid prison house. In a large frame building close by, there is a model of the contemplated fountain: it is a huge elephant, out of whose trunk the water was to flow. Some idea of this monster may be formed, when it is stated, that there is a stair-case in one of his legs, leading to the tower on his back.

Leaving the Bastille, we crossed the Seine by the bridge of Austerlitz, and soon entered the Garden of Plants. As I have already detained you some time in the garden, we will proceed immediately to the cabinets. The Cabinet, or Museum of Natural History, is at one end, and occupies two floors more than 600 feet in length. The lower rooms are principally occupied by a vast collection of minerals and fossils, some of which were far more splendid than any thing of the kind I had ever before seen. I could go into many details, but I should only fatigue myself, without giving you any adequate idea of these treasures; for in this establishment is collected the results of the labours of the most distinguished naturalists, during their whole lives. The metallick ores make a most superb display. I was peculiarly gratified with some beautiful specimens of amber, quartz, carbonate of lime, and the precious stones. Among the animal remains, the hair of the mammoth, found in a block of Siberian ice, was interesting from the story of its discovery by dogs, which I read during my early years. On this floor the fish and reptiles are also arranged; and I was a little startled to find some of the labels attached to these last animals,

written by my own hand. There were, no doubt, sent to the Museum from America, by C. A. Lescuer, who was as a naturalist by the gift.

The long gallery on the first floor, is literally crammed with quadrupeds, birds, and mammals. It is said that but few specimens of birds and beasts are sent to complete the whole collection, to complete the whole known species. The manner in which the animals are displayed and arranged, is unnatural and inconvenient for examination. I have no hesitation in saying, that the French nor the English taxidermy as well as Messrs. Peales in Philadelphia. And that for graceful attitudes, the recent specimens in their Museum, far surpass those in London or Paris. The shells, and marine productions, are by no means what I expected to find. Near some of the cabinets there are the caterpillars, beautifully of wax, illustrating the transformation and history of the insect.

We now examined the cabinet of Comparative Anatomy. Here the indefatigable skill of the Baron is every where displayed. The skeletons are so arranged that one can readily discover the points which subsist between the different species. One may be seen the peculiar organization which unites strength and swiftness in the tiger, the lion, and the elephant, and that also adapted to swiftness, in the gazelle and horse. The egg of the ostrich pleased us very much. There are twenty-four figures of it, showing the different stages of the first development of the organization, to the bursting from the shell. There is here also a vast number of models, of a great variety of animals. Snails in wax are arranged to their shells, coloured to show the richness and variety

hues. The anatomy of the
r shell called the chiton,
ghly interesting—but I must
rticularize on this subject
ther.
ne of the rooms we saw a
r of mummies from different
ies—those from Teneriffe
white. On looking at the
of an ancient Egyptian, dis-
d from its splendid coffin
appers, the following lines
npbell express some of the
its which glanced over my

Near the cabinets there is a con-
venient amphitheatre, in which
publick lectures are regularly and
gratuitously given, on all the sub-
jects connected with this noble and
unrivalled institution. The Baron
Cuvier kindly and without sollicita-
tion sent to me a number of tickets
for myself and friends, which gave
us access, at any time, to all the va-
rious departments of the Garden
of Plants.

(To be continued.)

a hast walked about, (how strange
ory!)
ses' streets three thousand years
he Memnonium was in all its glory,
e had not begun to overthrow
mples, palaces, and piles stupen-
s,
h the very ruins are tremendous.

—for doubtless thou canst recollect,
m we should assign the Sphinx's
e;
scops, or Cephrenes architect
r Pyramid that bears his name?
ey's pillar really a misnomer?
ebes a hundred gates, as sung by
mer?

mb's secrets may not be confess'd,
ure of thy private life unfold;
has throbb'd beneath that leathern
est,
us adown that dusky cheek have
'd;
hildren climb'd those knees, and
r'd that face,
as thy name, and station, eye and
s?

of flesh—immortal of the dead!
hable type of evanescence!
uous man, who quitt'at thy narrow
,
indest undecay'd within our pre-
ce,
ilt hear nothing till the judgment
rning,
the great trump shall thrill thee
h its warning.

ould this worthless tegument 'en-
e,
dying guest be lost for ever?
i keep the soul embalm'd and pure,
ig virtue, that when both must
er,
ph corruption may our frame con-
ne,
mortal spirit in the skies may bloom.
. VIII.—*Ch. Adv.*

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

In our third volume, pages 9—
14, we introduced the subject of
the history of the Presbyterian
church in the United States, and
inserted the first chapter of this
history. The second chapter is
now to be given to the publick.
The first, it will be recollected, ex-
plained the cause of the compara-
tively late establishment of the
Presbyterian church in the Anglo-
American colonies, and the consi-
derations by which the most of its
members were induced to choose
their locations in Pennsylvania,
Delaware, Maryland, and the west-
ern part of New Jersey.

CHAP. II.

THE HISTORY OF THE PRESBYTERIAN CHURCH,
FROM ITS ORIGIN TO A. D. 1716.

*Congregations organized; a Presbytery
formed; a Synod appointed.*

In the establishment of the Pres-
byterian church in the British colo-
nies of North America, it was to be
expected that separate congrega-
tions would be organized, for some
time before their pastors would
find it practicable to associate and
form a presbytery. Such accord-
ingly appears to have been the fact;
but no means remain for ascertain-
ing the exact number of these con-
gregations, nor which of them may
with certainty claim a priority of
origin. Two or three of them were

probably cotemporaneous, or very nearly so, in taking a regular form. The First Church of Philadelphia, it is believed, is as ancient as any other.*

There is unquestionable evidence that the Presbytery of Philadelphia was, by a number of years, the first that was formed, in what are now the United States of America. That Judicature which, under the denomination of a General Assembly, now superintends the concerns of nineteen Synods and ninety-eight Presbyteries, and of fifteen hundred ordained ministers, and more than two thousand churches, scattered over a region stretching from Montreal on the north to New Orleans at the south, and from the Atlantick on the east to the Mississippi on the west, may be distinctly retraced to an association of not more than five or six ministers of the gospel, in the city of Philadelphia, within the first five years of the eighteenth century.

It is much to be regretted that the record of the origin of this ecclesiastical association is irrecoverably lost. It was doubtless entered at the beginning of a manuscript volume, now in the hands of the writer, which contains the minutes of the original Presbytery of Philadelphia. The first leaf of this book has unfortunately been torn off; while the rest of the volume remains entire, and in good preservation. Making, however, an estimate of the contents of the lost leaf, by the space that is filled by the proceedings of presbytery which immediately follow, it could not have contained the minutes of more than two years. And as the minutes of part of a session which was held A.D. 1706, appear at the top of what is distinctly marked as the third page, it can scarcely be doubted that the presbytery was formed in the latter part of the year 1704, or the beginning of 1705. The

names of the original members, not, of course, be given with perfect certainty; yet there is the highest degree of probability they were nearly, if not all the same, which appear in the records of a session which commenced on the 22d of March, A.D. 1706. Veneration for men who were honoured, in the providence of God, to be the founders of a new church in a new region of the globe, dictates that their names should appear in this history. They were the Rev. Francis M. John Wilson, Jedediah A. Nathaniel Taylor, George John Hampton, and Samuel Andrews. Of these men, it is known that Andrews was from New England; the rest were unquestionable strangers by birth, chiefly from Scotland and Ireland. Andrews, it appears, was ordained in Philadelphia, either before the presbytery was regularly constituted or immediately afterwards; others, no doubt, had received ordination previously to their coming to America. No authentic counts, however, have been preserved of the precise time at which they arrived in this country, nor of the special motives which caused their emigration. Andrews was in Philadelphia, was the first pastor of the Presbyterian congregation in the city, and for a long time was assiduous in rendering occasional services to neighbouring vacant congregations, on both sides of the river Delaware. He died in 1746.

M'Kemie was a man of distinguished talents, zeal and fervour. Passing through the city on a journey to Boston, his fellow traveller Mr. John Hampton, was apprehended and imprisoned by an order from Lord Cornhill, then governor of the province, presuming to preach a sermon and to baptize a child, without a special license for the purpose. He resisted this persecution

* See note at the end of this chapter.

nity and firmness; and
ring many hardships, was
acquitted by a jury of the
and yet, by the unjust ex-
those in power, was com-
pay a large sum as the
osecution. His place of
idence was in the county
ack, in the state of Vir-
y near to the Maryland
e Protestant Episcopal
ad been established in
rom its first settlement;
e year 1792, it was also
d in Maryland, to the
of the perfectly tolerant
ich had been adopted by
imore, and sanctioned by
lature of the province.
emie obtained a license,
toleration act of 1st Wil-

Mary, for preaching
t two places, one in the
Accomack, the other at
, in Maryland. His mi-
labours however were not
to these places, but ex-
all directions, wherever
people willing to hear
was a man of eminent
well as of powerful intel-
considerable literary at-
. But the presbytery and
did not long enjoy his
and care, for he appears
ed in 1708. Wilson was
t New Castle, in Dela-
preached occasionally at
lay Creek and Apoqui-
le died in 1711. McNish
l his stated ministrations
ca and Wicomico; and
1722. Davis must have
ioned somewhere in the
part of Delaware, or in
guous part of Maryland;
l McNish, from local cir-
es, appear to have been
y the presbytery in 1708,
d the inauguration of Mr.
at Snow Hill," on the east-
of the latter state. Hamp-
ad been released from his
sent at New York on easier
McKemie, died in 1721,
in 1724. The place

where Taylor exercised his minis-
try, the writer has not been able
satisfactorily to ascertain, nor the
time of his decease.

The original members of the
presbytery, of whom the foregoing
notice has been taken, gradually
increased their number, by associ-
ating others with themselves. A
certain Mr. Boyd was under trial
for ordination as early as 1706, and
was actually ordained (as it would
seem *sine titulo*) toward the close
of that year. He was the first pas-
tor of the church in Freehold, New
Jersey. He died however, in 1708.
In this year Mr. Joseph Smith was
ordained and settled as the pastor of
Cohanzy in the last mentioned state;
and after a few years, the accessions
to the presbytery had become consi-
derable. Of these, the greater part
were emigrants from Scotland and
Ireland. Some of them had re-
ceived ordination before they left
Europe; and on producing their
credentials were immediately re-
ceived as members of the presby-
tery: Others were licentiates, or
probationers for the gospel minis-
try, who were examined and or-
dained at their call to a settlement.
A few additional members of the
presbytery, also, came from the
New England states; and one was a
Welshman, whose studies the pres-
bytery superintended, and whom
they afterwards licensed and or-
dained.

In 1716, the last year of the pe-
riod now under consideration, the
presbytery, besides those whose
names have already been mention-
ed, had numbered among its mem-
bers Messrs. John Henry, James
Anderson, Nathaniel Wade, Joseph
Morgan, Paul Van Vleck, Thomas
Bratton, George Gillespie, Robert
Lawson, Daniel Magill, Howell
Powell, Robert Wotherspoon, Da-
vid Evans, John Bradner, Samuel
Pumry, and Robert Orr. A few of
these had deceased, but the greater
part still survived, and were ac-
tively employed in their sacred vo-
cation.

and circumstances attending them would be forgotten and unknown. In many instances no statement is made of business introduced; and all the information respecting it, more than the decision of the presbytery, must be gleaned from circumstances that incidentally and unavoidably connected themselves with the judgment given, or from the letters which related to it.

It was believed that a more particular account ought to be given of this presbytery, during the time which elapsed from its formation till it was declared a Synod, than will be necessary or proper in regard to other presbyteries, in the sequel of this history. From the whole it appears, that the doctrines maintained by the first presbytery of Philadelphia were purely Calvinistick, the government strictly presbyterial, and the labours and exertions of the members great, persevering, and under the Divine blessing, happily successful.

In the sessions which were held on the 21st and 22d of September, 1716, the following entries appear: "It having pleased Divine Providence so to increase our numbers, as that after much deliberation, we judge it may be more serviceable to the interest of religion to divide ourselves into subordinate meetings or presbyteries, constituting one annually as a Synod, to meet at Philadelphia or elsewhere, to consist of all the members of each subordinate presbytery or meeting, for this year at least—Therefore it is agreed by the presbytery, after serious deliberation, that the first subordinate meeting or presbytery, to meet at Philadelphia or elsewhere, as they shall see fit, do consist of these following members, viz: Masters Andrews, Jones, Powell, Orr, Bradner and Morgan. And the second to meet at New Castle, or elsewhere, as they shall see fit, to consist of these, viz: Masters Anderson, M'Gill, Gillespie, Wotherspoon, Evans and Conn. The

third to meet at Snow-Hill, where, to consist of these Masters Davis, Hampton and ry. And in consideration our brethren Mr. M'Nish and Pumry are of our number Long Island at present, we earnestly recommend it to them their best endeavours with neighbouring brethren settled there, which as yet joyn with us, to joyn with them in ing a fourth presbytery. As to the times of the meeting respective presbyteries, it is ed that that be left to the discretion.

Ordered, that a book be kept by each of the said presbyteries containing a record of their proceedings; and that the said book be brought every year to our annual Synod to be revised.

Appointed, that the first of our said Synod be at Philadelphia, on the third Tuesday of September, in the year 1717."

NOTE.—In answer to a note, sent by the writer to the Rev. Dr. J. Wilson, for many years the pastor of the First Presbyterian Congregation in Philadelphia, and who, on account of ill health, has recently resigned his office, the following obliging communication was received.

29th Jan.

Rev. Sir,—To the first question I propose, "Is there any documentary evidence of the origin of the first Presbyterian church in Philadelphia? and if there be or not, from what period, and what year, do you date its origin?" I answer, I. There is a register of baptisms and marriages, which commenced on the 14th day of December, 1701, by the Rev. Jedediah Andrews, as pastor of the First Presbyterian Congregation in Philadelphia. The register contains the names of persons baptized by him occasionally, at various times and places, within about 10 miles of the city, on both sides of the river. II. In 1741, a pamphlet was published in Philadelphia, by the Rev. J. Thompson, in answer to papers presented into the Synod of Philadelphia in 1740, by the protesting brethren, in which he states, *arguendo*, "that more than thirty years ago, the Rev. J. Andrews was ordained pastor of the

gregation in Philadelphia," says was by a small company, of members of a higher judiciary who agreed to associate and see another, statedly for the church government among being first agreed as to principle and government. Mr. was the pastor at Lewes prior his name and that date were the north-east end of that was the successor of Mr. was there 1706, at the time 's and Hampton's imprisonment, York.

second question; "Was Jeders the gatherer of that cond its pastor, and was he a England?" That he was stor appears from his register-Thompson's book mentioned t he was the *gatherer* of that I am unable to say. They in a warehouse at the corner and Second streets, prior to in Market street, which, but how many years they e warehouse is not known. bable that the society, which d chiefly of French refugees dissenters, had associated for or to the arrival of M'Kemie, d others, who landed at Bos-hence they came, some to , New Castle, and Cohanzy, to Lewes and Accomack. te of the court of Accomack using M'Kemie, and his two ccomack town and at Pocomack 10th October, 1699, which arrival to have been prior to ews also they were protest-s from the church of Eng- ing under licenses required tament of May 24th, 1689. ments of regard and esteem, servant in the bonds of the

JAMES P. WILSON.

. Green.

TIOAL METHODISM.

r of the *Christian Advocate*.

dear Sir,—Previous to the subject of the fol-larks, I would take the remise a few things. In ll say respecting *practi-ism*, my object is not to either to contempt or ri-is letter was written and ertainated that Mr. Andrews v England.

dicule. With many Methodists I have been long and intimately acquainted. Often have I held sweet counsel together with them; and, indeed, my first religious impressions were received among them. After I first hoped that I was renewed by the Holy Ghost, my prepossession were altogether in their favour; and it was to me a painful hour, when, with the Bible in my hands, and on my knees before God, I came to the conscientious conclusion that I could not be of their fold. I considered them erroneous in doctrine, and also in practice. And my first unfavourable impressions respecting them were the effect of those very things to which my subsequent remarks shall be confined. Towards Methodists as a body I have no feeling but that of kindness and good will. I regard them as a respectable and pious branch of the church of Christ; as a body, which, under other circumstances might be much more efficient than they are, in establishing the kingdom of our Redeemer in the world. Let not, then, any follower of the truly great Wesley say, on reading these remarks, that I expect him "*Doceri ab hoste*,"—let what I say be considered as the suggestions of a friend; and, as far as my statements are founded in truth, let them be regarded with candour. Without farther preliminaries, I shall now enter on the subject before us, omitting the discussion of doctrinal points altogether.

I would first remark on *their manner of preaching*. I was going to say *method*; but as they disclaim it, and consider it a little too much inclined towards learning, I have chosen to use the word *manner*.

One of the first characteristics of their preaching is, that it *communicates little or no instruction*. This is owing to two causes; the illiteracy of their preachers, and the little value they place upon evangeli-

him correctly; and for this reason, as well as because we had really said about as much as we wished to offer on the subject, we forgave him the severe things that he chose to say of us, gave up our attempts to understand him, and made him no answer. It certainly did afford us a little consolation, in reflecting on our inability to get at Mr. Fitch's meaning, when we found such a man as Dr. Woods addressing to Dr. Taylor, who writes with much greater perspicuity than his brother professor, such language as this—"But it may be after all, that your views are not what they are generally understood to be; and that I and others have been misled by what is peculiar in your manner of communicating your thoughts. There is unhappily a something, (I would not take upon me to say definitely what it is) which makes it quite necessary for your readers generally, to go over your pages again and again, and sometimes leaves them still in doubt, whether they have arrived at your meaning." We should suppose that if there be views and doctrines which are really *incommunicable*, they cannot be of much importance, nor of any practical utility.

The letters now under review, have been drawn from their author, by Dr. Taylor's "Concio ad Clerum," delivered Sept. 10th, 1828. It appears that although Professor Woods was persuaded that Dr. Taylor had, in his clerical sermon, advanced erroneous principles, having "an unfavourable and dangerous tendency as to those doctrines of revelation to which they relate," yet the Professor was extremely reluctant to enter into an examination of the errors, which had been promulgated and advocated. "As for myself," he says, "I have been induced to take a part in this examination, because I have confidence in those distinguished servants of Christ, far and near, who have expressed their opinion that it is a duty which

I owe to the cause of truth." If in the opinion here referred to, our concurrence be of any value, we wish to announce it cordially and explicitly. So far are we from judging it to be improper for Dr. Woods to reply to Dr. Taylor, because they are both professors in different theological seminaries, that we think the reply could not have come with equal propriety from any other individual. Our theological seminaries are supposed to be the fountains of theological truth, and their professors to be among the ablest defenders of that truth; and to be appointed, in part at least, for this very purpose. If one of these seminaries, therefore, becomes the propagator of dangerous error, we ought to expect that another will promptly withstand, and endeavour to correct it. Beside, in the present instance, it was peculiarly proper that New England should correct errors which originated within itself. It was proper to show that the corruption there was not general; and the corrective moreover, would be more likely to be kindly received, and thus to prove effectual, when it was made where local partialities could not reasonably be thought to have as much influence, as they might have been suspected to have, if admonition had come from another quarter. The style and manner of these letters, indeed, is so conciliatory, that they could not reasonably have given offence, had they come from any place or person whatsoever. But Dr. Woods has shown, so much better than we can do it, the propriety and duty of a vigilant attention in churches and ministers generally, to our theological seminaries, and of one seminary watching over another, and the matter is so important in itself, that we shall not withhold his remarks from our readers.

"It will undoubtedly be a question with some good men, whether it can, in any circumstances, conduce to the wel-

seems to have perverted his own mind so forcibly that, without intending it, he really perverts the meaning of the inspired text. He is so dreadfully afraid of Calvinism, that he often only beats the air, in trying to give it a deadly blow. We have sometimes been induced to smile, at his apparent self-satisfaction that he has effectually demolished some Calvinistick dogma, when in truth he has not touched a single point, which any well informed Calvinist regards with any more affection than himself. Believing him, as we do, to be thoroughly honest, we must also believe that he is profoundly ignorant of the Calvinistick system—of what Calvinism really is. No won-

der then, that the host of Methodist circuit riders, who think that he knows every thing and never errs, and who read little beside his writings, should act in the manner of which our correspondent so justly complains. We are of the opinion that every commentator on the sacred volume ought, as far as possible, to divest himself of all *prepossessions*, whenever he opens the sacred pages, and resolve to let the inspired text guide him, and not endeavour to guide it. The inquiry of the biblical student should be—not what is Calvinism? or what is Arminianism? or what is Unitarianism? but what is the mind of the Spirit of God? in every text which he examines.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D. Andover: Published by Mark Newman.*

We have not recently read another religious publication, which has given us as much pleasure as that which we here announce. The subjects discussed are of high importance; the discussion, although of a controversial kind, is conducted with exemplary Christian temper; topics on which other writers too often seem to lose themselves, and certainly involve their readers, in deep mists of obscurity, are treated by this writer with lucid perspicuity; a spirit of practical piety, here breathes its sweet influence through the abstract reasonings of mental philosophy and metaphysical research; errors which tend to sap the very foundations of the orthodox faith are clearly exposed, and in our estimation, solidly and conclusively refuted; and all this is done, where it was most desirable that it should be done—in that

section of our country where the evils opposed and corrected had their origin, and by a professor of the oldest theological seminary in the United States.

Those who take an interest in the religious disquisitions that are going on in our land, will not need to be informed, that for some time past, the professors of theology at New Haven, in Connecticut, have appeared as the open and avowed advocates of some novel doctrines, on the origin and nature of sin. Two discourses on "the Nature of Sin," by one of these professors, the Rev. Mr. Fitch, were reviewed in our fifth volume. The professor honoured our short review by replying to it in a voluminous pamphlet; which, to tell the honest truth, we have never read through to the present day. We tried to get along with the reading of it; but whether it was owing to the obtuseness of our intellect, or to his misty method of writing, so it was, we found we could not satisfy ourselves that we understood

Duty and danger of theological professors.—Philosophy of religion made too prominent. Its hurtful effects appear from the history of the church. Importance of conforming exactly to the word of God.—Apology for taking a part in this controversy. How the views here controverted may have been occasioned.—Plan of remarking. *Letter II.* Passages in the *Concio ad Clerum* to be considered.—The two common positions. Reasons for supposing that Dr. Taylor holds the opposite. Interrogative form no objection.—Second position considered.—Meaning of the phrase, *God could not prevent sin*.—Three senses. Circumstances which indicate the literal sense.—Second sense adopted by the orthodox generally. Third sense inadmissible. *Letter III.* Does the nature of things make it impossible for God to prevent sin? Meaning of the phrase. Nature of created beings. The case of the father and his sons. Analogy supposed does not exist. Does the nature of moral agency limit the power of God? Representation of the Reviewers. Opinions of the orthodox as to the existence of moral evil compared with Dr. Taylor's. His theory implies the independence of moral agents. Reasoning as to the nature of moral agency. Moral agency the same in all. Want of motives. *Letter IV.* Dr. Taylor's reasoning on the supposed impossibility arising from moral agency.—Nature of the subject. Can it be proved that a being who can sin, will not sin? The actual occurrence of any thing depends on appropriate causes. God has a perfect control over human beings. Argument from facts as to God's being able to prevent sin. Influence arising from the existence and punishment of sin not absolutely necessary. God's not preventing sin resolved into his unsearchable wisdom. Common theory does not limit the goodness of God. Whether God's creatures have a power which he has not. *Letter V.* The reasoning from moral agency farther examined. The supposition, that God could not wholly prevent its perversion without destroying it. Dr. Dwight's views. The more specific position, that God could not do better for any individual sinner. It has no proof either from facts, or from

the nature of the subject. Grasp of apprehension of what would require interposition requisite for that of more sinners.—Direct power is able to convert more sinners his omnipotence. 2. From the fact done. 3. From the requisition. From the representation of St. Paul God converts men according to their pleasure. *Letter VI.* Part of the question, whether God secured the holiness of any without the influence of moral doctrine of moral necessity a subject.—The position, that *cessary means of the great* particularly considered.—A proper inference from the fact makes use of sin as a means of moral beings in holiness. So in regard to the other phrase *far as it exists preferable to stand*. Meaning of the expression in respect to divine prevention to the best moral system. Whether the common position consistent with the fact that sin is punished; and with the sine qua non of a person sin with a benediction? Case of the Canaanite woman. The scheme of the cavalier, Rom. i. 18. The scheme does not remove Virtue founded in utility. In the orthodox consider sin to be in its nature. Whether the scheme admits of sorrow must regard sin as it is in its relation between God's agency and Benevolent intention of the intention of the sinner and of the sinner. Conduct of Joseph and death of Christ. Result of the relation to Christ's death. *VIII.* Practical influence of the theory compared with the relation to the power of God, the system of his world, the happiness of the nation, prayer, humility and Grounds of disquietude. Controversy of Pelagians, Arminians, etc. to be done. Suggestions of things to be explained. *Appl.*

(To be continued)

Literary and Philosophical Intelligence,

Ancient Greece.—A letter from Dr. Howe to Professor Silliman describes the isthmus of Corinth. The ancient Greeks attempted to cut a canal through this neck of land; Dr. Howe walked a mile in its bed, between the ridges of earth and

stone thrown up, and the channel cut in the rocks, and disappeared. The marks on the rocks are still visible of the work of the ancient

every part of the isthmus;

as it still remains, but is in a castle or fortress of Corinthian height, and is crowned with walls and battlements; in which Dr. H. resides. Here, can be seen the sea on the isthmus, Egina, Salamis, the lofty peaks of Parnassus, of the Morea, &c. It is a castle on the summit of a hill, is well supplied with 300 ancient wells remain, filled with the purest water. And powerful Corinth is traces of a mighty and ample are seen every where; columns of the ancient temple a part of the modern huts, the latter stand upon the foundations of ancient buildings, everlasting; hundreds of more have crumbled away in ruins, leaving the foundations as imprints. Dr. Howe says the old maps gave a true geographical picture of the country; a man going his way from place to place, and Pausanias alone for

Uniformity of Climate.—It appears from observations of geologists, that in the earlier periods of the world, there did not exist any created animals and vegetable kind of geographical distinction characterizes the organization of our time. It is certainly not of the former distribution the same climate over the globe when, in coeval formations, the same fossil remains in widely different latitudes. This, it has been verified by observation. (very nearly allied) organic remains of the tertiary and diurnal of the basins of Paris and the sub-Apennine hills, and of the Baltic, have been, recently observed in the strata on the banks of the Nile in the Birman empire, in the island of the Brahmaputra in Jamaica. In conclusion, we need only cast a glance at the acknowledged locality of extinct gigantic pachyderms, elephant, rhinoceros, &c. to see that, in the period of creation, preceding our own, have existed, on both shores of the Atlantic Ocean, to a distance extending to the mouth of the Lena, in the north latitude, to the tropic, at least very analogous to that of the present tropical regions. From the foregoing and other well known

facts, we may venture to infer, that it was after the Deluge, that there first appeared those differences of climate which we were unable to show had existed at any prior period.—*Edinburgh Philosophical Journal.**

Excavations at Pompeii.—It may not be quite uninteresting to notice the progress of the excavations, which, notwithstanding all that has been said on the subject to the contrary, seem to have been as well conducted, and as steadily pursued, as times and circumstances have permitted. Since the return of the legitimate sovereign, more than half of the forum has been cleared; the Senaculum, or Temple of Jupiter, the Chalcidicum, the Temple of Mercury, the Pantheon, the Temple of Venus, that of Fortune, the Thermæ, and innumerable private houses have been disinterred; and though it be true that more labourers might have been employed, it is not less so that the work ought not to proceed till the objects already explored, are roofed and fortified against the weather. At present considerable expense attends the excavation, on account of the greater depth of soil which occurs towards the centre of the city. The preservation of the vaults of the Thermæ has been a work of no trifling importance; and both time and skill are necessary, in the application of the means best calculated to hand down to posterity whatever can be saved of these crumbling relics of antiquity.—*Gell's Pompeiana.*

Durability of Stones.—When the felspar of the Granite rock contains little alkali, or calcareous earth, says the *Edinburgh Philosophical Journal*, it is a very permanent stone; but when in granite, porphyry, or sienite, either the felspar contains much alkaline matter, or the mica, schorl or hornblend, much protoxide of iron, the action of water (containing oxygen and carbonic acid) on the ferruginous elements, tends to produce the disintegration of the stone.

Sandwich Islands.—At the port of Honoluru, island of Oahu, from the 1st of January, to the 4th of December, 1829, the number of arrivals was 138, comprising at least 100 different vessels, most of them ships with large crews. During six months of the year it is estimated that there are constantly in port from 600 to 1,000 seamen, besides 200 or 300 residents, most of whom are or have been sea-faring men. Much the greater number are Americans.

* It is an old opinion, that before the deluge the poles of the earth were parallel to the poles of the Ecliptic.—*Edin. Ch. Adv.*

Dysentery.—A writer in the Daily Advertiser says: "It is not so generally known or recollected as it should be, that boiled milk, thickened with a little wheat flour, is an almost certain cure, in all common cases, for dysentery. It may be taken with safety in any state of the disease, and repeated until a cure is effected. The writer has had a pretty numerous family for more than fifteen years, and recommends this simple, convenient remedy, from known and long- tried experience."

Sunflower Oil is likely to become an article of extensive manufacture in this country. The American Farmer states, that at a large dinner party in the neighbourhood of Baltimore, recently, consisting of gentlemen from town and country, a salad dressed with sunflower oil was eaten, and was pronounced to be excellently well dressed, nobody suspecting it not to be olive oil. By an improved mode of extracting the oil, a bushel of seed will yield a gallon of oil. Land which produces Indian corn, will yield from fifty to seventy bushels of the seed or grain of the sunflower per acre.—*The Friend*.

Yeast.—The yeast prepared by the Hungarians will keep for a twelvemonth. During the summer season they boil a certain quantity of wheaten bran and hops in water. The decoction is not long in fermenting, and when this has taken place, they throw in a sufficient portion of bran to form the whole into a thick paste, which they work into balls, that are afterwards dried by a slow heat. When wanted for use, they are broken, and boiling water is poured upon them; having stood a proper time, it is decanted, and in a fit state for leavening bread. The Romans prepared their yeast much in the same way, taking wine in a state of fermentation, and working up a given quantum of the flour of millet with it; the paste thus obtained was made into balls and dried. It often happens that the yeast, the leavened dough, or the

dough itself, will become acid and acidulate the bread; this medied by throwing some fine carbonate of magnesia into the paste.

Spontaneous Combustion.—August 23.—A case of spontaneous combustion in a coal yard, took place on Friday last, which is the benefit of others. About that day, smoke, and immoderate fires, were seen to arise from the fence of Ridgely's coal yard, of Smith's Dock. There was coal lying directly against the fence from the examination made immediately after the prompt extinguishing of the fire, there is no doubt that it was the spontaneous combustion. It is a fortunate circumstance that it happened at noon day, for immediately joining the fence were piles of coal and other combustible materials in a cooper's shop.

Making Brick.—Silliman's Science has an article on brick-making, showing the advantage of using anthracite coal as a component of brick. It is stated that by using fine coal, the refuse of coal yards with clay sufficient to make bricks, will render the brick durable, and impervious to water, to facilitate and equalize the burning, that they may be burnt at half expense, and in less than half time.

In digging a well at Middletown, a few days since, a few bones, the horns of cattle, and other matter, were found below, at a depth from 10 to 15 feet, in a state of preservation. A species of corn perfectly sweetly flavoured was found. The Middlesex Gazette accounts for the good preservation of these things, saying it arises from their being in mud of a salt, marshy nature.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(Continued from p. 426.)

The committee to whom was referred the report of a committee of the last General Assembly, on the subject of a missionary institution, in connexion with the Theological Seminary at Princeton, beg leave to recommend to the General Assembly the adoption of the report of the

said committee, with the exception of the third resolution; and also the following resolutions, viz.

1. That the General Assembly proceed to appoint a professor in connexion with the recommendation contained in said report, as soon as a sufficient income can be secured to support a professor: and,

2. That the whole subject be referred back to the original committee

port of the committee appointed by the last Assembly, and by adopting the above report of nittee to whom it was referred, is, viz.

mittee appointed by the last General Assembly to consider the expediency of establishing "a Missionary Institution for the instruction and training of natives, under the care of the General Assembly, and in connexion with the Theological Seminary at Princeton," beg report :

After repeated meetings, and consideration on the subject committed, they are of the opinion, that institution as this appointment contemplate, is much needed, and well established and maintained, expected, under the Divine benediction, to contribute much to the advancement of the Redeemer's kingdom.

The missionary cause is assuming an extent, and its operations an extent, that must more and more interest the public. Every thing, therefore, adapted to impart a new impulse to the missionary spirit; to give it a wise direction; or to bring a larger number of individuals, and especially of those for the holy ministry under its influence, cannot fail of proving reasonable and useful. The General Assembly, therefore, persuaded that the General Assembly could scarcely measure better adapted to aid the missionary cause; to draw down the most appropriate blessings on the members of the Theological Seminary; and gratify public opinion; and as a centre of information, of influence, and of impulse in reference to the subject, from which invaluable light might be expected.

The spirit of the religion of Jesus Christ is everywhere manifest, and especially a spirit of Missions; and, accordingly, one of the first and highest duties of the Christian church, is to nurture and extend this spirit, and to make establishments tributary to its aid. The importance, therefore, of instituting an institution of the kind, with a Seminary in which a number of candidates for the holy ministry are assembled, is obvious. Its tendency, if properly conducted, to kindle among the rising ministry a more fervent zeal on behalf of missions; to call forth, animate and increase the numbers of missionaries for the foreign and domestic field, eventually, to diffuse, through-

out all our churches more of that deep and practical sense of obligation in reference to the subject, of the want of which we have so much reason to complain, and the increase of which is so earnestly to be desired.

In another view, also, the Committee believe that such an institution as that which is now contemplated, would be productive of incalculable benefit. The great importance of maintaining a spirit of deep and elevated piety in our Theological Seminaries, has been always acknowledged by the friends of vital religion, and is beginning, it is hoped, to attract more of the attention of those who are entrusted with their management. Unless such a spirit can be, in some good degree, maintained among assembled candidates for the holy ministry, Theological Seminaries will, assuredly, not prove a real blessing to the church, but rather the reverse. Now the Committee are fully convinced that it would not be easy to suggest a plan better adapted to subserve this great object, than to connect with a Theological Institution, a department of instruction, the primary purpose of which should be, to cherish fervent love for immortal souls;—large views and plans of evangelical usefulness; and every species of knowledge, and of practical accomplishment adapted to prepare the sons of the church for spreading the gospel throughout the world. Even those who never actually engage in missionary work, will be likely to be essentially benefited by such an appendage to the usual course of instruction;—to have their personal zeal for the salvation of men increased; their preparation for pastoral fidelity promoted; their knowledge of the wants and miseries of perishing souls extended; and their ultimate capacity for actively favouring the missionary cause, wherever their lot may be cast, greatly enlarged. In this, and in various other ways, it is manifest, that in Theological Seminaries, as well as in the church at large, every effectual step that is taken to extend the missionary cause, tends no less surely, to promote piety and pastoral fidelity at home; and to render every new minister that is added to the church, a new centre of influence and of action for the spread of the gospel.

It would, moreover, be desirable to have some place provided where men destined to foreign missions might profitably spend a year or a few months, in such studies and exercises, as would tend to prepare and qualify them for their arduous and interesting work. At present much time frequently elapses before the

missionary can be conveniently sent to his field of labour; which time would be much more advantageously spent in retirement, study, and devotion, than in travelling as an agent.

It has also occurred to your committee, that, if the proposed institution should be established, and adequately fostered by the favour of the church, it might hereafter be expedient to have provision made for the comfortable support of aged and invalid missionaries on their return to their native country. It is due to men who have exhausted their health, their strength, and their years in the service of the church, to be furnished with a peaceful asylum for their latter days.

The committee are further persuaded, that public sentiment in the Presbyterian church is ripe for such an Institution as that which is now under consideration, and prepared promptly and fully to sustain it. And as other Theological Seminaries are increasing the number of their officers and departments of instruction, it is respectfully submitted whether immediate measures ought not to be taken for a corresponding enlargement of the Institution at Princeton, if its friends are desirous of seeing it keep pace with sister institutions in growth and usefulness.

Indeed, so deeply convinced are the committee of the salutary tendency of such an appendage to an institution destined for training up ministers, that they indulge the hope of seeing, before the lapse of many years, such an addition to every Theological Seminary in the land, which has a sufficient number of pupils to demand and warrant the enterprise. They firmly believe that the pecuniary resources of such institutions cannot be bestowed upon an object more likely to be productive of the richest blessings to themselves, and to the whole church.

The committee are of the opinion, however, that a large and expensive establishment ought not, in the outset, to be attempted. A small and humble beginning will, perhaps, be most likely to lead to the best results, by gradual enlargement, as experience may dictate. Some of the most extensive and important institutions now in existence, took their rise from small beginnings. Nothing more, therefore, ought, in the opinion of the committee, to be contemplated, at present, than the commencement of a plan, which may be enlarged and strengthened, as the Assembly may hereafter think proper, and be able to command resources. And as the constitution of the Seminary at Princeton admits, without alteration, of an indefinite addition to the number of

its Professors, the committee, it unanimously recommend to the Assembly the adoption of the following resolutions, viz.

1. Resolved, That there be an additional Professor in the Theological Seminary at Princeton, to bear the title of the "Professor of Theology and Missionary Instruction."

2. Resolved, That the said Professor be committed to him the instruction of every thing which relates to the office, and that he be especially with collecting and imparting in on the subject of Missions; and w all proper means, by public and private interviews, to promote all the students an enlarged spiritual fidelity, of Missionary zeal, liberal preparation and active in the advancement of the Redeemed.

The committee on the annual report of the Board of Directors and the Trustees of the Theological Seminary at Princeton, made the following report, which was adopted, viz.

1. That the Report of the Board of Directors be accepted, and ordered to be printed in the appendix to the minutes of the Assembly.

2. That the Assembly authorize the erection, on the Seminary's grounds, of two buildings; one for a library, and other for a chapel, as soon as funds can be obtained for that specific purpose.

3. That the report of the Trustees of the Theological Seminary be accepted, and ordered to be printed in the appendix to the minutes.

4. That the sum of \$5300 for the payment of professors' salaries for the present year, be put at the disposal of the Trustees of the Theological Seminary at Princeton.

The committee to whom was referred the votes for Directors of the Theological Seminary made a report, when it appeared that the following persons are elected Directors for three years, viz.

Ministers.—Matthew Brown, Francis Herron, D. D., David Elmuel Ralston, D. D., Elisha P. Elisha M'Curdy, Ashbel Green, D. D.

Elders.—John Hannan, Harmer William Harteply.

The consideration of the report of the committee on the report of the Board of Education was resumed, and the following amendment, was adopted, as follows, viz.

1. Resolved, That the annual report of the Board of Education, submitted

approved, and published
ion of the Board.

That the General Assem-
bly in the increasing at-
paid to, and in the grow-
in, the cause of educa-
parts of our church, and
nend to all those Presby-
gations, which have not
societies in this or some
doption of the plan pro-
ard of Education in the

That in view of the great
iciency of well qualified
gospel, in our own and
and the increasing det-
of foreign and domes-
societies, for more labour-
Assembly would avail
s and every other oppor-
tely to call to this mo-
the attention of all
ons and Presbyteries as
lopted systematick and
co-operation in this great

Assembly would thus
a Board of Education to
ider their care, yet as
ches have already united
other education socie-
solved, that the churches
should be left to their
nd deliberate choice, of
channel through which
all be given in aid of this
of benevolence.

received from the Rev.
tor of the Third Eccle-
of the Reformed Consis-
he departments of Aisne,
Marne, in answer to the
Assembly. This letter
dered to be printed in
the minutes; and Mr.
Bowman, and Mr. Beck-
ointed a committee, to
r to the same.

appointed to prepare a
ches on the subject of
cert of prayer, reported;
as adopted, and ordered
he moderator, and print-
lix to the minutes. Re-
he Stated Clerk procure
periodical publications,
er of copies prepared as
le, for the members of

t the delegates from this
y to the several bodies in
with us, be instructed to
of the letter relative to

the monthly concert distinctly before
these bodies, and endeavour to obtain
from them a concurrence, in the attempt
to awaken a more general and engaged
attention to the monthly concert of prayer.

The committee appointed to count the
votes for members of the Board of Edu-
cation, made a report, when it appeared
that the following persons are elected for
four years, viz.

Ministers.—Thomas M'Auley, D. D.,
Thomas H. Skinner, D. D., Francis Her-
ron, D. D., Samuel Miller, D. D., Robert
G. Wilson, D. D.

Laymen.—William Maxwell, Robert
Ralston, Thomas Bradford, Jun., Edwin
Putnam, John Montgomery, Zechariah
Lewis, Levi Beebe, James Schott, Thomas
Elmes.

The committee to whom was referred
the report of the Western Theological
Seminary, made the following report,
which was adopted, viz.

That they have carefully examined said
report, and recommend that it be ap-
proved and published in the appendix to
the minutes of the Assembly, together
with the following resolutions, viz.

Resolved, That the sum of \$5300 be
appropriated for the use of the said Sem-
inary, viz.—\$3000 towards the erection of
the building, and \$2300 towards the sa-
lary of the professor and teacher.

Resolved, That the Assembly view with
lively interest the condition of this infant
and rising Seminary, and recommend to
the churches under their care, to aid, by
their contributions, the Board of Direc-
tors in their efforts to complete their
building, and place the institution on a
footing of permanent usefulness.

A letter was received from the Ma-
nagers of the Sunday School Union, in-
forming the Assembly, that that Society
at its late anniversary had passed the fol-
lowing resolution, viz.

Resolved, That the American Sunday
School Union, in reliance upon divine aid,
will, within two years, establish a Sunday
School in every destitute place where it
is practicable, throughout the Valley of
the Mississippi, and requesting that the
Assembly would take such measures as in
their judgment may seem best for the
promotion of this important object.

On receiving the above communication,
the Assembly passed the following reso-
lution, viz. That it be earnestly recom-
mended to the Pastors and Sessions of all
our churches and congregations, to pre-
sent this subject to their people, and so-
licit their prayers, and labours, and con-
tributions, to aid the Society in the ac-
complishment of this important work.

of the present king, whose private virtues, it will be well for the nation forsaking the vices and follies of his youth—shall hereafter exemplify. Queen Adelaide, is said to be an amiable, accomplished and excellent. Her motions in the navy and army have been made extensively, and a great number of criminals. The king went in person and prorogued the Parliament on the 23d of July. The proroguing speech and the response made by the king, both in a style of great courtesy and respect. It remains to be seen whether the late ministry will be continued. We think it will—with some change. Hence the change in the British monarchy will have on the affairs of the country to be learned. The scarcity in Ireland has, in some places, amounted to the destruction of life; and it is said to be scarcely less than this in certain parts of the land. The harvest in Britain has not proved as abundant as was hoped for, but not been much less than an average crop. The fate of the last month's bill, in the House of Lords, has been realized—the bill, for the several other important bills which were in progress, have been sent to the dissolution of Parliament.

FRANCE.—Algiers surrendered, at discretion, to the arms of France on the 5th of July about noon, and at two o'clock of the same day, the royal flag was hoisted on the palace of the Dey. It was on the 14th of June that the British fleet effected their landing on the Algerine coast at Sidi Feruch, and as the city was signed by the Dey on the 4th of July, it appears that a power which has been the scourge and scandal of Christendom was annihilated, by means which were performed and triumphantly terminated in just twenty days. The operation has certainly been conducted with consummate skill and bravery, and the land. The fleet cannonaded and bombarded the city in front, while the British forces pushed on their operations with uncommon speed and triumph. We cannot pretend to give details. The result is, that the town and its dependencies are entirely in the hands, and at the disposal of the French. In the city were found stores; about 3000 cannon, mostly brass; twelve ships of war; and a large quantity of arms, accoutrements, and other military stores, the value of which is estimated at millions of francs, or eighteen millions of dollars, the public treasure of the city has fallen to the captors. One of the principal tributaries of the late Dey, who was the ruler of the country, has already made his submission to the French commander, and continued in his authority, on condition of paying the same tribute to the French as he formerly did to the old—The other petty sovereigns will follow the same example; and thus the whole territory of the late reign will be completely subjugated. The tyrant himself has obtained better terms than he expected would have been allowed him. A large sum of money, which was his private property, with all his other personal goods and chattels, has been granted him.

ant rejoicings took place, of course, as soon as the fall of Algiers was known in . The king addressed a letter to the bishops throughout the kingdom, directing *Te Deum* should be sung in all the churches, by way of thanksgiving for the loss of his arms. It was sung on the 11th of June (Sunday), in the church of *Dame*, at which the king and all his court attended. When the king entered church the archbishop and clergy presented to him an address of congratulation, *Ecce* he returned a very solemn and impressive answer. By the 26th of July, the station of the Algerine victory must have taken place in all the kingdom, and no : was thought to have produced a most propitious moment, for his majesty and ministers to make known the measures which must have been fully prepared days previously, and which have been followed by consequences of the most stable and fearful kind. Notwithstanding every effort that had been used by the party to prevent such a result, the elections to the Chamber of Deputies had to the liberal party a majority of more than one hundred members, a large pro- of whom were the very men who had voted for the offensive address to the which provoked him to dissolve the former Chamber and to order a new elec-

It was evident therefore that the king must either dismiss his ministry, and *Ecce* all their offensive measures, or sustain them by a stretch of power which constitution did not warrant. In an evil hour, he chose the latter part of the al- tive; and hoped, no doubt, that the popular mind, influenced by the brilliant *Ecce* of the Algerine expedition, and the imposing religious solemnities which had where been witnessed, would bear him out in his usurpation. He counted, *Ecce* doubt not, on the steadfast attachment of the whole army, to whose pride and he thought he would be considered as having ministered. He therefore caused, *Ecce*mitted, his ministers to publish a paper, artfully and ably drawn up, setting the imperious necessity which he affirmed compelled him to take the extraor- measures, which he at that time announced in the *Moniteur*. These measures *Ecce*ted of three ordinances. By the first, the liberty of the periodical press was *Ecce*ly suspended, for to this he attributed all the mischiefs which he had enumerated; *Ecce* second ordinance, the new Chamber of Deputies, which had not yet met, was *Ecce*ved; by the third, the existing law of elections was annulled, and a new law sub- in its place, by which deputies from *departments* only, were to be allowed to the Chamber. On the next day (Tuesday, July 27th), several printing presses, *Ecce* owners had disregarded the prohibitory ordinances, were seized by the police, *Ecce*removed from their offices, in spite of the protestations of the proprietors against *Ecce*olation of the constitutional charter. The proprietors and editors of the liberal *Ecce*le met, and immediately drew up, and signed and published a solemn protest *Ecce*at the illegal measures—They concluded with saying—"The government has *Ecce*ly lost the character of legality which commands obedience. We resist it in *Ecce*concerns ourselves. It is for France to determine how far the resistance ought *Ecce*stand." A manifesto was also issued on this day, signed by the initials of the *Ecce* of many of the most respectable inhabitants of Paris, in which they declared *Ecce*ing an outlaw; his ministers, calling them by name, to be guilty of treason; and *Ecce* it was "the duty of all Frenchmen to resist, by every means in their power, the *Ecce*ction of the orders of Charles Phillippe Capet." It also declared "the army *Ecce*nd from its oaths of fidelity to the late king," and added, "the country invokes *Ecce*urrence." It finally proclaimed the Duke of Orleans to be invested with su- *Ecce*me authority, that he might "concur with his fellow citizens in the establishment *Ecce*onstitutional government." On Wednesday, July 28th, the liberal deputies who *Ecce* present at Paris, to the number of about fifty, assembled and decided "that they *Ecce*sted against the ordinances of the 25th of July as illegal and criminal. That *Ecce* still consider themselves as the true deputies of France. That a deputation *Ecce*ed immediately go to the commandant of the palace and to the Prefect of Paris, *Ecce* them to reorganize the National Guard; that, if they decline, the Guard itself *Ecce* invited to meet permanently to watch over the safety of the city of Paris. The *Ecce*ties themselves declared their meeting permanent." On Saturday, July 31st, the *Ecce*ties issued a proclamation, addressed to the French people, in which they said *Ecce* had appointed the Duke of Orleans to exercise the functions of lieutenant-gene- *Ecce* the Kingdom. At the same time an address appeared in the Paris papers, sign- *Ecce* the Duke of Orleans, in which he accepted the appointment of the deputies, *Ecce* said—"The Chambers are going to assemble; they will consider the means of *Ecce*ing the reign of the laws and the maintenance of the rights of the nation. The *Ecce* we will henceforth be a truth." This is the last act of the deputies, and of *Ecce*rangements not military, of which the arrivals have brought an account—These

acts and arrangements we give in a connected view, that our readers may distinctly, and in the order in which they took place. But while they progress, Paris was filled with scenes of confusion, blood and carnage. In the evening of Tuesday, after the seizing of the printing presses, and the publications we have noticed, that the people first began an attack on the Palais Royal. The soldiery fired on the mob—for as yet it was no more—and killed a number. This seemed to rouse the indignation of the whole, and they rushed on danger and death, reckless of all consequences. Armourers' shops in Paris were attacked, and every weapon carried off. The city resounded with the cries of "*Vengeance! to arms! to arms!*" The lines were broken, and one position of the Gendarmes was forced, and the guard fired. But it was on the two following days (Wednesday and Thursday) that the awful and sanguinary conflicts took place. On Wednesday the old National Guard, which had been long abolished, was reorganized; and the young men—23 years of age—who had been trained in, and were still members of the National School—having joined the populace, organized them into military bands, and their officers. This was the force that with the most desperate determination, contended for two days with about 15,000 of the best troops in the world: and at the end of this period completely vanquished, carrying by assault the Hotel de Ville, the Place of the Palais Royal, the Louvre, and every other military position, where the royal troops were garrisoned. Those that are called *regiments of the line* soon refused to fight the people. One of these regiments, on being ordered by its colonel to prepare to fire on the citizens, turned and presenting them at the officer his sword for the word "fire." The officer immediately broke his sword, tore off his epaulettes, and retired. The people instantly cheered and embraced the soldiers. The Royal Guard, the Cavalry, the Lancers, and the Swiss Guard, that resisted with desperate charges, and an obstinate defence of fortified positions, till ultimately cut up and almost exterminated—A few of them retreated to Versailles, and at Versailles, the royal troops are still in force—not disposed to march on Paris; but determined to defend themselves where they are. Our last accounts terminate. We have seen no estimate of the number of lives that have been lost, but we think it must be some thousands. The king and his ministers fled—Report says the king has gone to Lisle. The priests disappeared in great numbers, but have been assured that they may safely return to their duties. It is our belief with truth, that on Thursday evening every thing was quiet in Paris, and that there has been no exhibition, on the present occasion, of the savage personal violence, which characterized and disgraced the former French Revolution. We pray that this may continue—But it is impossible to foresee the term of this tremendous storm in the political world. We hope for the best—That his ministers, we hesitate not to say, are the guilty cause of all. Had they submitted to his arbitrary edicts, there would have been an end to all this, and it would have gone on from bad to worse, till the old regime would have been completely restored. We have little doubt that the Jesuits are at the bottom of the whole business; but it seems to us that the king has been infatuated, to almost of literal *insanity*, not to anticipate, if not all that has happened, yet the most disastrous effects of the measures which he sanctioned—Our friend La Fayette has the chief command of the National Guard, having under him Gerard, an active young officer.

We have thought it right to give the preceding summary of the important events which have transpired during the last month in Britain and France, as we think part of our work to be—what we are gratified to hear that it has already become a source of convenient reference for facts and dates of importance—We have not to extend our View of Publick Affairs to other Kingdoms and quarters of the world. Nor, if we had the space, would our communications be of much interest.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

SEPTEMBER 1, 1830.

MISSIONARY REPORTER.

The *second volume* of this work commences with the present number—and it is expected that all our patrons will be prompt in their payment of the required *advance of fifty cents*. Those who wish the work to be discontinued, will be careful to return the present number without delay; otherwise they will be considered subscribers for the current year.

With a view of supplying new subscribers whose names have already been forwarded, and in anticipation of continued increase hereafter, we have concluded to print 7,500 copies of the present volume. All our missionaries, and other ministers to whom this work is sent, are earnestly and respectfully requested to act as agents for the same, and to make vigorous efforts to procure new subscribers, and to collect and forward to the Editor, such monies as may now be due, agreeably to the terms of this publication.

For each of the succeeding numbers of the present volume, it is our purpose to prepare an article expressly adapted to the *Monthly Concert of prayer*. Our primary object, however, as heretofore, will be to communicate as much *Domestic Missionary intelligence* as our limits will permit—and to let our Missionaries and other correspondents speak for themselves respecting the wide spread moral desolations of our land—and their own efforts to build up the waste places.

It is, in our view, a matter of great importance, that *every christian especially*, and all other professed friends of Domestic Missions, should become fully acquainted with the labours, the self denials, and the discouragements, as well as the various successes of Missionary laborers. Let their reports and Journals be attentively perused, and all the information necessary on these points will be secured. Let those reports and journals be *properly prepared* and they certainly will be perused, both with interest and pleasure.

TOUR OF THE CORRESPONDING SECRETARY

THROUGH THE WESTERN PART OF THE STATE OF NEW YORK.

Owing to peculiar circumstances, no special efforts were made, in behalf of the Board of Missions, in the Western part of the State of New York, until since the rising of the last General Assembly. The plans, operations and wants of the Board were known only to a few individuals—and very little pecuniary aid was expected or received from the churches in this section of the country. Urged, however, by their necessities, a considerable number of feeble congregations have applied, from time to time, for assistance, and these applications have been promptly complied with by the board, until the number of our Missionaries in this State already exceeds 60—and the amount of aid appropriated is between 4 and 5,000 dollars. Within the last eighteen months the Board have been repeatedly and earnestly requested, both by influential laymen and ministers in the western part of the State to send Agents among them, to make known to the churches the plans of the Board, and form them into Auxiliaries. Under these circumstances, the Ex. Committee, after mature deliberation, resolved unanimously, that it was expedient for their corresponding Secretary to visit several of the most important towns, and such of the Presbyteries as

were about to hold their semi annual meetings, with a view of communicating information in reference to their operations and affording opportunity to such congregations, as might choose, to co-operate with them in the work of domestic missions.

Agreeably to the instructions of the Committee, the Secretary of the Board left this city on the 24th of June, and spent nearly two months in the duties of the Agency assigned him.

In the last number of the Reporter some of the results of this Agency, were communicated, and we now give the details promised, in the form of extracts from the Journal of the Agent.

UTICA.

Sabbath, June 27th. Preached in the afternoon in the 1st Presbyterian church. The special object of my visit, having been communicated to the Rev. Mr. Aiken, and the Rev. Dr. Lansing, the Pastors of the two Presbyterian churches, and, also, to the Rev. Mr. Cushman, the Secretary of the Central Agency of the A. H. M. Society, I was very kindly received by all these brethren, and an arrangement was made with great cordiality, for me to preach in the evening, to the two congregations united, in the 1st Church, and present the claims of the Board of Missions. This was accordingly done, and the statement made in reference to the operations of our Board, was received by the people, with apparent attention and interest. The spirit manifested by the Secretary of the Central Agency, and by the Pastors named, who are both leading members of this Agency, was truly catholic and fraternal. Their only desire seems to be, the accomplishment of the greatest possible amount of good. They seem to entertain no fearful apprehension respecting collisions, and contentions, arising out of the separate action of two distinct Missionary Societies within their bounds, but are willing to be even "provoked to love and good works." I was not a little gratified to learn from the Rev. Mr. Cushman, that, in conducting the business of his agency, he had already been fully convinced both of the necessity and expediency of presenting distinctly to many of the churches in that region, the plans of our Board, and affording them the opportunity of aiding us by their contributions. He stated to me that he had a high regard for our Board of Missions, and would very cheerfully act as our Agent, and urge our claims wherever he might find a disposition in particular churches to co-operate with us, and that he had already submitted to the Agency, a proposition to this effect. It would be well for the cause of Domestic Missions, if enlarged and liberal views, like these, should be cultivated and exhibited by all the Missionary Boards and Agents in our land. In this section of the country, I am persuaded, no other views will be encouraged. If I have been correctly informed, there are 6 or 7 counties, formerly embraced in the "Western Domestic Missionary Society," which have not yet united with the "Central Agency," and in which, the Board of the Assembly might probably act with greater efficiency than any other Society—and I am encouraged to believe, that arrangements will shortly be made for extending our operations into those Counties, in a way which shall be entirely satisfactory to those already engaged in Missionary efforts, and highly gratifying to the churches and congregations which are desirous of forming a connexion with our Board.

PRESBYTERY OF ROCHESTER.

Scottsville, June 30th.—Left Utica in the Pioneer line of Stages, on Monday morning at nine o'clock, and by riding all Monday night, and procuring a waggon to convey me the last 20 miles, reached this place at 10 o'clock last evening.

The Presbytery commenced its sessions yesterday. At their session this morning I was very cordially welcomed as the Agent of the Board of Mis-

ons—and had the pleasure of finding our devoted agent, Mr. Wm. C. Anderson, at his post, and ready for action—and also, of meeting with the Rev. Mr. Squire, the Secretary of the “Western Agency.” In the afternoon, agreeably to a previous appointment of Presbytery, I presented a detailed statement of the Missionary operations of our Board. After which the Rev. Mr. Squire made some communications respecting the Western Agency, and the A. H. M. Society. These statements and communications were received by the Presbytery with great kindness and interest—and after a free and friendly interchange of views, the further consideration of the subject of Missions was deferred until the morning.

This evening, by request of Presbytery, I preached the Ordination sermon of the Rev. Mr. Hill, who was ordained as an Evangelist, and is now engaged as a stated supply in one of the feeble congregations in this vicinity.

Thursday, July 1.—This morning the Presbytery resumed the consideration of the Missionary business; and after a very full, candid and temperate discussion of the propositions submitted to them in reference to the future operations of the two general Missionary Societies, they cheerfully adopted with only one dissenting voice, the following preamble and resolutions, viz:

“Whereas the Board of Missions of the General Assembly of the Presbyterian Church have requested the appointment of a Corresponding Executive Committee, by the several Presbyteries under the care of the Assembly; and whereas, it appears that several congregations within our bounds are receiving aid from the Board of Missions in the support of their ministers, and that the appointment of such Committee would be a matter of accommodation both to the Board and to our churches. Therefore,

“Resolved, That a Corresponding Executive Committee be appointed, agreeably to the request of the Board of Missions, with the following powers—[see the last Annual Report of the Board, or the January number of the Reporter, and for the names of the Committee appointed, see the last reporter.]

“Resolved, That the Stated Clerk be and he hereby is requested to transmit to the Corresponding Secretary of the Board of Missions, the foregoing preamble and resolutions.

“Resolved, That agreeably to the request of the Corresponding Secretary of the Western Agency of the A. H. M. Society, the above Committee be invested with the same powers, and perform the same duties in relation to the A. H. M. Society, that they do in relation to the Assembly’s Board of Missions.

A true extract from the minutes.

GEORGE G. SILL, Clerk.”

After these resolutions were adopted, and the Committee appointed, I was earnestly invited by the Ministers and Elders present, from Rochester, to spend the next Sabbath in that place, and preach in each of the Churches, for the purpose of organizing them as Auxiliaries to the Board. I was, also, invited by the Rev. Mr. Mahan to attend the Monthly Concert in his church at Pittsford, on the following Monday. These invitations were accepted, and arrangements were also made for our Agent, Mr. Anderson, to visit most of the other churches in the Presbytery, to take up collections, and form Auxiliaries. The members of the Presbytery, generally, appear to be deeply interested in the Missionary cause, and to entertain just and enlightened views respecting the proper methods of interesting the churches within their bounds in this great and glorious work; and with most of the sentiments and feelings expressed, I have been highly gratified.

ROCHESTER.

Friday, July 2d.—I reached this place last evening—Preached a preparatory lecture this afternoon in the 1st Church, for the Rev. Mr. Penny. This

evening I met about twenty gentlemen at the Rochester House, from the three Presbyterian Churches, and presented to them a detailed statement of the plans, and doings, and wants of the Board of Missions, which was very favourably received; and it appeared to be the opinion of all present, that the way was fully prepared for the churches in this place to form a connexion with our Board, and aid us with their prayers and contributions.

Sabbath, July 4th.—Preached to-day in each of the three Presbyterian Churches in this place, presented the claims of the Board, and prepared the way for the organization of three large and efficient Auxiliaries. The Pastors of the 1st and 2d Churches, and the Elders of the 3d Church, now vacant, pledged themselves to secure at once for the Board, from their respective congregations, an amount of pecuniary aid, equal at least to the sum of fifty cents from each of their communicants—I think we may safely calculate on receiving from these three Auxiliaries, on the fifty cent plan, three hundred dollars a year.—Besides this, I have received encouragement from several gentlemen, of wealth and influence, whose praise is already in the Churches, that they would, hereafter, favour the Board of Missions with their personal efforts and donations.

Monday, July 5.—At the request of the Rev. Messrs. Penny and James, I preached a sermon, at eight o'clock this morning, in the 2d Church, in behalf of the American Colonization Society, and a collection of about sixty dollars was taken up for the benefit of the Society. In the afternoon I was kindly accompanied by Mr. Bissell and Mr. Wakely, to Pittsford, and in the evening attended the Monthly Concert in the Rev. Mr. Mahan's Church, and made a statement on the subject of our Missionary operations. At the close of my statement, the Rev. Mr. M. made an appeal to his people in behalf of the Board, and proposed a collection for our benefit, which was accordingly taken up. The weather being unfavourable, but few persons were present, but in proportion to the number, the contributions were liberal—One poor seamstress gave a dollar. The pastor assured me that he would present this subject to his people on the Sabbath, in the course of the year, and have another collection taken up for the Board.

FORT NIAGARA.

July 9th.—Reached this place yesterday morning, and at the importunate request of Lieut. Johnston, consented to attend a meeting in the Mess-house of the commanding officer, Major Whistler, this evening, with a view of preparing the way for the organization of a Temperance Society among the officers and soldiers, and the location of a Missionary in this neighbourhood, whose labours shall be extended to the Fort. At early candle lighting, most of the officers in the garrison, together with their families, and a considerable number of the soldiers, assembled at the Mess-house, and after singing and prayer, I addressed them on the subject of Temperance, and the importance of Ministerial labours among them. A Temperance Society is to be organized to-morrow—the Commanding Officer has consented to act as the President of the Society, and several of the other officers and soldiers, have determined to join it; and so great is their anxiety to secure the labours of a Presbyterian Missionary at Youngstown, and in the Garrison, that three individuals have expressed a willingness to contribute fifty dollars a year each towards his support, and most of the officers have pledged themselves to give from ten to twenty dollars each for the same purpose.—Lieut. Johnston has long been in the habit of conducting a weekly prayer meeting in the Fort, which is generally well attended, and also a Sabbath School, consisting of about twenty children. To the fervent prayers, and unwearyed efforts of Lieut. Johnston, the present encouraging state of things at this post is to be ascribed, and I indulge the most pleasing hope, that he will speedily see, and rejoice in the fruits of his painful self-denials, and persevering efforts to do good.

BUFFALO.

Sabbath, July 11th.—Reached this place last evening, and was very kindly received by the Rev. Mr. Eaton.—Having stated to him the object of my visit, he promptly offered me his pulpit for the day, and I preached for him in the morning and afternoon, and assisted him in the services of the evening—made a statement on the subject of Missions in the morning, and left it entirely optional with the people whether an Auxiliary to the Board should be formed or not. In the afternoon the names of one hundred and two persons were given in as members of an Auxiliary, and about twenty dollars in cash were paid. The Members of the Session manifested great interest in the concerns of our Board, and expressed a determination to make immediate efforts to enlarge the Auxiliary formed. The Superintendent of the Sabbath School, who appears to be a truly devoted and energetic man, expressed the opinion, that a large Auxiliary to the Board might be formed in the School, and pledged himself to make vigorous exertions for this purpose. The Pastor of this Church expressed great satisfaction, with what has been accomplished to-day, and has named to me several interesting Missionary fields in this region, which he wishes the Board to occupy without delay.

LOCKPORT.

Monday, July 12th. Agreeably to an appointment previously made, I attended a meeting this evening in the Rev. Mr. Curry's Church. The weather was extremely unfavorable, but a considerable number of people assembled. I preached a sermon and made some statements on the subject of Missions, and organized an Auxiliary of 60 members, and received encouragement from the Pastor and Elders, that they would raise \$50 a year for the Board.

PALMYRA.

Sabbath, July 18. On Wednesday of last week, I visited this place, on my way to Geneva, and had an interview with the Rev. Mr. Campbell, the Pastor of the Presbyterian Church, and also with some of his Elders—and was encouraged by them to return and spend the Sabbath, and present to the people the claims of the Board. After visiting Canandaigua, Geneva, & Ovid, I returned to this place last evening. Preached this morning and made a statement on the subject of Missions. In the afternoon the Pastor made a very animated address to his people in favour of our Board, and an Auxiliary of 48 members was formed, and a part of the money paid in. This Auxiliary will undoubtedly be greatly enlarged, as the whole Session appear to be deeply interested.

ALBANY.

Sabbath, July 25th. This morning I addressed the people of the 1st Church on the subject of Missions, preached and made a statement in the 2d church in the afternoon, and in the fourth at night. In the 1st, 2nd and 3d churches Auxiliaries to the Board were organized nearly two years ago. In the 4th church a collection was taken up for the benefit of the Board, and the Pastor of this church, the Rev. Mr. Kirk, gave me encouragement that an Auxiliary would soon be formed, and one half of the funds raised be appropriated to our Board. A pleasing revival of religion has existed in this church, for a considerable length of time, and in their liberal contributions for the cause of Foreign Missions they have set an example worthy of imitation.

At the close of the service in the Rev. Dr. Sprague's church in the afternoon, the Rev. Mark Tucker, who was with me in the pulpit, requested his name to be entered as a contributor of \$25 a year to the Board of Missions. If every Presbyterian Minister in our country would contribute to this cause in proportion, there would be no want of funds.

Tuesday, July 27th. Since preaching on the Sabbath, I have seen some

of the most efficient and active members of the Sessions in the several churches in Albany—and have received assurances that our Auxiliaries will be prompt and liberal in their contributions to the Board the current year. I have called, also, on a number of the private members, and obtained liberal donations and subscriptions. One member of the Rev. Mr. Kirk's church expressed his purpose to give us 50 dols. a year.

PRESBYTERY OF ALBANY.

Kingsborough Aug. 17th, 18th and 19th. For the last three days I have attended, with great interest and pleasure, the Sessions of the Presbytery of Albany. The Presbytery was opened on the 17th with a sermon, by the Rev. Dr. Nott, which was highly spoken of by the members. On the evening of the 18th, the Presbytery held a prayer meeting in the church, which was fully attended by the people. The exercises on the occasion were peculiarly appropriate and impressive, and the congregation appeared to be deeply interested and solemn.

This forenoon, the 19th, a Presbyterial Missionary meeting was held in the church, and a considerable number of the people of the place were present. On this occasion, by request of the Presbytery, I made an address on the subject of Domestic Missions, and afterwards presented more particular statements to the Presbytery. By a unanimous vote, the Missionary Society of the Presbytery, became Auxiliary to the Board of Missions, as well as to the A. H. M. S. and the following resolution was, also, unanimously adopted, viz.

"Whereas the Board of Missions of the General Assembly have recently commenced a course of vigorous and extended operations, somewhat suited both to the wants of the churches and the spirit of the age, this Presbytery do consider it as one of the auspicious omens of the present day, and hereby pledge themselves to sustain the Board, with their prayers and efforts as far as they can, consistently with previous engagements."

The Missionary Board of this Presbytery are making vigorous efforts to supply the destitute within their own bounds, and the prospect is encouraging that they will raise, the present year, through the efforts of the Rev. Mr. Weed, the Agent of the Synod, a considerable sum for each of the general societies, to which they are now auxiliary.

PRESBYTERY OF TROY.

Hebron, Aug. 24th.—By special request I preached a sermon at the opening of this Presbytery to-day, and made a statement in reference to the Missionary operations of our Board—and in the course of the afternoon made further communications to the Presbytery. A committee was appointed to consider these communications, and report to Presbytery to-morrow morning.

August 25th.—At 2 o'clock, this afternoon, the Presbytery attended a monthly meeting of the Temperance Society, connected with the Rev. Mr. Day's congregation. A good number of people attended, and several interesting addresses were delivered.

On the subject of Missions the Committee appointed yesterday, reported the following minute, which was unanimously adopted by the Presbytery:

"The Committee to whom was referred the communication of the Rev. Mr. Russell, Agent of the General Assembly's Board of Missions, beg leave to report—

"That although Presbytery are just organizing a plan of Domestic Missions for the supplying of the destitute within their own bounds, they do nevertheless highly approve and cordially recommend to the churches the plan of operation adopted by the Assembly's Board of Missions, leaving the Churches at perfect liberty to organize under the Board of Missions of the Assembly, or the Home Missionary Society.

"Also, that the Executive Committee of the Missionary Society of this Presbytery be a committee to correspond with the Executive Committee of the Assembly's Board."

REPORTS OF MISSIONARIES.

PENNSYLVANIA.

From Mr. J. Montgomery, Agent, Northumberland Presbytery, Penn., July 2d, 0.

Dear Sir,—It was near the last of month of April when I reached the place assigned in my commission, for to labour in during the two following months; and, in accordance with your instructions, I immediately placed myself under the direction of the Presbytery of Northumberland. I was advised to visit and to endeavour to organize the churches under their care, which had already become auxiliary to the General Assembly's Board of Missions. Commencing with the congregation at Derry, I visited, preached, and addressed, on the subject of the board, the following churches: Derry, Manning, Lycoming, Chillisquaque, Warrior Run, Pine Creek, and Great Island.

"The sessions all agreed to adopt the plan recommended. Met several of the congregations on the Friday preceding the administration of the sacrament of the Lord's Supper, which appeared to afford a favourable opportunity of presenting the claims of the board. The balance of the churches I met on the Sabbath, and sometimes under rather unfavourable circumstances, several Sabbaths in succession being so exceedingly wet as to prevent the greatly of the congregations in the country from attending.

"The number of subscribers obtained in Derry congregation was forty-five. Amount of cash received, \$14 62½.

"Seventy-five subscribers in Mahoning. Cash received, \$33 68.

"In Lycoming congregation fifty-two subscribers were obtained. Cash received, \$10.

"The number of subscribers obtained in the congregation of Chillisquaque is more than thirty. Cash received, \$3. I received also from the Female Society of Chillisquaque \$10.

"The congregation of Warrior Run erred taking up a subscription, until Sabbath preceding their communion.

"The number of subscribers obtained in Pine Creek congregation was sixty-seven. As they had no previous knowledge of my business, it was thought best to state that payment would not be expected.

"I last visited the Great Island congregation, and obtained sixty subscri-

bers. Payment was deferred for the same reasons as above stated.

"Seven sessions have been formed into Auxiliary Societies to the General Assembly's Board of Missions.

"The whole number of subscribers obtained, between three and four hundred. This we consider but a bare commencement with those churches.

"Amount of cash received, \$86 30½.

"Received of General Daniel Montgomery his hundred dollar subscription to the Board of Education.

"Received of Mrs. C. Montgomery, a donation of fifty dollars to the Board of Education.

"Your missionary, during his two months service, preached thirteen sermons, four on missionary ground; delivered eight addresses on the subject of his mission; visited a number of families, and distributed some tracts.

"The object and plan of your Board, however feebly unfolded by your missionary, appeared to commend itself, with few exceptions, to all to whom it was presented. The pleasure which most appeared to take in contributing to the funds of the Board, far outweighed the occasional objection, such as laying a tax upon the communicating members of the Presbyterian church, and the all insinuation as to the comfortable living of your agents, which, however, were but seldom made."

KENTUCKY.

From the Rev. J. H. Logan, Augusta, Ky. August 3d, 1830.

"I came to this place about the 1st of December last; at that time there was nothing special in the state of things that was promising, further than that the attention to preaching was good. After labouring in Augusta exclusively about six weeks, it was thought advisable to give a portion of my time to a neighbourhood in the country, in the bounds of this congregation; where I have preached once a month. At first crowds attended—Presbyterian preaching was new to many—and there has been considerable excitement on the subject of religion in that part of the congregation to the present time.

"About the first of April we had a meeting in Augusta, and the administration of the Lord's Supper; there was considerable excitement; the Lord seemed to be present indeed by the power of his word and spirit. Many were much impressed; seven persons were received on examination; and a number of others professed, and seemed to be, anx-

lously concerned about the salvation of their souls.

"On the fourth Sabbath of April we had, in the country, a 'four days' meeting: at which time, five persons were admitted to membership, and many seemed deeply impressed and much concerned; some have since been received, and a number of others have professed a hope in Christ, and will probably soon come forward.

"This work is not what is usually, in this country, called a revival of religion. There has been no great excitement—no extravagant burst of feeling—all has been silent and gentle, like the influence of the 'still small voice' of the Spirit of God, pressing home the truth to the heart and conscience, and giving persons clearly to see their character and condition, and bringing them to a deliberate and firm resolution to change their course and come out from the world.

"Some old professors, who had become luke-warm and negligent in duty and in attendance on the means of grace, and the ordinances of the house of God, have been reclaimed; and thus far seem actuated by a new spirit, and engage with activity and zeal in the cause of religion; and all those who have thus come out give, by their walk and conversation satisfactory evidence of a change.

"I think, from present appearances, the prospect of building up a church in this country place is promising. If they should enjoy the means of grace, under the blessing of God, in a few years there may be a considerable congregation there. There is no church in the neighbourhood of any denomination within four miles of the place of preaching, and our friends are now making efforts to build a house for worship; it is as yet a little doubtful whether they will be able to accomplish it, but I am in hopes that by efforts they will succeed.

"I preach regularly two sermons on the Sabbath, and attend to the instruction of a Bible class when I preach in town. We have a regular weekly prayer meeting; at which, I usually lecture on some passage of scripture, or deliver a short exhortation.

"The monthly concert is regularly observed, and tolerably well attended, in our church.

"The Bible and Tract Societies also receive a portion of attention; and we are making some special efforts to supply the county with Bibles.

"A temperance society also has been formed in our town, which has done

much good and continues to exert considerable influence, which is extending over parts of the county as in most places, there is much action also. I am in hopes, however, as information is extended, that of the Lord will accompany that of the association, and much done by it in the county.

"There have been received since I have been in this place: baptism 12 persons. Baptized 112 adults and 14 infants."

OHIO.

From the Rev. R. B. Dobbins, burg, Clermont county, Ohio, A 1830.

"In my letter to you, dated last, I stated that the prospect church of Williamsburgh was than they had been, notwithstanding that the church was more circled by forming new churches on its side. There has been a better attendance on public worship; Christ borne persecution with more and have not been discouraged performance on the account of persecution.

"The feast of love which was held in August, 1829, enabled them to plaister and glaze the house ship, and lay the floors, erect the &c.; which enabled us to worship comfortably through the winter.

"No additions were made to the church this spring, notwithstanding number were under deep and strong impressions. Our Presbytery, the moral waste which is in the county of Clermont, appointed a pre-meeting at Williamsburgh, to commence on the 16th July last. This meeting was appointed with a wish to collect and impressing multitudes around this peradventure God would impress hearts with his truth; as well as transact of presbyterial business. The meeting was discovered a week or two before the meeting of the Presbytery, the church would not contain the multitude that would assemble. The meeting the church spent several days preparing accommodations: a stand and tents. A large collection of people attended, and fifteen were added to the Presbyterian church. Six of them were connected with the church of Williamsburgh. The residue with churches under the care of the Presbytery. The occasion was a precious one, not only to the church of Williamsburgh and Presbyterians, but to

Christians of other denominations who attended; but, especially, to many poor sinners who are not yet connected with any professing people. Much feeling was manifested on the occasion. A number came forward and professed anxiety about the salvation of their souls. I have been happy in obtaining the assistance of brother A. S. Morrison, of Tennessee, for two weeks. The first week we spent in the bounds of the church of Williamsburgh, preaching by day and by night, visiting from house to house; and on the Sabbath the Supper of our Lord was again administered, and five more were taken into the communion of the church on examination, and two were admitted on occasional communion, and will be received as members as soon as their certificates of admission can be obtained. I know ten persons that are under serious impressions in the bounds of Williamsburgh church. But I must pass over to the church of White Oak. Here brother Morrison and myself have spent from Thursday evening to Monday evening. Some of the White Oak congregation were at the camp meeting at W., and were brought to inquire after the Saviour. A four days meeting, to be holden at White Oak, was announced to some of the White Oak people, who were at the camp at Williamsburgh, and a stand in a shady grove, with seats, were prepared, and a number of people attended during the four days. No one remained in the grove after night. Two sermons, with different exhortations, conversations, and examinations, completed the exercises of the day. We attended public worship every evening at candle light, at the most convenient house in the neighbourhood, which was crowded to overflowing.

"The Lord was with us, and blessed the ordinances of his house to his people. Many were impressed, and thirty-two professed their faith in the Lord Jesus Christ, and were added to the church. A number are yet anxious about the salvation of their souls. The Lord hath done great things for us at White Oak, whereof we are glad. The Lord's dealings with this little church, for two or three years, was trying the faith and exciting the fears of numbers of professed Christians. He had removed by death three elders and three influential members of the church, and has been threatening the only two elders that remain. His providence has, no doubt, been the means of exciting a few to wrestle hard with the Lord for a blessing, and they have prevailed.

Vol. VIII.—Ch. Adv.

Blessed be the name of Him who shows his people, that they must wrestle for blessings, and enables them to taste how sweet they are when they obtain them.

"The prospects at White Oak church are at present quite changed and joyful. Our four days meetings have been so engaging, that all our lively professors, especially young people, are unwilling to be absent if they are within reach."

From the Rev. J. Hunt, M'Connellsville, Ohio, August 12th, 1830.

"On the third Sabbath of June I administered the sacrament of the Lord's Supper in Deerfield, assisted by Rev. R. Rutherford. On that occasion, seven were admitted to the communion of the church on examination. On the fourth Sabbath I administered the sacrament of the Lord's Supper in M'Connellsville, assisted by Rev. L. Dewit, of Athens Presbytery. Two were added to the church on examination. On the third Sabbath of July I assisted Mr. Dewit, during a communion season in Fearing; and on last Sabbath I assisted Mr. Rutherford in Olive. This last was a season of very considerable interest. Mr. Dewit was there during the whole of the exercises, which commenced on Friday and closed on the following Monday. On the last day Rev. William Wallace was present. Besides the congregation usually assembling at that place, a considerable number from neighbouring congregations attended. Eight persons, I believe, publicly professed faith in Christ, and for the first time commemorated the Saviour's dying love. During all the exercises the assembly appeared to be very attentive and solemn. The Holy Spirit was evidently present, producing among professing Christians great searchings of heart and deep solicitude for the salvation of sinners, and convincing some of sin, of righteousness, and judgment to come. A number, it is believed, were seriously impressed; and a few, two or three young females in particular, were deeply distressed. Such times of refreshing; in a season of drought, are as reviving cordials to your missionaries."

From the Rev. William Gray, Springfield, Clark county, Ohio, August 24th, 1830.

"Yesterday we closed a communion season in the church; on which occasion four persons were added to our little flock on examination. On a former occasion five were added; so that

addition of nine persons have been connected in Christian fellowship with us, since my ministration among this people. I baptized one adult, and eight infants—have travelled about two hundred miles to meet appointments to preach—have visited some families in sickness, and others in health, to afford religious instruction, probably to the number of forty. I have preached about one hundred sermons—have attended a promising Bible class once a week, and an interesting Sabbath school about every fortnight; and have attended prayer meetings weekly.

"Our congregations are increasingly larger on the Sabbath; and a state of feeling begins to exhibit itself which is promising, and somewhat encouraging to the heart of your unworthy, but I hope sincere missionary. I hope my brethren of the Board will pray for this church, just beginning to live, and for one whom their Christian liberality enables to serve this part of God's heritage."

VIRGINIA.

From Mr. James Paine, Lexington, Va., July 30th, 1830.

"Since the commencement of the present month, I have preached sixteen times; travelled 198 miles; and visited a few families. I have also delivered several addresses to Bible classes, and to teachers and scholars of Sabbath schools. We have now four Bible classes, which promise much good, and which have already diffused a salutary influence. We have also four flourishing Sabbath schools, which exert a happy and powerful influence in the neighbourhoods where they are established; to each of these schools there is a very respectable library attached, from which much good will no doubt result.

"During the present month, I have also organized a Temperance Society, on the *total abstinence* plan. Between fifteen and twenty members are now attached to this society, and many more are expected to come forward and renounce the use of the *Destroyer*.

"In the neighbourhood in which this society is formed, a man had about a week before its formation killed himself by the habitual and intemperate use of ardent spirits. I hope the lamentable and miserable end of this unhappy man, may prove a warning to others. I visited this man a little before he expired, and had a considerable conversation with him, if such it could be called, for he was speechless, and could only answer

me by either squeezing my hand in token of assent, or shaking his head as expressive of a negative. This is the time in which Ministers of the Gospel are frequently called for, when the person cannot talk, and is unfit to be talked to, or reasoned with. Alas! what a deep delusion are thousands kept under by the world, the flesh, and the devil. 'Oh! that they were wise, that they understood this, that they would consider their latter end;' that they might so number their days as to apply their hearts unto wisdom."

INDIANA.

From the Rev. S. H. McNutt, Rockville, Indiana.

"Since my last report, I have assisted in the administration of the Lord's Supper at three different places, on each occasion we had preaching three days in succession; in two of those places where I statedly preached, five members were received on examination; several persons who have yet made no profession seemed to be deeply impressed with a sense of the evil of sin, and of the necessity of an interest in the merits of Christ; how these impressions may eventuate is only known to him, who has the hearts of all men in his hands. The attention to the means of grace, has generally been such as was communicated in my last report. We have formed a Tract Society which, with the blessing of God, may be very useful in this part of the country where the stated means of grace are but partially enjoyed. The members of the church of Shiloh, with the prospect of receiving aid in obtaining a supply of Bibles, offered their agency gratuitously to supply every destitute family with the Bible, within the bounds of the county, before next May; since the above resolution was adopted, they have obtained the co-operation of members of other churches, and we now hope that the benevolent work will soon be accomplished. Our temperance societies, though they have not much increased in the number of members, yet I doubt not they have been the means of doing good; that labour in the performance of which ardent spirits was generally used, and regarded as almost indispensable, is now in many instances performed without any—the members in general seem to possess a growing conviction of the efficacy and importance of associated effort for the promotion of Temperance. I believe that a general refo

ation will eventually succeed the means that are used for the promotion of this cause—Omnipotence is engaged in its behalf, and it will ultimately overcome all opposition. There are three Sabbath Schools, within the limits of my ministerial labours, two of them seem rather to languish for want of a sufficient number of qualified teachers. This excellent institution is opposed by many professed friends of the Redeemer—and the same remark applies to all the benevolent institutions of the present day. Since my last report I have travelled four hundred and seventy-six miles, preached thirty-seven sermons, and delivered several exhortations—I have endeavoured to preach plainly, and faithfully the great fundamental doctrines of christianity, without eliciting opposition on controverted points. I beg in interest in your prayers for myself and for the rapidly increasing population of this western country."

MISSOURI.

From Mr. Theophilus G. Potts, Saint Charles, August 12, 1830.

"I arrived here on the 8th of April last, and began immediately to visit the people in the town and its vicinity, and to preach to them on the Sabbath in the room occupied by the Protestant school. The number that attended at first was about fifty persons, including the children of the Sabbath school. This number increased for two successive Sabbaths, after which, viz. on the 7th April, I went to St. Louis, according to a previous engagement, to supply my brother's pulpit until his return from the General Assembly. From St. Louis, I returned to St. Charles, the 30th of July and found the new Methodists' Meeting-house roofed and furnished with seats enough to accommodate one hundred and fifty or two hundred people, the dimensions of the house itself being about thirty by forty feet, and built of brick. In this house I have preached ever since. The number of attendants increased as before until the last Sabbath, when I preached to a full house, both morning and afternoon. By much the greater part of my hearers, however, were far from Presbyterianism in their religious sentiments: some Arminians, some Arians, some Universalists, some Romanists. The whole number of communicants whose names appear on the church record-book, is *twenty-two, three of whom are absent, and several more in a cold and languid*

state. The Romanists are numerous. They have a well-built stone *Meeting-house*, a Nunnery, and three Schools. The Sabbath is lawfully profaned by them. They pursue their secular business or amusements on the Sabbath without restraint, both before and after *Mass* and *Vespers*. I saw some of them one Sabbath morning building a log-cabin in a barn-yard while we were going to church, and have seen dozens of young men every Sabbath playing ball before their meeting-house door. On one occasion I went up to them and told them they were doing wrong, that God commanded them to keep the Sabbath holy, and taking a Bible from my pocket, showed them the commandment and read it over to them. There were at least twenty young men present and not one of them could read the English version! Their Jesuitical teachers take no pains to have them instructed in English, and oppose their reading any thing written by Protestants. I told them I was grieved to see them sinning against God and in danger of hell, and requested that they would leave off playing on the Sabbath. They answered they did not know it was wrong to play provided they did not curse nor fight; that their Priest had never told them so although he had often seen them playing, but that they would ask him about the commandment I had read to them and whatever *he said* they would do. But they continue the same practice.

On Monday last, while in St. Louis, on a visit to my brother, I received a pressing invitation to go to Louisiana, ninety miles higher up the Mississippi; and having obtained a brother from Illinois to preach here next Sabbath, I intend to start to-day for Louisiana, taking Troy in my way. But you will understand by the above statement that an able and devoted minister is much needed in St. Charles.

The monthly concert of prayer was revived here the first Monday of this month.

APPOINTMENTS.

Mr. S. Montgomery for 3 months to Alexandria and Huntingdon, Pa. under the direction of the Female Missionary Society of those places.

Mr. J. S. Blain, for 2 months to Tygart's valley, Randolph co. Va.

Rev. J. Keller, for 1 year to congregation of Williamsport, Md.

Mr. W. G. Campbell, for 1 year under the direction of Lexington Presbytery.

Rev. Hillary Patrick, for 1 year to Lowdes and Monroe co. Miss.

LETTERS RECEIVED.

J. Tracy, N.Y. R. Clapp, N.Y. R. Glenn, Pa. J. Hill, O. W. C. Anderson, Pa. S. H. Crane, Ky. J. Thompson, Pa. W. Carlisle, S.C. A. Y. Leckridge, N. J. D. Newell, N.Y. J. S. Galloway, Pa. Com'tee of Church at Tuscaloosa, Ala. J. M. Brown, Va. H. Patten, Tenn. Com'tee of Cincinnati Presbytery, O. W. Rea, Ind. S. H. McNutt, do. W. B. Worrell, N.J. T. Barr, O. S. Cowles, O. J. C. Harrison, Ky. M. T. Caldwell, Geo. Com'tee of cong. of Williamsport, Md. 2; S. L. Gouverneur, N.Y. 2; J. M. Arnell, Pa. J. Paine, Va. P. Donan, N. J. J. H. Logan, Ky. A. Kyle, Ky. J. Oakes, N.Y. J. Hutchinson, Pa. T. E. Hughes, Ind. W. S. Potts, Mo. G. H. Hampson, Pa. D. M'Intyre, N.C. A. Aikman, N.J. A. N. Cunningham, W. J. C. M'iver, Pa. S. Hubbard, N. Y. H. Patrick, Mo. F. McFarland, Va. 2; J. H. Monroe, N.Y. R. B.

Dobbins, O. S. H. Terry, Pa. W. W. Caldwell, Mo. J. Hunt, O. N. Gould, N.Y. T. Root, Ala; P. Martin, Ala; B. F. Spillman, Ill; Ex. com'tee Wabash Presb'y Ind; L. M. Warren, Mle. Ter; W. Crafts, NY; O. Leavitt, NY; R. Young, O; G. Duffield, Pa; J. T. Burtwell, Tenn; J. B. Wilcox, N Y; J. B. Elwood, N Y; J. Rhoads, Pa; C. H. Mustard, Del; L. F. Leake, N J; J. Campbell, Pa; A. McCowan, N Y; C. M. Laughlin, Pa; Com'tee of Findley, O; R. Day, N Y; D. M. Barber, Pa; A. A. McGinley, Pa; H. Alexander, Lou; T. G. Potts, Mo; W. Gray, O.

NEW AUXILIARIES.

St. Louis, Missouri; Derry, Pa.; Mahoning, do.; Lycoming, do.; Chillisquisque, do.; Pine Creek, do.; Great Island, do.; Warrior Run, do.

Account of cash received by the Board of Missions of the General Assembly, during the month of August, 1830.

<i>Albany, N. Y.</i>	Col. in Rev. Mr. Kirk's church, per Cor. Secretary,	-	12 00
	From Aux. Soc. of 2d church, in part,	-	30 00
	Donation from Mr. Batchelder,	-	5 00
	Do. do. A. Platt,	-	5 00
	Do. do. Jos. Alexander,	-	10 00
	Do. do. A Friend,	-	3 00
	Do. do. James Brown,	-	20 00
	Do. do. Wm. James,	-	25 00
			110 00
<i>Baltimore, Md.</i>	From aux. soc. of 1st church, per Mr. H. Bain,	-	8 00
<i>Buffalo, N. Y.</i>	do. in part, per Cor. Secretary,	-	7 72
	Col. in Presbyterian church, do	-	10 30
			18 02
<i>Christiana, Del.</i>	From aux. soc. annual payment, per Rev. J. B. Crosby,	-	14 00
<i>Crab Apple, Ohio,</i>	do per Wm. M'Millon, Esq.	-	4 00
<i>Frankfort, Ky.</i>	do per Rev. Dr. J. Blythe,	-	5 00
<i>Germantown, Pa.</i>	From Manual Labour Academy, per Rev. J. Monteith,	-	1 19
<i>Hillsborough, Ohio,</i>	From aux. soc. per Rev. Dr. J. Blythe,	-	5 00
<i>Long Run, Pa.</i>	Col. in cong. per A. M'Candless,	-	15 00
<i>Louisville, Ky.</i>	From aux. soc. per Rev. Dr. J. Blythe,	-	9 50
<i>Newtown, Bucks co. Pa.</i>	From aux. soc. additional, per Rev. Mr. Boyd,	-	25 00
<i>Newcastle, Ky.</i>	From aux. soc. per Rev. Dr. J. Blythe,	-	7 50
<i>Newark, N. J.</i>	do.	-	50
<i>Philadelphia,</i>	From Wm. Brown, Esq. his subscription for 1830,	-	100 00
	John Stille, do do	-	100 00
	Donation from a Missionary,	-	1 00
	Returned by do.	-	4 00
	Donation from Mrs. M. Carswell, per Rev. Dr. Ely,	-	25 00
	Do. Wm. F. Geddes,	-	3 92
			233 92
<i>Pittsford, N. Y.</i>	Monthly Concert collection, per Cor. Secretary.	-	5 75
<i>Palmyra, N. Y.</i>	From aux. soc. and collections. do	-	7 17
<i>Reading, Pa.</i>	Collection in African church, per Rev. J. Gloucester,	-	6 00
<i>Rensselaerville, N. Y.</i>	Donation from Rev. Marcus Smith,	-	1 00
<i>Robinson co. N. C.</i>	do John M'Intyre, per A. M'Rae, Esq.	-	5 00
	do A. M'Queen, do	-	5 00
<i>Richmond co. N. C.</i>	do Mr. A. Sutherland, do	-	5 00
			15 00
<i>Shelbyville, Ky.</i>	From aux. soc. per Rev. Dr. J. Blythe,	-	8 50
<i>Six Mile, Ky.</i>	do do do	-	1 50
<i>Stillwater, N. J.</i>	do do W. B. Worrell,	-	9 50
<i>Upper Springfield, Ohio,</i>	do Dr. J. Blythe,	-	3 50
<i>Upper and Lower Path Valley, Pa.</i>	col. in cong. per Rev. A. A. M'Ginley,	-	6 62
<i>Missionary Reporter,</i>	From sundry subscribers,	-	10 50
			\$551 67

SELOMON ALLEN, Treasurer,
No. 13 South Third Street.

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

The following extract from an article which appeared in the Biblical Repertory, a few months since, is earnestly recommended to the particular attention of our readers; in the hope that they will be excited to view of the pressing necessities of the church, to immediate, united, and persevering efforts, to educate and send forth a large number of men, who have been "called of God as Aaron was," to preach to the destitute and perishing the unsearchable riches of Christ.

"The Presbyteries connected with the General Assembly of the Presbyterian Church, report between six and seven hundred congregations destitute of regular pastors. And we venture to affirm, that the churches of other denominations are not, in proportion to their numbers, more fully supplied. The proportion of ministers, to the population of the United States, is every year rapidly diminishing. The tide of population is flowing to the west, to the north, and to the south; so that in less than one-fourth of a century, cultivated fields, flourishing villages, and large cities, will occupy places now the abodes of wild beasts. These colonies, emigrating from Europe and the older states, carry with them the elements of social institutions and Christian churches.—They not only receive with gratitude the Christian missionary who visits their new abode, but they send back from the wilderness repeated and earnest entreaties, to give them Bibles, and ministers able to teach them to understand what they read. The American Bible Society has said that they shall have Bibles—and the Christian community is responding—means shall be furnished to redeem the pledge. Missionary societies are saying, we know where a thousand missionaries more than we can command, may be fully and usefully employed; and we know, also, where the means necessary for their support can be obtained. But men of suitable qualifications cannot be procured. Never did a field more extensive and promising present itself to the enterprise of the Christian community. The question is, shall it be left uncultivated until it be overspread with briars, and thorns, and thistles? Shall those who know the value of Christian privileges, and are willing, according to their means, to

aid in obtaining them, be permitted to pass off the stage of action, and their children to grow up in ignorance and irreligion, before the heralds of the cross be sent to their assistance? Every one knows that the difficulty of instructing and reforming a people universally sunk in ignorance and vice, is an hundred-fold greater, than when a few are standing ready, at once, to take the minister of the gospel by the hand—to cheer him in his labours, and to aid him by their counsel, their influence, and their prayers. If our vast territory is ever to be filled with a Christian population, it is more economical to take possession, while we have in the bosom of the country auxiliaries, than to gain possession after it falls, as is the certain consequence of delay, entirely into the hands of the enemy. Now only a part, hereafter the whole of the expense must be borne by the established churches. In the one case, the strength and resources of the church would be increasing with the growth of the country. The churches formed, would aid in forming others. In case of present inaction, not only the relative, but the positive strength of the church would diminish.—For in the moral, as well as in the physical world, action is necessary, in order to retain the vigour already possessed. All this is admitted. *The harvest truly is plentiful, but the labourers are few.* Where shall we find men of a right spirit duly qualified for this work? What is to be done in the evident destitution of labourers necessary to collect and secure the abundant harvest now ready for the sickle? Our Master has given the answer—*Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.* This prayer has for ages been on the tongues of professed Christians, and is still repeated, whenever the wants of the church and of the world come into remembrance. But is it accompanied with corresponding exertions? It is self-evident, that to pray to God to grant a particular blessing, when at the same time we neglect the use of means in our power, necessary to its attainment, is nothing less than solemn mockery. Earnestly to desire an object and not to raise a hand to receive it, when presented, is inconsistent with the invariable principles of human action. Could it be believed, that a man, having the perfect use of his limbs was really thirsty and desirous of a drink

of cool water, when instead of going ten steps to a copious fountain, he would sit and beg that it might be conveyed to him by the immediate hand of the Almighty? We pray, and very justly, that the hungry may be fed, and the naked clothed, and yet if we do not minister to their wants according to our means, what advantage are our prayers to ourselves or to the needy? It is true, man cannot make ministers such as would be a blessing to the church and the world. He cannot give them a new heart, and furnish them with the natural talents, necessary to preach the gospel in a profitable manner. Therefore, we must pray the Lord of the harvest, to send forth labourers into his harvest. But is there no human instrumentality to be employed in the conversion of those who are to be preachers of the gospel? Is there no human means to be used in training and preparing them when converted for that great work? It is admitted that God could, if it seemed good, take the ignorant and illiterate, and endow them with the gift of tongues, as he did a great part of the apostles; and make them the instruments of confounding the wisdom of the learned; or he could call those already educated with a view to secular professions, and inspire them with a knowledge of the mysteries of his kingdom, as he did the apostle Paul, and send them forth fully furnished to this great work. But this is not his ordinary mode of proceeding, as well in the kingdom of grace as of nature. God has provided in abundance, timber and stones, and every material suitable for the construction of houses,—but he has nowhere, or at any time, provided houses already built and furnished, without the intervention of human agency. We owe to God primarily our food and clothing, yet bread no where springs from the earth, nor garments grow on the trees precisely in the form suited to our use. A similar connexion between means and ends pervades the kingdom of grace. *Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?* Now, if salvation be not attainable without this long series of means, how can men be sent to preach without any previous preparation?

At the introduction of Christianity, when miracles were necessary to prove the divine authority of the new religion,

our Lord did not send forth illiterate Fishermen to preach the gospel, without previous instruction and preparation. They were with Him, who taught as never man taught, during the whole period of his personal ministry, they saw his miracles, heard his instructions, were witnesses of his death and resurrection, conversed with him forty days before his ascension, and finally, were endowed with the power of speaking more different languages than any minister of the present day can learn in a lifetime. Paul, previously furnished with all the learning and literature of his age and country, was called to the apostleship; and consecrating his high intellectual attainments to the service of his Lord and Master, he became one of the most able, as well as most zealous and successful ministers of the New Testament. To prove the necessity of a learned and able ministry in this country, where the advantages of education are general, and this period, when every branch of literature and science is cultivated in a high degree, seems wholly superfluous. The experience of ages justifies the opinion now generally entertained by intelligent Christians of all denominations, that in a useful minister of the gospel, mental culture must be connected with ardent and devoted piety. How can a man not furnished with the necessary information, instruct others? Or if he have the requisite knowledge, he must be apt to teach, capable of communicating in plain and intelligible language, his thoughts and feelings. Language is usually acquired by imitation and practice. And it is a general rule in the administration of the divine government, not to bestow gratuitously that which may be acquired by human industry. A contrary mode of procedure would hold out an irresistible temptation to indolence and folly. The question then returns, how are ministers of the gospel, equal in number and in gifts to the exigencies of the Church, to be procured?—We repeat our Lord's answer—*Pray the Lord of the harvest to send forth labourers into his harvest.* Pray God to pour out his Holy Spirit on schools and colleges, and to convert and dispose young men, now in a course of education, to consecrate their talents and acquirements to the Lord—and let this prayer be accompanied with means suited to produce the effect. In the next place, let the Church take young men of promising talent, and hopeful piety, who are destitute of the means of obtaining a liberal education, and train them up for the service

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LI.

In the present lecture we are to consider the import of the seventh commandment, which is—"Thou shalt not commit adultery"—It requireth the preservation of our own and our neighbour's chastity, heart, speech, and behaviour." It forbiddeth all unchaste thoughts, words and actions." We, as in our last lecture, will not separate, but consider connectedly, the duty enjoined and sin prohibited.

A writer of eminence has said "*Chastity* is either abstinence or continence; abstinence in virgins widows; continence of married persons; chaste marriages are honorable and pleasing to God."* He defines chastity to be, "an abstinence of all uncleanness, whether in the body, or in the mind and affections." Let us consider under the three particulars, which are specified in both the answers of the Catechism now before us.

"Chastity in heart" is required; and "all unchaste thoughts forbidden. The injunction of wisest of men, applicable to all persons, is especially applicable to

this—"Keep thy heart with all diligence, for out of it are the issues of life." And I think it worthy of remark, that our Saviour, in declaring what it is which produces moral defilement, refers more largely to the subject before us than to any other, and traces all the sins which he mentions to the heart—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications—lasciviousness, an evil eye." The heart, in both these passages, was manifestly intended to include, not only the whole system of the affections and passions, but also the thoughts, fancy and imagination; for these are the avenues to the heart—to the will and the affections. We are indeed so constituted, that thoughts may be made to arise in our minds, by causes over which we have no control; and hence, from the mere occurrence of thoughts which rush or intrude upon us unsolicited, or which are excited by external objects that we could not avoid, we certainly have no moral responsibility. "Thoughts are only criminal, when they are first chosen, and then voluntarily continued."

"Evil into the mind of God or man
May come and go, so unapproved, and
leave
No spot or stain behind."—MILTON*

* Taylor.
OL. VIII.—Ch. Adv.

* Johnson's Rambler, No. 8.
3 R

But if we do not use all suitable care and caution, to avoid those objects which will excite impure thoughts or imaginations, we are not free from guilt; and hence, in its proper place, I propose to warn you against some of the excitements here contemplated. At present, I wish to impress you with the importance of ejecting, resolutely and as speedily as possible, every unchaste thought which, from whatever cause, may gain admission to your minds. Here, believe me, my young friends, will be found your only complete safeguard against certain guilt, and probable infamy. The maxim, "*obsta principiis*"—withstand the beginnings of evil—is, in reference to no vice, more emphatically applicable than to this: And remember that its beginning is in the *thoughts*, the *fancy*, the *imagination*. If you do not preserve these pure, you break the command on which I am addressing you—In the sight of the heart searching God you become guilty of uncleanness. Nor, if you cherish impure thoughts in your mind, and dwell on impure images in your fancy and imagination, can you have any security that your feelings and passions will not eventually become so excited and inflamed, that deeds of infamy shall ensue, and blast your peace and your reputation for ever. Therefore, regard chastity of mind—of thought, of fancy, of imagination, as a sacred duty; and as the only citadel of your safety from every extreme of profligate impurity.

2. The command before us requires "chastity of speech," and forbids "all unchaste words." If the duty which has already been explained be performed; that which is here enjoined will follow of course; for "out of the abundance of the heart the mouth speaketh." We certainly are in little danger of uttering, on any subject, words expressive of thoughts and feelings which in our hearts we abhor.

Still, it is proper to show what is required and forbidden in the duty before us, so far as speech and words are concerned. It is proper, that you may see what you should disapprove and discountenance in others, and what you should avoid for yourselves—avoid, as what may be done, and too often is done, through inattention, ignorance, or a defect of delicacy.

There is perhaps in every language, and certainly in our own, what I know not how to express more properly, than by calling it a *vocabulary of obscenity*—a number of words that are not admitted into dictionaries, and which are never uttered by any person of decency, and never heard but from the most vulgar and polluted lips. But as by such lips they are often spoken in the hearing, or presented in legible characters to the view, of children and youth, they ought to be taught by their parents and friends most deeply to detest, and most carefully to avoid all such words for themselves; and to consider all who use them as also detestable, and as such to be shunned, as utterly unworthy of their acquaintance and company—This I considered as a matter of too much importance to be passed without a distinct notice.

But there may be a violation of the duty we consider in the language used, when not a single term is employed which is in itself objectionable. A disregard of the command we now consider, may be even advocated or palliated, in a *discourse* in which not an obscene word is used. This, if I am well informed, has recently been done in this very city. Impure ideas too, may be conveyed by words and expressions not in themselves necessarily offensive, but which still have a known and offensive double meaning; or which, by the circumstance in which they are uttered, must and will have, and too often are intended to have, an applica-

nsive to every modest offence also is often by the impossibility hat those whose feelings should make uch is the fact, withg the evil which they those who are capable id detestable practice o, ought never to be econd time into the e individual, or comy have once insulted l known reformation en assurance that the t be repeated. It is ar to say, that we our guard, that we gh mere inattention, nce, use terms or exh, in certain compumstances, will give tter of delicacy.

calls us to speak—ment I am called to pick which is in its elicate, we should use d language reserved in every degree conhe faithful discharge ument. Physicians, fessional individuals, ed to this duty; and rstand and practise profession requires, nd language which e offensive, to those e obliged to address. ed a sickly and fascy, which cannot alified, and which inndicative, not of the al purity but of the

le, my young friends, ith you a matter both nd of Christian duty, r an expression or a ill wound the ear of ity or real delicacy. e apostolick injuncorrupt communicaout of your mouth, but good, to the use of

edifying, that it may minister grace unto the hearers.”

3. The commandment before us requires chastity of *behaviour* in ourselves, and toward our neighbour; and forbids all unchaste actions whatsoever. In our Larger Catechism there is a specification of the duties enjoined, and of the sins prohibited by this precept, several of which we have already considered, as falling under the preceding particulars. The remainder is as follows—“The duties required in the seventh commandment are—watchfulness over the eyes and all the senses; temperance; keeping of chaste company; modesty in apparel; marriage by those who have not the gift of continency; conjugal love and cohabitation; diligent labour in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.” And “the sins forbidden, beside the neglect of the duties required are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts;—wanton looks, impudent or light behaviour, immodest apparel; prohibiting lawful and dispensing with lawful marriages; allowing, tolerating, keeping of stews and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancing, stage plays, and all other provocations to, or acts of uncleanness, either in ourselves or others.” All that our time will allow, and all indeed that propriety will permit, in regard to this enumeration of duties and sins, is to recommend that it be attentively read and carefully considered by you all—in connexion with the texts of scripture which, in the Catechism quoted, you will find referred to at the bottom of the page.

It must not be forgotten that we are required to do all that we can, to preserve the chastity of others, as well as of ourselves; and it is a manifest aggravation of many of the transgressions of the seventh commandment, that they necessarily involve the guilt of two individuals, each of whom is not only chargeable with personal sin, but with being a partaker in the sin of another. Parents, and all guardians and teachers of youth, have a solemn duty incumbent on them, in endeavouring to imbue the minds of all who are committed to their charge, with the deepest abhorrence of the sin of uncleanness; in being careful not to expose them to temptation while they are minors, and in warning them tenderly and faithfully against the dangers to which they will be exposed, when they come to act for themselves—As to those who deliberately endeavour to seduce others into the sins forbidden in this commandment, I am at a loss for language to express the detestation in which their character and practices ought to be held. In many cases, I hesitate not to say, that their guilt is that of *murderers* of the worst description—They often literally occasion the death both of the body and of the soul—after a protracted period of the torment of both, in the present state of existence. A seducer ought to be shunned by every decent person, as a monster who has done dishonour to his species: And the first attempt, or perceptible approach to seduction, ought to be regarded and treated with as much resentment as if life itself had been assailed. If the first approach be not resisted, and the seducing wretch be not driven for ever from the presence of the party insulted, guilt immediately ensues to that party, and the foulest stains of character and the most lasting anguish of mind, will probably follow. Instant flight is courage here—It is the course which

the sacred oracles enjoin—"Flee youthful lusts."

It has been well observed by Ridgely, in concluding what he has said in his systems on this commandment, that the remedies against the sins and vices which the precept forbids, are—"the exercising a constant watchfulness against all temptations thereunto; avoiding all conversation with those men or books which tend to corrupt the mind, and fill it with levity, under a pretence of improving it: But more especially, a retaining a constant sense of God's all-seeing eye, his infinite purity and vindictive justice, which will induce us to say, as Joseph did in the like case, 'How can I do this great wickedness and sin against God.'" I shall close this lecture, with an extract from a discourse which I delivered some years since, to a number of liberally educated youth, on the character of a man of false honour, as exemplified in the Herod who beheaded John the Baptist—it is as follows:—

"Against the indulgence of lewd propensities, as well as of intemperance, I am called by our text and subject to warn you distinctly. If Herod had been chaste, there is no probability that he would ever have murdered John. It was his adulterous connexion with Herodias, which originated the faithful reproof of the Baptist, so offensive to himself, and to the harlot whom he called his wife. It was her blood-thirsty malignity, aided by that art and subtlety which licentious women usually possess, that ensnared him effectually, and impelled him to the deed which has blasted him with eternal infamy. But Herod is by no means a solitary instance of these effects of libidinous indulgence. History, both sacred and profane, and even your own observation, may furnish you with many examples, of at least similar effects, proceeding from the same cause. Perhaps, indeed, there

the vice which, in its extreme, debases and pollutes the mind, brutalizes the whole man, him to more shameless, detestable and atrocious acts, and which gives him a diseased body, and as a degraded soul, than any vice which we now contemplate. Nor is there any vice which a man is more in danger of becoming enslaved, if he indulges in it at all. Yet this is a warning to my young friends, to which you at your age are especially exposed, and against which they should be peculiarly guarded. Difficult therefore as the subject is, and though I am speaking in public, I could not but feel it to state to you what you have heard.—For the rest—and for the most description that was ever of the arts and the dangers of a vicious woman—I refer you to the seventh chapter of the book of Proverbs; and I earnestly exhort you to read it seriously, and consider it deeply, in your closets. In the mean time, I shall repeat your hearing the solemn and divine admonition with which the chapter closes—"Hearken unto me now, therefore, O ye children, and attend to the words of wisdom: Let not thine heart depart from her ways, go not astray in them: For she hath cast down many wounded; yea many strong have been slain by her. Her way is the way to hell, going down to the chambers of death."²

WITHERSPOON ON REGENERATION.

(Continued from p. 456.)

It leads naturally to the mention of another fault incident to many persons, which will lay a

These Discourses delivered in the College of New Jersey, addressed chiefly to the youth for the first degree in the Discourses viii.

foundation for a very important lesson upon this subject. The fault here intended is, falling into a slothful, despondent neglect of duty. The devices of satan, our great enemy, are very various, and unspeakably artful. When he cannot keep men in security, and drive them blindly along the broad path which leadeth to destruction, he endeavours to make their duty as painful and burdensome to them as possible. When some persons give themselves to serious self-examination, he embarrasses them with scruples, he involves them in doubts, he distresses them with fears. This often brings on a relaxation, or suspension of their diligence in duty; they give themselves up to anxious, complaining thoughts; they stand still, and will go no farther in religion, till they are satisfied whether they have as yet gone any length at all. But whatever good ground any person may have to be dissatisfied with himself, so soon as he perceives that this is its effect, he ought to resist it as a temptation. I cannot better illustrate this, than by a similitude borrowed from the scripture language on the same subject. Whether do you think that child most dutiful, under a sense of his father's displeasure, who patiently and silently applies himself to his work, or he who saunters about in idleness, and with peevish and sullen complaints, is constantly calling in question his father's love?

This lays the foundation for a very necessary and useful direction, which indeed flows naturally from all that has been said on the evidence of regeneration. Endeavour, Christians, to preserve and increase your hope in God, by further degrees of sanctification, by zeal and diligence in doing his will. The more the image of God in you is perfected, it will be the more easily discerned. If you are at any time ready to doubt whether such or such corruptions are con-

sistent with real religion; if you find this a hard question to resolve, go another way to work, and strive by vigilance and prayer to mortify these corruptions, and then the difficulty is removed. If in a time of affliction and distress, you find it hard to determine whether it ought to be considered as the correction of a father, or the severity of a judge, endeavour through divine grace to bear it with the patience of a child, and you will soon see its merciful original by its salutary effect. What should be the daily study of a Christian, but to mortify sin in heart and conversation? and his comfort should arise from his apparent success in this important strife. When grain of different kinds is but springing from the ground, it is not easy to distinguish between one and another; but their growth ascertains their quality, which is still more fully discerned as they approach nearer to maturity. Imitate in this the great apostle of the Gentiles, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus!"*

We proceed now to consider by what steps, and by what means, this change is brought about. I am deeply sensible how difficult a part of the subject this is, and how hard it will be to treat of it in a distinct and precise, and at the same time, in a cautious and guarded manner. It is often complained of in those who write on this subject, that they confine and limit the

HOLY ONE, and that unnecessary alarms to those who have not had experience of particular which they find to mention. There is no God acts in an absolute and reign manner in the dispensing his grace, as in every other his will. As he cannot be as to persons, so neither in time and manner of their action. To this purpose, an precise meaning, our Saviour "The wind bloweth where it will, and thou hearest the sound, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Sometimes it pleaseth God to snatch sinners from the jaws of the pit, to raise up some of the most abandoned profligates of his victorious mercy; while he suffers others to remain in a more moderate and decent, "not far from the kingdom," finally to fall short of it. He sometimes glorifies his power at once, by converting his veteran enemies, and making the most zealous, active, and successful advocates for his cause. Such an instance was the Apostle Paul, who from a persecutor came a preacher. Sometimes conversion is speedily and easily brought about, and the peculiar circumstances of the case

* It will be proper to inform you, that the word "absolute" is used in some other places of this kind, and is by no means to be understood as signifying the same thing with "absolute." He who acts arbitrarily, acts without reason at all. To say this of God's procedure, would be little less than blasphemy. When we say that God acts absolutely and sovereignly, the meaning is, that he acts upon the strongest reasons, and for the most excellent ends; but which are most of them beyond our reach of apprehension; and particularly that it is not the least foundation for saying that the reasons of preference are not from comparative human merit.

* Phil. iii. 12, 13, 14.

† John iii. 8.

ascertained. This was when the jailer recorded in the Acts of the Apostles; and there have been examples of it in every age, on the other hand, of the truth, and reformation of the heart, goes on by slow and gradual degrees; nor is it effected by what means the Lord pleases, or at what time he will. This was perceived with most, if not all, of our Lord, during his ministry.

As the change is very sensible, the growth and progress of the spiritual life is remarkable, the great-becoming the most eminent, like the woman mentioned in the gospel, to whom many were forgiven, and who loved her husband much. Sometimes, in her hand, the change is visible, and the progress of it is hardly discernible. In some sort are reproved by Paul in the following manner: "For when for the sake of one teach you again, the first principle of the law, and are become such as of milk, and not of meat."* Sometimes the conscience is at peace and sensible of glory; and sometimes on the other hand, he is doubting and fears, and walks in darkness. Once sinners are brought in through long humiliation, and distracted with legal duties, others are powerfully convicted, constrained by the love of God. All these are the same Spirit, who works in every man severally as

he will." I desire, that what has now been said, may be still kept in mind; so that if the evidences of a saving change can be produced, there need be little solicitude about the time or manner of its being wrought.

What I propose to offer on this part of the subject, is not to be considered as in the least degree contrary to, or inconsistent with, these truths. Nay, I am not to lay down a plan and say, this is the ordinary way in which sinners are brought to the saving knowledge of God, leaving it to him, in some few, uncommon, and extraordinary cases, to take sovereign steps, and admit exceptions from the ordinary rules. This is a way of speaking common enough; but though it may be very well meant, I apprehend it hath not in it much, either of truth or utility. The salvation of every child of Adam is of free, absolute, sovereign grace: and the actual change may be wrought at any time, in any manner, by any means, and will produce its effects in any measure, that to infinite wisdom shall seem proper. Neither ought we to pretend to account for the diversity, in any other manner than our Saviour does: "Even so, Father, for so it seemed good in thy sight."* Therefore what I have in view, is to speak of such steps in the change as are, in substance at least, common to all true converts. It will be a sort of analysis, or more full explication of the change itself, and serve among other uses, further to distinguish the real from the counterfeit. Too much can hardly be said on this subject: "For what is the chaff to the wheat? saith the Lord." It will also illustrate the divine wisdom, as well as sovereignty, by showing how that diversity of operation, so remarkable in different subjects, produces in all at last the same blessed effect.

(To be continued.)

* Heb. v. 12.

* Luke x. 21.

ing a high degree of satisfaction. It is indeed an institution which excites peculiar respect for the humanity, munificence, and good feeling of the French as a nation.

Wednesday, August 6th.—The public libraries in Paris are exceedingly numerous and extensive; but by far the most valuable collection of books and manuscripts is to be found at the Royal Library in the Rue Richelieu, which is said to comprise more than 400,000 printed volumes, and about 80,000 manuscripts. The building which contains this treasure, is coarse and unsightly in its exterior, and the books are arranged without any taste or convenience; some of the shelves containing two or three tiers of volumes, one behind the other.—We saw a number of American publications in the collection. At one end of a vast gallery, we were delighted with a large model of that portion of the Egyptian desert which contains the Sphinx, and the Pyramids. The exact proportions of these ancient monuments are preserved; and a little caravan of travellers is represented winding its weary way over the undulated surface of the sand. In a room near this model, there are two globes constructed by the Jesuit Coronelli in 1682; they are nearly forty feet in circumference, and are certainly more curious than useful. One part of the library is disgraced by a fine statue of Voltaire. I shuddered while I looked at it. The blackness of his moral turpitude obscured, in my mind, all the splendour of his genius. I was exceedingly disappointed at not being able to get a sight of the celebrated Zodiac of Dendera, which you know commences with the sign Leo. This interesting relic of Egyptian astrology was removed some years ago from the banks of the Nile, to the king's library in Paris, and is now just about being transported to the Louvre. Some modern infidels

endeavoured to throw *doubt* on the chronology of the relic from the great antiquity of the relic, which they argue the circumstance, that the noctial point which is now in appears here in the sign Leo; they triumphantly conclude the zodiac was constructed the vernal equinox was in which would have been more 10,000 years before the birth of our Saviour. The late discovery of Champollion, in hieroglyphical writing, have shown, however, that no important chronological inquiry can be determined from this curious fragment of antiquity, and that it was used, probably, for the purposes of astrology, or in casting nativities for which the Egyptians were famous.

The busts, medals, and other articles of curiosity contained in this valuable institution fill a volume, which may be chased here; the task then giving you any correct description of them in a single letter, is utterly hopeless.

Thursday, August 7th. The weather for some days has been intensely hot, the thermometer ranging from 85° to 90°. I passed the day in examining a number of private exhibitions. Dupont's Cabinet of Anatomy is well worth the attention of every young physician; it is composed of a vast number of prepared and wax models of the human body, principally in a diseased state. Most of them are in the extreme. The anatomy of St. Peters at Rome has fixed us much. It is said to be a tolerable idea of that noble city of the world. The optical illusion produced by the pictures is complete. We seemed to be standing under the vast dome of the cathedral, surrounded by colossal columns—admiring the symmetry, and wondering at

ornaments. A Diorama, presenting a pass through Mount Athard, we also saw, but were much pleased with it as with London, and another at Liol.

While rambling through the in company with Mr. C. a young chemist from Philadelphia, who has been in Robilaboratory for some time, we went to rest at the Caffè, noted as the resort of Voltaire, Beau, and some other wits of that age. Voltaire's seat was in the darkest corner of the room; the whole establishment has a gay aspect, and my lemonade very good, no means improved in its price, by any agreeable association connected with this resort of society.

Friday, August 8.—To-day we made an excursion to Versailles, in admiration of the French themselves, and of all travellers. This was now the favourite residence of Louis XIV.; and the splendid palace he erected here, attracted the unremitting attention and labour of the most celebrated architects, sculptors and painters, more than six years.

The palace and grounds of Versailles have been so frequently described, that I will just give a hint of what we saw, though our walk occupied the whole day. As we entered the vast terrace in front of the building, we were accosted by a guide, whom we found exceedingly obliging, useful, and expensive.

We first visited the Orangery, some of the trees are more than three hundred years old. The whole forest here appeared in full vigour, and presented quite an interesting appearance. We next visited the garden and examined numerous stages, groves, pavilions and fountains.

What is called the Grove of St. Cloud, struck me as a specimen of wanton extravagance, without taste or effect. The fountains here gratified us most were those

of Latona and Apollo. But as the waters play only on Sundays, we saw Neptune, Amphitrite—toads, frogs and dragons, in a perfectly dry state.

Unwatered see the drooping sea-horse mourn,
And swallows roost in Nilus' dusty urn.

Passing through the gardens and a portion of the forest, we arrived at the Grand and Petit Trianons, which are interesting palaces, from having been the favourite retreats of the late unfortunate queen of France. I shall not pretend to describe these beautiful palaces. Their rich, tasty and numerous embellishments, and the charming scenery by which they are surrounded, almost realized the dreams I have enjoyed of enchanted palaces, the abodes of a superior order of beings. In passing through the splendid apartments, once inhabited by the beautiful Maria Antoinette, the melancholy fate of the unfortunate queen, came with a peculiar freshness and power over my mind. The lines of Gray were perpetually on my tongue—

The boast of heraldry,—the pomp of power,
And all that beauty, all that wealth ere gave,
Await alike the inevitable hour—
The paths of glory lead but to the grave.

The ornaments in the Trianons which were peculiarly interesting to me, were some fine pictures of the Gobelin tapestry, and a large table and vase, each made of a single mass of superb malachite, or green carbonate of copper.

We were now conducted by our guide back through the park, by a path near the grand canal, to the great palace of Versailles. The most advantageous view of it, and of the surrounding scenery of the gardens, is from the avenue near the baths of Latona. This spot was selected by our countryman, Vanderlyn, as the point of view for his panorama. Having seen that painting some years ago

teries, were no sure indications of piety among the Scribes and Pharisees—How then can they be so among the Methodists? And if the factitious methods by which they have obtained, and retain, a character for piety were laid aside, we believe their piety would be considered generally, as it now is by the enlightened and thinking, as little deserving of confidence, to say the least, as that of many other protestant people.

Piety consists not in any form of dress, in any show of feeling, nor in the use of any cant language. It consists in a firm belief, and in right conceptions, of the being, perfections and providence of God; with suitable affections to him, trust in the Redeemer, and a constant obedience to his holy will. Was it my object to depress Methodism, I could show very plainly, that their piety falls farther short of this definition, than that of many of their sister churches. But I will close these remarks, hoping that all who read them, will say but little about their piety, until they find it approved at the final judgment.

(To be continued.)

UNITED PRAYER FOR THE EFFUSION OF THE HOLY GHOST, AND THE CONVERSION OF THE WORLD.

Under the foregoing title, an extract from a publication by James Douglass Esq., appears in the London Evangelical Magazine, for the month of June last—the month in which we published the Pastoral Letter of the General Assembly, relative to our monthly concert; and in which our sentiments on the subject of prayer may be seen to have been remarkably similar to those of Mr. Douglass; and the coincidence of publishing them here and in Britain, at the same time, is we think worthy of notice.

The publication of Mr. Douglass

is addressed to the Brethren, but the spirit of it, and reasoning, is as applicable to those of Britain—Hence, and almost partial to the churches of the United Kingdom, certainly need much of the spirit and practice of which has ever yet been witness. We hope that our Brethren will give a very particular notice to this excellent and instructive tract. We have not a whole that appears in the London Evangelical Magazine.—

“The abundant outpouring of the Spirit is the distinguishing peculiarity of Christianity. Christ spake as never before, and the same success did not attend his preaching as, after the death of his apostles, because from on high was not poured out the full measure of the Holy Spirit, till Christ descended up on high to receive the gift of the Holy Spirit, and bestow it on the Christian Church. Christianity all things are made ready; there need be no delay and no uncertainty.

When we receive the Holy Spirit when we are born again, we put on the righteousness of God, as we put on the righteousness of Lord Jesus as soon as we are born again. Unless we ask for the Father's blessing, the Father will not give it. The Father's blessing is the Father's will, and the Father's assistance of the Spirit is the Father's power. The Father is as one of the essential parts of Christianity; and the Father is not held to be of the same importance as preaching—cannot be said to be fulfilled, the gospel is mutilated, the eminent portion of the Father's blessing brought fully into view enough for others to hear the gospel, and the word mixed with faith receive it mixed with prayer, knowing that, are saved by the truth the truth is made effectual. Divine energy accompany the Spirit of truth, and the Spirit of truth accompany the word of

would be the effects of ; and to attain this blessing nothing else is wanting continual preachings should be attended by continual prayer. Reason why more success attend the preaching of in this country is simply success is not expected, Fuller justly observes.

go forth to their warfare in expectation of victory, feat. It excites no ear-persevering inquiry and on, when the gospel is no power of God unto salvation a congregation where it faithfully preached. The fervent in America, there is not success, and accordingly have it; for expectation prayer, and earnest and vigorous prayer to the obtaining of petitions. Here, while their converts by tens, it them by hundreds in

And even in America, as require to be much encouraged yet they are but begin to receive those gracious showings high. We trust they grow from strength to strength, bringing more of the Lord's and encouraged by past, seek for larger communion of the Divine Spirit.

great step is to expect success with faith the Divine promises, to be alive to the condition of a world lying in wickedness, and to unite use of every means, and equal preaching of the cross, prayer without ceasing conditions of men—for benighted unbelievers, for the advent of the kingdom of Christ here and abroad.

At the beginning of the world any one of the innumerable millions of mankind assert and prayed in faith, and according to the will of God, and had the time received an answer to their petition? The mere supposition

is absurd, and contrary to the Divine character. God ever has been, and ever will be, the hearer and answerer of prayer. Has Christ crucified been preached year after year with small success?—has He been lifted up on the cross without drawing all men to him?—the deficiency is obvious; the remedy is at hand. Let fervent prayer be as abundant as faithful preaching, and then God has promised and pledged himself that He will pour out his Spirit abundantly, and that the words of salvation shall meet, not only the outward ear, but be written in living characters on the hearts of the hearers.

“Believers in a congregation have a great duty to perform: they ought never to hear a sermon without praying *before* it, that the preacher may be abundantly taught of the Holy Spirit, that God would put suitable words into his mouth, and bring those words with power to the hearers’ hearts. Believers should pray *with* the minister; while he is preaching, listen in the attitude of prayer as well as of faith; and they should pray *after* the speaker has ceased, that the seed sown may strike root upon good ground, prepared by the Holy Spirit, to yield some thirty, some sixty, some an hundred fold.

“It is the duty of ministers, above all things, to seek the aid of the prayers of the believers among their congregation; not in a general way, by merely recommending it, but by pressing it upon them in private as well as in public, always inculcating that it is by the prayer of the people that ministers are strengthened for the work, that souls are won to Christ, and redeemed from destruction, and that religion flourishes or decays according as supplications and thanksgivings are poured out or restrained before God. How earnestly does St. Paul seek for the prayers of his converts. He is not content

to pray without ceasing for them, he urges them again to be urgent in their intercessions for him; and to their supplications he attributes his deliverance and his success.

"Thus, the abundant outpouring of the spirit of prayer would give a new life to whatever congregation should fully perceive, that, without Divine aid, nothing can be done; and that if prayer is withheld, the copious effusion of the Divine Spirit will be withheld also. Then they would know that God was with them of a truth; that the written word was but the sword of the Spirit; and that the sword wielded by an Almighty arm was triumphing over all opposition, and proceeding from victory to victory. Neither would these blessed effects be confined to the congregation in which they arose; others would hear that God was accompanying the word spoken with a divine energy. New hopes would spring up; and with hope, prayer and confidence would revive; all would be waiting upon God, looking up on high for those reviving showers of grace that were about to descend upon the thirsty and parched-up land. The ministers of the gospel, however eminent in gifts at the present time, would appear endued with new power from above, more amply furnished for every good word and work, and having an effectual door opened to them, and ever kept open, and more widely opened by the increased spirit of waiting upon God, and by the abundance of petitions and thanksgivings that were daily presented to him. By the fervency of prayer, new ministers, of high and diversified attainments, would be thrust forth to the work of the gospel; new Calvins and Luthers, nay, even another Paul and another Apollos; for the promise stands fast, that, in the latter days, the weakest Christian shall be as David, and David as the Angel of the Lord."

Had we the prayer without spot of the apostles and their

converts, these would bring to us the graces of the apostles; nay more, they would out to us the glory of the apostles.

"In urging the imperative importance of prayer, there is no derogation in any thing from the absolute necessity of preaching the cross of Christ. Oh, that it were preached more frequently, more fully, more truthfully; that the gospel trumpet jubilee should be ever sounding through our land, in tones so loud and certain, that none, unaided, could misapprehend it. Yet, seeing that none will believe on the Saviour, except he be drawn him; that however loudly and distinctly Christ may be preached to all, none will believe on, or accept the offer, it is evident that prayer is as necessary as preaching; that without earnest and continual prayer we have no reason to imagine, either from past experience, or from the nature of the gospel itself, that preaching will be widely effectual.

"Of all benevolent purposes, that of urging others to pray is the greatest, and most conducive to the furtherance of all other designs, and to the general welfare of the world. If it is important that children should be taught in Sabbath schools, that the poor should have the gospel preached to them; more important is it that all should be taught by the Divine Spirit, that the gospel should be written in living characters on the heart. If it is important that heathen should have Christ preached to them, that those who have never known Christ should be able to put their trust in him, it is more important also that believers should have a larger portion of the Divine Spirit; and being more strengthened in the Divine life themselves should be better able to instruct and strengthen others. If the Spirit is not more largely poured

t home, we shall be little
o much for the heathen
We complain of the want
aries; few are willing to
each the gospel to distant
and fewer still are well
o do so. The only reme-
er. Well may others be
to go and preach, if we,
at home, are unwilling to
it we have the Divine pro-
, if we pray to the Lord
vest, he himself will send
ourers into the vineyard;
abourers whom he sends
ainly not labour in vain.
things, prayer is the most
the most difficult. In its
e it is most easy. It is
g up the heart to Him
t far off from any one of
im in whom we live, and
have our being,—who is
l to us by the death of
who, having given us his
son, that whosoever be-
him should not perish,
everlasting life; hath
an infinite proof that with
will freely give us all
And yet, to our fallen na-
er is most difficult. Here
strong proof how far hu-
re is alienated from God.
carnal. Prayer, though
s a spiritual exercise. It
no visible object, and re-
audible answer. There
in it on which the senses
except the fervency of
l spirits, which sometimes
ies it, and which many,
tely, consider a principal
votion. Prayer is simply
od at his word—asking,
e has commanded us to
upon a promise of receiv-
s merely faith expressing
in words: Lord, I be-
it done unto me accord-
u hast spoken.
difficulty we find in prayer
e overcome by prayer, as
as of unbelief in the heart
vercome by perseverance

In believing. He that prays fre-
quently, however wandering his
prayers may be at first, will cer-
tainly, in the end, pray fervently
and effectually. The free and in-
finite love of God not only bestows
on us grace for grace, but makes
each degree of grace a step for as-
cending to a larger measure. Only
to supplications let us add thanks-
givings, let us be mindful of the
mercies we have already received,
as well as of those which we still
expect from the exceeding riches
and goodness of God. The difficul-
ties which we find in prayer, from
the backwardness of our own hearts,
are a fertile source of excuses,
when any appointments or meet-
ings for prayer are proposed. Now
all these excuses are obviated by
insisting, that each one is bound
to pray in private for a larger effusion
of the Holy Spirit both upon him-
self and upon others. To avoid
this duty, no possible plea or ex-
cuse can be made; and if all be-
lievers heartily and sincerely en-
gaged in private prayer, all diffi-
culties and excuses would speedily
vanish. The Spirit of prayer
would descend in a larger measure
upon them; the spirit of adoption
would lead them to their heavenly
Father, as naturally as children are
led to their earthly parents for a
supply of their wants; the spirit of
love and union would bring Chris-
tians together, and urge them to
pour out their supplications at a
throne of grace, for they would
soon become aware of the cumu-
lative force of prayer, and that a
larger blessing is promised to the
petitions of two or three united in
Christ's name, than to their indi-
vidual prayers when they remain
separate from each other. Thus
small societies would be naturally
and insensibly formed without any
formality or cumbrous preparation;
and larger unions, occasionally,
when circumstances might render
it expedient, would unite their joint
supplications, being already united

with one heart, by one faith, and one spirit.

"As for the times and seasons of prayer, all must be good. The ear of God is ever open to the cry of those who come unto Him, and his Almighty arm is ever ready to bring them certain and effectual help. Whether rising up or lying down, whether at home or in the way, solitary or among the multitudes, we have continual access through the blood of Christ, unto the holiest of holies. Not but that particular circumstances and particular seasons are particularly favourable for pouring out the heart before God, and the vicissitudes of human affairs, and the changes of the year, and of the heavenly bodies, which are marking out to us our shortened span of life, and our near approach to a better country, call upon us urgently to intercede for the welfare of others, and for the preservation of our native land, while yet an opportunity is afforded to us.

"We have reached the crisis both of our temporal and spiritual welfare. We are at present weighed in the balance of God's justice and mercy. Our praying or our not praying with increasing fervency and earnestness, will, if we may judge from the past history of religion, either way turn the scale. Those who neglect to press forward, will see the Divine influence more and more withdrawn, but those who proceed forward, calling for Divine aid, will go on from strength to strength, and will drink deeper and deeper of the waters of life. We know, from the sure word of prophecy, that times of judgment are approaching, that many nations will be scattered like the chaff of the summer threshing floor, and we know that judgment must begin at the house of God. This nation has been more favoured than any other European people, mindful how we have abused our privileges, we have no reason

to assume any unwarranted security from God's former goodness. Let us not be high-minded, but fear. Let us hope, also, but on scriptural grounds. Let us ask, and we shall receive; let us commit ourselves in faith and prayer to the Divine protection, and we shall be sustained by the everlasting arms, and we shall be carried triumphantly through that day of trial which shall fall as a snare upon the nations of the earth. Let us recollect that if the national vices have been accumulating, generation after generation, and are now ready to fill the cup of Divine vengeance to the brim, the prayers of the saints in this country, for many ages, have been accumulating also. No prayer of faith is ever lost. And in pouring forth our supplications before God, for our religion and our country, we join the last aspirations that were breathed from the death-bed of former saints, and from the fires of the early martyrs, till the whole united cry for deliverance come into the ears of the Lord God of Sabaoth."

SIR MATTHEW HALE'S RESOLUTIONS.

We cannot but think that the following resolutions of a man eminent for his piety, as well as for his strength of mind, general erudition, and profound legal knowledge, may, if duly considered and regarded, be of great use to the ministers and elders of the Presbyterian church, when they sit in a judicial capacity—the difference between a civil and an ecclesiastical court notwithstanding. For this reason we insert them in our miscellany; and earnestly recommend them to the serious attention of all concerned.

"The character of Sir Matthew Hale, as a judge, was splendidly pre-eminent. His learning was profound; his patience unconquerable; his integrity stainless. In the

who wrote with no
; towards him, "his
ular, and his person
adored." The tem-
th which he entered
es of the Bench is
ed in the following
ich appear to have
on his being raised
f Chief Baron at the

cessary to be conti-
embrance:—
the administration
n intrusted for God,
country; and there-

be done, 1, upright-
ely; 3, resolutely.

rest not upon my
nding or strength,
id rest upon the di-
ngth of God.

n the execution of
fully lay aside my
and not give way to
provoked.

be wholly intent upon
am about, remitting
and thoughts, as un-
interruptions.

suffer not myself to
ed with any judg-
l the whole business
heard.

never engage myself
ng of any cause, but
unprejudiced till the
l.

n business capital,
ture prompt me to
sider there is a pity
country.

be not too rigid in

matters purely conscientious, where
all the harm is diversity of judg-
ment.

" 10. That I be not biassed with
compassion to the poor, or favour
to the rich, in point of justice.

" 11. That popular or court ap-
plause or distaste have no influence
in any thing I do, in point of dis-
tribution of justice.

" 12. Not to be so solicitous
what men will say or think, so long
as I keep myself exactly according
to the rule of justice.

" 13. If in criminals it be a mea-
suring cast, to incline to mercy and
acquittal.

" 14. In criminals that consist
merely in words, where no more
harm ensues, moderation is no in-
justice.

" 15. In criminals of blood, if
the fact be evident, severity is jus-
tice.

" 16. To abhor all private solici-
tations, of what kind soever, and
by whomsoever, in matters de-
pending.

" 17. To charge my servants,
1, Not to interpose in any matter
whatsoever; 2, Not to take more
than their known fees; 3, Not to
give any undue precedence to
causes; 4, Not to recommend coun-
sel.

" 18. To be short and sparing at
meals, that I may be the fitter for
business."

" Under the influence of resolu-
tions like these, the conduct of Mr.
Hale on the bench appears to have
been almost irreproachable."—*Dr.*
Lardner's Cabinet Cyclopædia, Vol.
VI.

Review.

REV. NATHANIEL W.
By Leonard Woods,

(from page 478.)

ys of the apostles to
our, philosophy has

been the great corrupter of the
Christian religion; and the con-
stant and strenuous defender of
corruption. The Oriental, or Gnos-
tick, or Manichean philosophy, the
Platonick, and the Aristotelian, or
School philosophy, with endless

modifications and mixtures of each of these, have severally, in their turn, polluted and perverted the pure and simple doctrines of the gospel, from the first to near the eighteenth century of the Christian era. Nor has the philosophy which has been dominant since that of the Schools was discarded, ceased to exercise a most unfriendly influence on the Christian faith. While system has supplanted and succeeded system, with almost every generation that has arisen, that which has gained the ascendant for the day, has still claimed to be the expositor of those mental dispositions and exercises in which the very essence of vital piety consists, and even of those passages in the word of God, in which such dispositions and exercises are delineated or required. Thus the systems of Des Cartes, of Malebranche, of Locke, of Berkeley, and even of Hume, have each, in succession, been applied to explain the state and operations of the human mind, in morals and in the religion of Christ. In Germany, as is well known, philosophy has brought its principles to the interpretation of scripture, till it has completely subverted the whole, turned it into ridicule, and converted a large part of the Lutheran church into a school of scepticism and infidelity.

And in our own country, at this very time, there are some whose distinguishing tenets, in regard to certain points of Christian theology, have actually been derived from the philosophy of Hume. Berkeley, although he believed he had conclusively proved that there was no material world, yet had no inclination to give up the spiritual world. He believed that there were spirits, and that the human soul was a spirit, whose perceptions and operations were the ideas of which he made such a marvellous and powerful use. But Hume, following in his track, proved by Berkeley's own arguments, that there is as little evi-

dence that there are spirits or souls, as that there is a earth or sun; and thus he has nothing to constitute a moral countable being, but *impressions and ideas*—According to him, what is vulgarly called a *soul*, is but a *succession of impressions and ideas*. And is not this the theory of some in our land who profess to teach Christianity? It is—And as they admit that ideas originate with the individual, they ascribe origin immediately to God, and hence make him the immediate efficient cause—not author—say—of all sinful volitions, escaping from downright infidelity, only by making a distinction in the meaning of two words between which none but the philosopher can perceive a difference.

When a course of theological instruction was first established in Germany by Luther, about the commencement of the sixteenth Reformation, he was not in consequence of the injury he had seen done to religion by philosophy, to exclude it from theological study. Melancthon convinced him he was in error; and a system of philosophy for their theological use was, at the request of the reformer, drawn up by Melancthon himself. 'This was doubtless the philosophy of mind, the subject of which no theologian should be ignorant. Instruction on this topick will subject mortifying inferiority to ordinary men, disqualify him in controversy with infidels, attended with many other disadvantages. What then is to be done that the evils to which we are exposed may be prevented? answer, two things ought to be done. In the first place, theological professors should do all in their power to preserve those who are instructed from imbibing philosophical errors: And in the second, they should labour to in-

inds of their pupils, that philosophical principles and, be they what they may, to bow, promptly and ly, before the plain de- of God's revealed will; ophy is never to be set sition to the scriptures; to be employed, even in and modifying, much uising them.

itself, when it deserves irects to the very course w indicated. True phi- ches, that hypotheses s are always to yield to its office is, to explain henomena, as far as it en it can go no farther, ts ignorance; and never to conceal, or misrep- strain the phenomena— hem to utter a language do not fairly speak, in or- cile them with a favourite rinciple, or conclusion.

who profess to believe ible contains a *plenary* , are manifestly bound every plain declaration of the sacred scriptures h of God; as ascertain- as fully as any fact is etermined in *God's book* ; that is, they ought to fact contained in God's elation and his book of :actly in the same man- may find facts in both, may not be able to rate with some principle on of their philosophy; h cases, and equally in are not to attempt to modify the fact—*That* is unquestionable truth; e to question their phi- id to relinquish it too, bend and torture the ng it and their philoso- tem to an agreement. nk that this method of *in applying metaphysi- osophical principles to th, ought to be incul-*

cated, in the most earnest manner, on the minds of all theological stu- dents; and if it be effectually incul- cated, we are sure it will preserve them from many errors, and the church of Christ from much mis- chief. We have in our mind's eye, at this moment, a case which we think exactly in point, to illustrate our meaning; and it is found in the system which the letters of Dr. Woods oppose—It is, that "all sin consists in man's *own act of choice*." This is a position, or conclusion, which results from a train of philosophical or metaphy- sical reasoning; or, as some of its advocates would fain persuade us, it is the immediate dictate of every man's own mind. Call it which you please, it has occasioned much unpleasant controversy; and for ourselves, we would bring it di- rectly to the test of sacred scrip- ture—to the infallible word of God. Does not that word plainly speak of some sin which attaches to every human being, before that being is capable of those *acts of choice*, in which the abettors of this dogma assert that all sin does and must consist? We think that the scrip- ture is irreconcilably opposed to this dogma in Psalm li. 5, Job xiv. 4, John iii. 6, Rom. v. 12, Ephes. ii. 3, and in many other passages of the Bible; and so have thought the soundest and best commentators on the sacred volume, for many cen- turies in succession. On such an interpretation of the texts referred to as we have stated; and on other passages of a similar character, Augustine maintained, in oppo- sition to Pelagius, a doctrine in di- rect contradiction to the dogma in question; and on a similar inter- pretation, all the protestant reform- ers (for we will not apply the ap- pellation of *reformers* to Pelagians, Socinians, and Arians) introduced into their confessions, creeds, and publick formularies of every kind, the common doctrine of original sin, and other doctrines with which

the new dogma is in conflict; and to these same doctrines all Calvinists, till within a very recent period, have yielded their assent. If, however, the advocates of the position in question can show, by a fair and natural exegesis of those passages of the sacred oracles which the orthodox have hitherto regarded as adverse to them, that such passages are not really adverse, but in entire harmony with their favourite doctrine, this we admit will be to the purpose. But their philosophy is nothing to the purpose, if the word of God contradicts it—as we assuredly believe it does, in the most explicit and unequivocal manner.

Thus much we have chosen to say for ourselves, in introducing what Dr. Woods has said, on the danger there is that philosophical or metaphysical systems and reasonings, may have an injurious influence on the orthodox faith and on practical piety. He has devoted about nine pages of his first letter to this subject, and we wish we could lay the whole before our readers; for there is nothing in the pamphlet that we think of quite as much importance as this, which is aimed at a radical and prolific error. We have space, however, only for certain detached parts, and must leave our readers to make their own comments on each quotation.

"I know not that I differ from you as to what constitutes the *philosophy of religion*. I understand by it something which is aside from the simple doctrines and facts which are set forth in the scriptures; something which may be omitted without detracting any thing from the doctrines or facts themselves, or from their practical influence. It is that view of the subjects of revelation, which is suited to gratify the love of abstruse, metaphysical speculation, or what may be called, the *curiosity of intellect*. If a single example will be of use, I would refer to 1 Cor. 15. The apostle affirms the simple, momentous truth, that men will be raised from the dead by the power of God. The objector inquires, 'How are the dead raised up?' He was looking after the philosophy

of the doctrine. He wished to stand the manner,—the manner the apostle rebuked him for action, though he took occasion to give important instruction. The Bishop of Worcester went into a full investigation of the doctrine of the resurrection, and furnished a fine specimen of free discussion of the philosophy of a Christian doctrine.

"I could illustrate the meaning to the phrase by another example. The scriptures teach that it is the divine Spirit and that it sanctifies the heart. Now if I attempt to explain the manner in which the Spirit operates on the mind, and how his influence is consistent with our accountability with the laws of our intellectual nature; he enters on the philosophy of the doctrine of regeneration, the very thing which our faith has discouraged in his conversation with Nicodemus. If I were to give the most striking instances on the philosophy of Christianity, I should fix upon some part of the Concilio ad Clerum, and of the declarations of yours above referred to. They may in many cases be difficult to draw the line exactly between a Christian doctrine itself, and the philosophical doctrine. But that there is a difference between the one and the other, which you yourself have been to affirm as of essential consequence.

"You will perceive from the marks, that I would not by indiscriminately proscribe every degree of philosophical investigation of the subjects of religion. I trust that such investigation, pursued in the former character above named, and rightly directed, and kept in its place, be of real use to ministers, especially to theological professors, may enable them to attain to more sound and consistent views of the doctrines of Christianity, and to those doctrines more clearly, and to them more ably and successfully they could without it. But he who applies himself with arduous philosophical investigation of the doctrines, will probably find it more difficult than he was previously to confine himself to that investigation of the right kind, to give it its proper direction, and to keep it in its proper place. He will constantly be in danger of running it to an extreme; and of forming a habit of mind, that the most truths, if stated simply in a plain manner, will have no place

that is fond of metaphysics of religion metaphysically, frequently been con-
 cerned to this faulty habit of

practice I have named, and should there be a *metaphysical* instead of *scriptural* ruth famine and desolation through the churches

of distinguished excellent told me, near the end of his work, that during the ministry, he was in the habit of *metaphysically*. At-
 tempted to make some particular use of the usefulness of his pub-
 lic. To his surprise and regret, that his preaching was in-
 telligible and unprofitable to the old and the young. He determined that henceforth he would make it his business to preach *the gospel of Christ*.
 He was, and a correspondent
 owed by the most happy

re as never man spake, perfect pattern of the man-
 ner would have us inculcate the truths of his gospel. And
 the example of his apostles and his apostles had
 philosophy of religion of any
 name, they certainly would
 his to us. But did they
 they recommend what I
 philosophy of Christian doc-
 trine a place among the
 employed for the salvation
 of recommending it, did
 several instances, directly
 to? If then the ministers
 of the present day should
 the simplicity of divine
 truth exhibited in the Bible,
 it and be satisfied with
 publick and private in-
 struction give Christianity a
 name of a *scriptural* aspect;
 show that they had for-
 gotten of their Lord and
 inspired apostles? And
 of this, should we not
 of vital piety, and a dark
 cloud spreading over the
 earth?" p. 13.

Christian, I doubt not, com-
 mended, that although he
 is able and orthodox mi-
 nistry fed with 'the sin-
 gle word.' And would it
 be, and for other minis-
 ters, whether this has not been
 the active, devout Chris-
 tian. Adv.

tians, who have been placed under our
 ministry?

"Here, my brother, we see our high
 responsibility in relation to the particu-
 lar work which Divine Providence has
 assigned to us. It is a responsibility
 which may well make us tremble, and
 which should excite in us an unremitting
 watchfulness, against whatever would in-
 jure the piety or usefulness of the rising
 ministry. God requires us to train up
 those whose studies we are called to su-
 perintend, to be preachers, not of *philoso-
 phy* or *metaphysics*, but of the *gospel*.
 And in doing this, our chief business must
 be to teach them the truth in all its scrip-
 tural plainness and purity, making the
 word of God our standard, both as to the
matter and *manner* of our instructions. If
 this is neglected, whatever else is done,
 our seminaries will certainly fail of ac-
 complishing the great object for which
 they were founded. If our love for the
 Bible, or for divine truth as set forth in
 the Bible, declines; if we begin to think
 that Christianity must be invested with
 the costume of philosophy; especially, if
 we begin to take more interest in this
 philosophical costume, than in Christiani-
 ty itself; there will be inevitable loss and
 injury to that precious cause which it is
 our first duty to promote; the God of
 Zion will be offended; and it will soon
 be said of our sacred seminaries, if not
 of ministers and churches,—*the glory is
 departed*.

"Suppose we had good reason to ex-
 pect, that at the close of each academic
 year, the blessed Jesus would travel
 through the land, as he travelled through
 Judea and Galilee eighteen hundred years
 ago, and would visit each of those semi-
 naries which have been consecrated to
 him. What influence would such an ex-
 pectation have upon our feelings and con-
 duct? Would it not in all probability oc-
 casion some visible changes in the direc-
 tion of our studies, in the use of our pens,
 in our instructions, and in our prayers?
 Amid our high and holy efforts to pre-
 pare ourselves and our pupils for such a
 visitant, would not some of the investiga-
 tions which we so fondly pursue, and
 some of the opinions, for which we are
 apt so warmly to contend, lose their
 hold upon our minds? And would not
 some other things which we are prone to
 overlook, quickly rise to infinite import-
 ance in our view?

"The supposition I have made, is one
 of very serious import. But all which is
 implied in it, and much more, is, virtually,
 a reality. For the blessed Saviour, in-
 stead of visiting us once in a year, is in
 spirit continually present with us; and
 continually says to us, 'I am he who
 searcheth the reins and the hearts.' All

that we do in study and conversation, all that we teach, and all that we write, is under his eye. Oh! then, what vigilance and zeal should we exercise, in taking care of the precious interests which he has committed to our trust! With what pious docility and diligence should we endeavour to know the mind of God in his word! And how earnestly should we prosecute the great business of preparing our pupils to preach the unsearchable riches of Christ! When I dwell on these reflections, I become conscious that I have bestowed too much time and attention on some subjects of speculation, which have little or no connexion with the spiritual interests of Christ's kingdom. And let me inquire, whether the circumstances in which you have been placed have never betrayed you into the same mistake; and in particular, whether you have never been led to attach too much importance to the mere philosophy of religion? It is my sincere opinion that you have. Even if your philosophical views were all unexceptionable in the matter of them; it would, I think, be evident, that you have assigned them too high a place. And although the essential doctrines of the gospel may continue, amid your boldest speculations, to maintain a commanding influence over your own mind; this I fear will not be the case generally with those, who shall adopt your philosophical mode of thinking and speaking on the subjects of religion. They will be likely either to hold the peculiar doctrines of the gospel loosely, or indistinctly; or to pass over them as comparatively unimportant; or to explain and defend them merely on philosophical principles. Those who do the last of these must, to be consistent, practically adopt the maxim, that the meaning of scripture must bend to their philosophy, and not their philosophy to scripture. And thus they will cease to make the Bible the only and sufficient rule of their faith; and by whatever name they may call themselves, or their metaphysical theories, they will not in the end be far from the confines of infidelity." pp. 13, 14, 15.

"To give prominence to abstruse, metaphysical speculations, is the direct and certain way to foster division. Good men may agree, and substantially do agree, so far as the essential principles of Christianity are concerned. But as to the philosophy of religion, there is no prospect of their being agreed. Now it is certainly of vast moment at the present day, that the friends of evangelical religion should be of one mind and one heart in opposing the common enemy, and in endeavouring to advance the essential interests of Christ's kingdom.

With these great interests in view of us can be inclined to agitate which are of such a nature, to lead so far beyond the common of thought, that neither mini Christians can be expected to agree respecting them?"

"If we examine the history of the church of Christ in past ages, we find that a prevailing taste among the clergy for abstruse, metaphysical speculation, and the practice of mixing philosophy with divine truth, has been a source of constant strife among the followers of Christ, and of endless contention to the interests of his kingdom. Those who have stood foremost among the ministers of Christ, and who have been possessed of distinguished talents of mind, have shown a dislike to the beaten track in which the rest of the earth have walked, and an innovation or distinction; especially they have had a spirit to defy custom, and to press on, reckless of consequences. Then have the churches been torn by the violence of strife; then has Christianity itself been wounded by disputes and contentions of its teachers with its friends. And ought we not, with humility and fear, to remember this sad fact, that scarcely any heresy has ever prevailed in the church, which did not originate in the philosophy of the gospel?" pp. 16,

"After expressing to you my views, and decidedly how little importance I attach to the mere philosophy of religion, and how many evils my view be occasioned by giving philosophical aspect to the doctrine of revelation, especially in discourses for popular instruction; I may perhaps be charged with inconsistency, when I proceed, according to my present intention, to a discussion of some of the most metaphysical subjects, which I have employed the pens or the thoughts of. But I have the plea of necessity. I am persuaded not only that you have made your philosophical speculation prominent, but that your speculations themselves are, in some instances, very incorrect; that your philosophy is not only excessive in extent, but erroneous in some of its principles. And as these erroneous principles are in my view, an unfavourable and dangerous tendency as to those doctrines of revelation to which they relate; but deem it important, that they should be subjected to a fair examination. This examination must require one who undertakes it, to investigate very philosophical questions which have introduced." p. 18.

ary and Philosophical Intelligence, etc.

The capability of bearing considerably among the dromedaries. The Anadolian, cold climates and coun- watered on all sides, must, day, have its supply of this be withheld, in summer the third day, on a journey often sinks under the pressure; the winter, in Syrian and Northern Arabian Desert, dromedaries drink, unless when the first succulent herbs stretch their stomachs at that ear. In summer time the must be watered on the very fourth day; a longer first, on a journey, would be fatal to him. I believe, that, in four whole days constant extent to which camels in their capability of enduring thirst; nor is it necessary that they be compelled to thirst longer, in any territory in the route of crossing Arabia, where wells are not more than a journey of three and a half. In case of necessity, an Arabian camel may go five days without drink- a traveller must never calculate an extraordinary circumstance after the camel has gone without water, it shows a great distress. The Indians are less qualified to endure any others than I know. In their birth well watered and the banks of the Nile, they are accustomed to a journey in any considerable length; the pilgrims' march to Mek- hem daily perish. There- by race, camels that bear- gently than those of Dar- an coming from that coun- travel nine or ten days' route which does not fur- ; and over this extent of ten pass during the heats is true that many of the he road, and no merchant an expedition without a e camels in reserve: but ber reach Egypt. There- heat probability that an could ever perform such a ill less a Syrian or Egyp- els in most parts of Africa the Arabian. Although and anecdotes related of

Arabs who, on their long journeys, were frequently reduced to the utmost distress by the want of water, yet I never understood that a camel had been slaughtered for the sake of finding a supply in the stomach. Without absolutely denying the possibility of such a circumstance, I do not hesitate to affirm, that it can have occurred but very seldom; indeed, the last stage of thirst renders a traveller so unwilling and unable to support the exertion of walking, that he continues his journey on the back of his camel, in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature. I have frequently seen a camel slaughtered, but never discovered in the stomachs of any, except those which had been watered on the same day, a copious supply of water. The Darfur caravans are often reduced to incredible suffering by want of water, yet they never have resort to the expedient abovementioned.—*Burckhardt's Notes on the Bedouins and Wahabys.*

Dr. J. Hancock, having resided in those parts of South America where venomous serpents are common, was led to make experiments with the various remedies for snake poisons, and remarks, that "it is with the bites of serpents, as with that of a mad dog; hundreds of things are cried up as antidotes or remedies, because not one bite in ten takes effect, at least to prove mortal, and whatever is applied obtains the name of an antidote."

"It has been determined, to a sufficient degree of certainty, that not more than one case of hydrophobia occurs in twenty instances of the bites of rabid animals.

"When a person is bitten by a venomous serpent, the first thing should be to apply the mouth and suck the wound, and that immediately, without the least delay, which may be done by the patient or a companion; next, to open the wound freely, with a knife or lancet, by several cross cuts, and instantly to suck it again, as powerfully as possible, pinching up the skin and flesh deeply by the thumb and fingers of both hands, applied all round the wound, so as to impede the circulation through the part; then to fill the wound with common salt or nitre, and the juice of any of the *aristolochias*, or other stimulant substances at hand; but the suction ought to be continued for a considerable time, and a ligature should be applied above the wound." Dr. H. recommends also a full dose of opium and

the warm bath, and remarks that if a full perspiration is produced, the patient is out of danger. Dr. H. affirms that no danger attends the sucking and spitting out the saliva—the poison only proving fatal by inoculation.

"I may here observe, that the rattlesnake constitutes an article of commerce from North America. I read, lately, in an American paper, a notice of an agreement for the supply of a certain number of *good merchantable live rattlesnakes*!" He notices the importation of these vile reptiles into England, and the danger that must arise from their escape. Indeed, in 1828, one was actually seen in the road near Taunton.

From the carelessness of sailors, not only these, but other reptiles whose bite is fatal, might be dropped overboard, and as some of them are amphibious and good swimmers, might land and become parents of a numerous progeny.

The traffick in these reptiles, and the importation of others for exhibition, merits the attention of the legislature to prohibit it altogether, under heavy penalties.

General Cemetery.—A meeting was held at the Freemasons' Tavern, in London, on the 9th of June, to take into consideration the propriety of forming a company to establish a great National Cemetery in the neighbourhood of London. Lord Milton was called to the chair, and addressed the meeting. He remarked that nearly 40,000 persons were interred an-

nually; that the burial grounds of the metropolis were not adequate for purposes of interment, and that in the cities of the continent were all a public cemetery, which offered decent and safe places of burial, added much to the beauty of the spot. The Marquis of Lansdowne expressed himself favourable to the project. He stated that the cemetery first erected at Liverpool was of great structural beauty as well as utility. Radstock, Mr. Spottiswoode, Mr. Dean Paul, Bart. and others, supported the plan. Further arrangements were taken.

Large Ships.—The largest ship late London paper, ever registered at the Commerce du Marseille, her tonnage being 2,745 15-94. The tonnage of the gun ship is about 2,600 tons; and the Caledonia, of 120 guns, is mentioned in the king's books at 2,633 13-100. Nelson, of 120 guns, at 2,601 6-100; the George IV. of 120; at 2,587. These four ships are the largest ever floated.

The ship under cover at the Philadelphia Navy Yard, and nearly finished, which might be launched in any emergency, is larger than either of the above, being about 3,000 tons.

Education in Greece.—There is already established in the Morea, islands of the Archipelago, one in 1828 and eleven schools, in which 7,834 are receiving instruction.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(Continued from p. 484.)

The Committee to whom was recommended the report on the reference from the Presbyteries of Madison and Lancaster, reported, and their report was adopted and is as follows, viz.—

That said Presbyteries invite the attention of the General Assembly, to certain slanderous reports extensively circulated against the Presbyterian and other denominations, involving the charge of an attempt on the part of these denominations to unite Church and State, and thus subvert the civil institutions of our country, and intimate their desire that this Assembly would take order on the subject, and by some publick act disabuse themselves

and their constituents of such false and injurious imputations.

In the opinion of your committee a publick act is necessary on the part of this Assembly, to refute a charge unsupported by testimony and facts, and any exposition of their principles in relation to civil magistracy and the civil church demanded, other than contained in our acknowledged ecclesiastical standards, and published to the world. For the better information, however any who may be in danger of impression from unfounded statements, the Assembly would refer to the following exhibit their principles, as contained in the constitution of the church.

"God, the supreme Lord and Father of all the world, hath ordained civil magistrates to be under him over the people for his own glory and the publick

nd hath armed them with the sword, for the defence and of them that are good, punishment of evil-doers.

ful for Christians to accept the office of magistrate, when into; in the managing where-ought especially to maintain e, and peace, according to me laws of each common- for that end, they may law- under the New Testament, on just and necessary occa-

gistrates may not assume to be administration of the word ents; or the power of the kingdom of heaven; or, in interfere in matters of faith. ing fathers, it is the duty of ates to protect the church of Lord, without giving the o any denomination of Chris- he rest, in such a manner that tical persons whatever shall ll, free, and unquestioned li- charging every part of their ions, without violence or dan- us Jesus Christ hath appointed overnment and discipline in no law of any commonwealth ere with, let, or hinder, the e thereof, among the volun- rs of any denomination of ording to their own profes- lief. It is the duty of civil to protect the person and of all their people, in such a nner as that no person be suf- r upon pretence of religion , to offer any indignity, vio- ; or injury, to any other per- ver; and to take order, that and ecclesiastical assemblies hout molestation or disturb-

e duty of the people to pray tes, to honour their persons, a tribute and other dues, to lawful commands, and to be heir authority, for conscience' elity, or difference in religion, ke void the magistrate's just thority, nor free the people due obedience to him; from esiaistical persons are not ex- uch less hath the Pope any urisdiction over them in their or over any of their people; all to deprive them of their r lives, if he shall judge them es, or upon any other pretence

and councils are to handle or thing, but that which is eccle- id are not to intermeddle with

civil affairs, which concern the common- wealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magis- trate.

"That God alone is Lord of the con- science; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship. Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and un- alienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others."

Such are the constitutional principles of the Presbyterian Church in these United States. They were our fathers' principles before, and during the revolution, which issued in the consummation of our liberty and independence, and under the influence of which they prayed and fought, and bled by the side of the father of our country. They have been the principles of their descendants ever since. They are *our* principles still, adopted from conviction, to whose support we have pledged ourselves under the most solemn sanctions, and by the preservation of which we believe that the common interests of evangelical religion and civil liberty will be most effectually sustained.

In closing this statement, the Assembly would affectionately and earnestly exhort the members of their communion, that in the fulfilment of their civil and religious duties, they watch against all unhallowed feelings, and that they suffer reproach meekly, not rendering railing for railing, nor evil for evil, but by patient continu- ance in well doing, they commend them- selves to every man's conscience in the sight of God.

Resolved, That it is expedient for the Board of Missions of the General Assembly, and the Board of the Home Mission- ary Society to conduct their Missionary operations in the west through a common Board of agency, in that part of the coun- try. This report was accepted, and the committee discharged.

A motion was then made to dismiss the whole subject, and after considerable dis- cussion, this motion was carried in the af- firmative, and the subject was accordingly dismissed.

"The committee, to whom was refer- red the Memorial to the General Assem- bly, of John Colt, of Paterson, in the State of New Jersey, reported:—

That after due consideration of the matters contained in said memorial, and of the nature of the trust, created by the will of Dr. Boudinot, the committee are of opinion that the Trustees cannot, with a becoming, and indeed necessary regard to their duty in the trust, grant the relief requested by the memorialist. The Testator has given to the Trustees no discretionary powers over the fund; and the objects to which he has directed his bounty to be applied, being designated, the Trustees are clearly, not at liberty, either to relinquish that which passes by the will, or to surrender any security connected with it. They therefore recommend the adoption of the following resolution; and that if adopted, it be communicated to the General Assembly.

Resolved, That, in the opinion of the Board of Trustees of the General Assembly of the Presbyterian church, the prayer of the memorial of John Colt, of Paterson, in the State of New Jersey, to the General Assembly, cannot consistently with the trust created by the will of the late Dr. Boudinot, be granted.

June 1, 1830—adopted by the Trustees, and ordered to be communicated to the Assembly."

Overture No. V. was taken up, viz. an extract from the Minutes of the Presbytery of Northumberland, informing the Assembly, that Mr. James Lewers, a foreign licentiate, had passed with approbation the time and trials prescribed in relation to foreign ministers and licentiates. The documents accompanying this communication were read; when it was resolved, that the Assembly approve of the reception of Mr. Lewers, as a licentiate by the Presbytery of Northumberland.

Overture No. VI. was taken up, viz. a request of the Synod of Indiana, "that the General Assembly be requested to dispense with Synodical reports in future."

Resolved, That this request cannot be granted because it is unconstitutional.

Overture No. XI., viz. the following resolution, That in order to produce a more correct style and greater uniformity in church music, a committee be appointed to make a selection of sober and chaste tunes to be published with a recommendation of the Assembly, and that this committee report to the next General Assembly, was taken up.

On this Overture, the Assembly resolved, that it is inexpedient at present to take order on this subject.

Overture No. III., viz. an application for a division of the Synod of Virginia, was taken up, when it was resolved, that the

applicants have leave to withdraw the application.

The report of the committee, on the reference from the Presbytery of Cayuga, relative to the constitutionality of a rule of that body, which had been laid on the table, was taken up. The rule of the Presbytery of Cayuga, referred to the Assembly, is as follows, viz.—The Moderator, the time being, and the Stated Clerk, *ex officio*, were appointed a committee to grant letters of dismission to ministers without charge, and to licentiate and candidates under the care of this Presbytery, to unite with other Presbyteries, and were directed to report at each annual meeting.

In relation to this rule, the following resolution reported by the committee was adopted, viz.—

Resolved, That the rule hitherto and upon by the Presbytery of Cayuga, is expedient and unconstitutional.

The chairman of the Judicial Committee stated to the Assembly, that an appeal had been put into his hands, from Daniel Hamilton and his wife, from a decision of the Synod of Pittsburgh, which appeal had not been reported to the clerk of the house; and asked the direction of the Assembly in the case. On inquiry, it appeared this appeal was in the house in season; and the persons to whom it was intrusted, were not aware of the Constitutional rule requiring that it be lodged with the clerk.

On motion, it was resolved, that in the opinion of the Assembly, the rule has virtually been complied with.

Resolved, That the Judicial Committee report an order of proceeding, to be observed in trying this appeal.

The committee appointed to consider the measures proper to be adopted to promote the sanctification of the Sabbath, made a report, which being read and amended, was adopted, and is as follows, viz.—

Resolved, That the second Thursday of November next, be and it hereby is recommended to be observed as a day of *Fasting, Humiliation, and Prayer*, on account of the sin which rests upon the church, and on the whole land, by the profanation of the Sabbath; and that it be given in charge to all Synods and Presbyteries in our connexion, to take such order on this subject as may be most effectual in securing the observance of that day by the churches.

The committee appointed to answer the letter from the Rev. Colary Neen reported an answer, which was read and adopted. Ordered that it be signed by the Moderator and Permanent Clerk of

1. To the Stated Clerk to the Rev. Colony Nee.

Also, that this letter be printed in the appendix to the minutes.

The Special Committee reported in Duncan Hamilton and his report, in which it will be properly observed, in conduct, which was adopted.

The Assembly took up this appeal. The Moderator read the rule, reminding them that they were about to sit in capacity, and enjoining on them to recollect and regard their duty, as Judges of a court of law, and the solemn duty in which they were about to act.

The case of the Synod appealed against was on record which were the appellants for his appeal; the record of the proceedings in the Judiciary in the case, in the testimony, and the reasons thereon, were read.

Dr. M'Auley was appointed to defend the appeal, and the Synod considered the grounds of their de-

cision. He was then called to give the opportunity to express their views on the case—after which the final decision—when the appeal was decided by the decision of the Synod; and Mr. Hamilton and his report were stored to the privileges of

The committee appointed to draw up a report of the views of the Assembly, on the subject of the "Revived Christians."

Vaud, in Switzerland, made certain resolutions, which were read to the pastors of Berne, which was adopted. Ordered that the report be signed by the Moderator, and be transmitted to the Stated Clerk to the Pastors of Vaud. Ordered also, that the report be printed in the appendix to

the report of the Overture No. VII. was referred to the committee on the Assembly had a recess until

the recess the Assembly met.—The committee to whom was recommitment of the committee on the education of the rising generation, the following report, which, viz.—

1. That the Assembly regard the education of youth as a sub-
importance, identified with

the most precious interests and hopes of the Christian church.

2. That the present indications of Divine Providence are such, as imperiously to demand of the Christian community, unusual effort to train up the rising generation in the nurture and admonition of the Lord.

3. That the Board of Missions be, and hereby are instructed to enjoin it on their Missionaries, sedulously to attend to the religious education of the young; and particularly that they use all practicable effort to establish *Sabbath Schools*, and to extend and perpetuate the blessings of Sabbath School instruction.

4. That the system of Sabbath School instruction, now in prevalent and cheering operation, be and hereby is most earnestly recommended to the attention of the pastors and sessions of all our churches.

5. That the Presbyteries be and hereby are enjoined to make the progress of the Sabbath School cause within their bounds the subject of special inquiry, and annually to transmit the results of such inquiry to the General Assembly.

6. That inasmuch as the advantages of the Sabbath School may, in some cases, be the occasion of remissness in the important duty of *Family* instruction, it be, and hereby is earnestly recommended to heads of families not to relax in their personal religious efforts at home, and in the domestic circle; but that they abound more and more in the use of all appropriate means to promote sound knowledge and experimental piety, in every member of their households.

7. That as there is reason to apprehend that the *Catechisms of this church* have not, in some parts of our Zion, received that measure of attention to which their excellence entitles them, it be, and hereby is recommended to pastors, sessions, heads of families, superintendents of Sabbath Schools, and all charged with the education of youth in our connexion, to give these admirable summaries of Christian truth and duty, a prominent place in their instructions to the youth and children under their care.

8. That it be, and hereby is recommended to the pastors and sessions of our churches, to make themselves acquainted with the system of *Infant school* instruction, now in happy progress in many places, and if practicable, to establish such schools in their congregations.

Resolved, That there be no election of Trustees of the General Assembly the present year.

The consideration of the report of the committee on Overture No. VII. was re-

sumed; and after having been further amended, it was adopted, and is as follows, viz.—

The committee recommend to this General Assembly, to dismiss the Overture, for the organization of a General Assembly in the western country, for the following reasons:—

1. In this land of liberty, where religion depends on moral influences, it appears to your committee to be a matter of very great importance that all who agree in their views of fundamental Christian doctrine, government, and discipline, should be united in promoting their common principles and sustaining common interests, and one General Assembly is surely best suited to form a bond of union for the whole church.

2. In the prevalence of local feelings, and sectional jealousies, there is reason to apprehend that the measure proposed might soon utterly destroy the unity of the Presbyterian church, and form into two great rival and contending bodies, those who ought ever to hold the "unity of the spirit in the bond of peace."

3. From the geographical position of the Presbyterian church, it appears to the committee utterly impossible to form any division, which would not subject both the eastern and western branches of the church, to the same evils which are now felt by this body. And when once the measure of division is resorted to as a remedy for the evil, it is impossible to conjecture, where such a measure will terminate.

4. With respect to the Overture from the Presbytery of Columbus—Resolved, That it is inexpedient at present to make any change in either the mode or ratio of representation.

The committee on Overture No. II., viz., a reference for advice from the Presbytery of St. Lawrence, reported the following resolution as a suitable answer to be given in the case, which was adopted, viz.—

Resolved, That when a minister, otherwise in good standing, gives notice in form to the Presbytery to which he belongs, that he renounces the fellowship of the Presbyterian church, or by neglecting to attend the meetings of its Judicatories after being dealt with for such neglect, gives evidence that he has done so in fact, his name ought to be struck from the roll of membership, a notice of this procedure communicated to the disowned member, and if necessary, published to the church. The congregation under the care of such minister ought to be held as still under the care of the Presbytery, unless they give evidence that they also have withdrawn, in which case, their name ought

also to be struck from the list of congregations belonging to the Presbytery.

The report of the committee on the communication from the Trustees of the General Assembly was resumed—and being amended, was adopted, and is as follows, viz.

Resolved, 1. That the Trustees of the General Assembly be requested to borrow a sum of money sufficient to pay the existing debts of the Assembly, and also to meet the expenses of the current year—the sum borrowed to be repaid out of the funds hereafter to be provided.

2. Resolved, That it be recommended to the congregations under the care of this Assembly, to make, annually, a collection for a contingent fund to defray the incidental expenses of the Assembly, such as recording and printing the minutes, clerks' salaries, janitor's bill, stationery, and expenses of delegates to Corresponding bodies.

3. Resolved, That this collection be reported annually, by the congregations, to their respective Presbyteries; and by the Presbyteries be paid over to the Treasurer of the Trustees of the General Assembly, and be reported in the annual report to the Assembly.

4. Resolved, That the usual annual collection heretofore required for the missionary fund of the Assembly, be dispensed with; and that the collection for the contingent fund of the Assembly come in its place.

On motion, it was resolved, That the Board of Trustees of the General Assembly, be directed to report to the next General Assembly, a full and distinct statement of all the funds belonging to the General Assembly—so that each fund shall fully appear by itself:

1. The amount of funds for each professorship, paid in; mode of investment, and amount of annual income.

2. The number of scholarships, amount paid on each, by whom paid, how invested, and amount of annual income.

3. The Permanent Fund, its amount, from what sources has it accrued, and for what purposes, how invested, and annual income.

4. Contingent Fund, amount, together with a full statement of all monies received for Missionary, education, and other purposes.

5. A distinct statement of all the usual items of contingent expenses, for the current year.

6. A distinct and particular account of all the payments made or authorized to be made, by the Board of Trustees, during the present year, for officers' salaries, Professors' salaries—compensation of the delegates to other ecclesiastical bodies, &c.

young men on scholarships, or Missionary and Educationaries paid to Commissioners of the Assembly; and for all conveyances, and whatever else necessary in the opinion of said trustees, to the giving of a full exhibition of the funds, in expenditures of this General

of the committee, on the lotteries, which was laid on taken up and adopted, and viz.

though so often sanctioned by acts; although the proceeds have not unfrequently been to benevolent and religious purposes; though many wise and good periods past, by their participation, given countenance to your committee cannot view with other light than that of legal-

quire volumes to record all tending from this system of pre-emption. It adds nothing to the community. It too from the uninformed poor the aided by labour and skill, the same without the least to the hands of the idle and thus becomes the means of extending habits of gambling.—Hundreds of families reduced to dependence and not unfrequently its deluded state their miserable existence by suicide.

ing this multitude of evils, to families, and to the large, your committee beg it the following resolutions. That in the opinion of this body, all lotteries should be abolished by every professed member of the Presbyterian church, as immoral, and ruinous in their individual character and the re.

That the purchase and tickets should be avoided by every member of our church, even the least object of the lottery being unworthy; inasmuch as it is to do evil that good may

the Presbyteries under the General Assembly be, and are, recommended to take subject of lottery gambling, consideration of it and its at- upon ministers and sessions; such plans of operation, as church from all participation

in this sin, enlighten, arouse, and direct public opinion, and save our country from this and every other species of gambling.

The report of the committee on Psalmody which was laid on the table was taken up, when it was resolved that the book of Psalms and Hymns, with the alterations and additions submitted by the committee be approved by the Assembly, and its use in the worship of God be authorized in all the churches under their care.

Resolved, That the Rev. Ezra S. Ely, D. D. be appointed to secure the copyright of said book to the Trustees of the General Assembly.

Resolved, That the printing and publishing the said book of Psalms and Hymns be committed to the same committee who prepared and corrected it, with powers in regard to the printing and publication; and that Mr. Solomon Allen be added to the committee, and that Dr. Green be chairman.

And whereas an edition was published by the permission of the committee, by a bookseller in Princeton, previous to the making of the alterations and additions now to be introduced; Resolved, that this subject be referred to the committee of publication, to adopt such measures in relation to said edition as to them may seem best.

The minutes of the last session were read.

Dr. Dickey, Mr. Patrick, and Mr. Johnston obtained leave of absence.

Overture, No. XII., viz. an application from the Presbytery of Cincinnati in relation to the publication in the Western country, of the Assembly's book of Psalms and Hymns, was read and committed to the committee of publication. Resolved, that said committee have full power to make such contract or contracts for the publication of the book as they may deem expedient.

This Overture also contained a request for permission to publish an edition of the Confession of Faith. On this part of the Overture it was resolved that the Rev. Joshua L. Wilson, D. D. Rev. Robert H. Bishop, D. D. and Rev. Elijah Slack be appointed a standing committee of Publication in the bounds of the Synod of Cincinnati, and said committee are referred for direction on the subject of their appointment to the printed Minutes of 1821, page twelve.

The committee appointed to draught a letter to the Synod of Ulster, reported a letter which was adopted, and ordered to be signed by the Moderator and Permanent Clerk, and transmitted by the Stated Clerk to the Synod of Ulster.

Resolved, That it be recommended to

the Congregations under the care of this Assembly to take up a collection for the American Colonization Society on the 4th day of July next.

The report of the committee appointed by the General Assembly of 1829, on the mode of proceeding to be adopted in organizing churches, which was laid on the table, was taken up, and referred to the consideration of the next General Assembly.

The Assembly took up the appeal of Dr. John Rollins from a decision of the Synod of West Tennessee, affirming a decision of the Presbytery of Mississippi, affirming a decision of the Session of the 1st church in New Orleans, by which he had been excluded from the privileges of the Church.

The Moderator read the rule reminding the Assembly that they were about to sit in a judicial capacity, and enjoining on the members to recollect and regard their high character, as judges of a court of Jesus Christ, and the solemn duty in which they were about to act.

Dr. McAuley was appointed to manage the cause of the appellant.

The sentence of the Synod appealed from, the reasons on record, which were assigned by the appellant for his appeal, and the whole record of the proceedings of the inferior Judicatories in the case, including all the testimony, and the reasons of their decision were read.

Dr. McAuley was then heard in support of the appeal. Only one member of the Synod was present, and he declined saying any thing. The parties then withdrew. And the roll was called in part, to give the members an opportunity to express their opinion.

Adjourned till this afternoon at half past 3 o'clock.

Concluded with prayer.

The minutes of the last session were read.

The Assembly resumed the appeal of Dr. Rollins. The remainder of the roll was called. After which the final vote was taken, when the appeal was sustained, and the decision of the Synod was reversed, and Dr. Rollins was restored to the privileges of the church.

Resolved, That in the standing rules to certify the qualifications of preachers travelling from the bounds of Presbyterian Church, the name of Rev. Obadiah Jennings of Nashville, Tennessee, be inserted in the place of the Rev. Theodore Chapp, of Orleans.*

The Assembly having completed business, the roll was called upon a standing rule; and it was found the following members were absent on leave, viz. Rev. Henry R. West, Luther Clark, Rev. Morris Butler, Abijah Marvin, and Mr. James East.

Resolved, That this Assembly be dissolved, and that another Assembly in the same manner, be required in the First Presbyterian Church of Philadelphia on the third Thursday 1831, at 11 o'clock, A. M.

Concluded with prayer, singing the apostolick benediction.

* *The Standing Committee of the Assembly, to certify the qualifications of preachers travelling from the bounds of the Presbyterian Church present are,*

The Rev. Samuel T. Mills, of the field, New York; the Rev. William C. Aikin, of Ithaca, New York; the Rev. Samuel Miller, D. D., of Princeton, New Jersey; the Rev. Ashbel Smith, D. D. LL. D., of the city of Philadelphia; the Rev. Francis Herron, D. D., of Philadelphia, Pa.; the Rev. James Calkins of Zanesville, Ohio; the Rev. Judson Wilson, D. D., of Cincinnati, Ohio; the Rev. Joseph Badger, of Canton, Ohio; the Rev. John H. Rice, D. D., Prince Edward county, Virginia; Rev. James Blythe, D. D., of Lexington, Kentucky; the Rev. Alexander McWhorter of Abingdon, Virginia; the Rev. M. Witherspoon, of Hillsborough, N. Carolina; the Rev. Benjamin M. Palmer, D. D. of Charleston, S. Carolina; the Rev. George Potts, of Natchez; and the Rev. Obadiah Jennings, of Nashville, Tennessee.

View of Public Affairs.

EUROPE.

Liverpool papers to the 27th of August, containing Paris dates to the 16th of the month, are the latest which, so far as we know, have reached this country at the time we write.

BRITAIN.—The elections to the new parliament, consequent on the accession of the present monarch, are said not to be favourable to the Union of Wales.

ministration. There were 126 new members elected to the House of Commons England and Wales. It is calculated that there will not be more than nine Roman Catholic members in the new parliament. But it cannot be certainly till the meeting of parliament, what will be the state of parties, or what arguments will be made in regard to the ministry. Meetings have been held in every large town, both of England and Scotland, to express the popular gratification at the recent revolution in France in favour of free government. Contributions, the amount, it is said, of three millions of francs, have been made for the king and the families of those who lost their lives in the conflict with the royal army in Paris, on the memorable 27th, 28th, and 29th of July.—The meeting in London forbore to recommend contributions, in connexion with an expression of approbation of the revolution, under the impression that the two objects ought to be kept distinct. The Quakers had addressed the king and queen separately; their deputation and addresses had been graciously received and kindly answered. The royal majesties are said to have dispensed with a considerable part of the former etiquette, by which royalty received adulation and was kept at a distance from the people—their popularity has of course gained much by this change. It is a great relief for England that before the late revolution in France, the present reigning monarch had shown a disposition to come nearer to their subjects than their predecessors had done; inasmuch as their doing it now will appear to be the effect of choice, of necessity—a necessity which will be felt by every crowned head in Europe, which all must yield, or do worse. The king of France, with the duke and duchess of Angoulême, the duchess of Berri, with her children, marshal Marmont, and the duke of Ragusa, with their several suites, arrived at Cowes, in the Isle of Wight, 7th of August. They came over from the opposite coast of France, (port of Southampton) in two American vessels, chartered for the purpose—the *Great Britain* and *Charles Carroll*. They were received without much indication either of dislike or gratification. The British government, on being sounded on the subject, refused to receive the French ex-king in any other character than that of a private individual; and as such he had proceeded, with his attendants, on the 23d of August, to the Isle of Wight, where the party were to take up their residence during their stay in England. The prospect of a productive harvest in England was uncommonly promising; the grain had declined, and business in some districts was reviving and affording a measure of relief to the poor.—The most important item of intelligence for us from Britain is that our minister, Mr. M'Lane, has effected an arrangement, by which the ports in the West Indies are to be opened to our vessels, on advantageous terms. A treaty to this effect, is said to have been brought over in the last packet from Liverpool.

22.—We last month brought down the narrative of the manner in which the revolution in France originated and was conducted, till Saturday the 31st of July. We now to continue our chronicle; but events of great moment have followed ever in such quick succession during the last month, that our notice of them must be brief and summary, and some of the less important we shall scarcely be able to do. On Sunday, the 1st of August, all hope of conquering Paris by the royal army which had been fondly cherished till the preceding day, was abandoned. The king and royal family, with a number of his attached friends and adherents, departed from St. Cloud (fifteen miles from Paris) for Rambouillet, distant thirty miles to the west of the capital. A military corps of 15,000 men attended the king and party at starting; but was greatly diminished by desertion, before the arrival at Rambouillet in the evening. Here, on the next day, (August 2d) commissioners for the purpose from Paris, entered into a negotiation with the king; the result of which was, that both he and the Dauphin abdicated the crown, in favour of the Duke of Bordeaux, son of the Duchess of Berri, and grandson of the king—a boy of the 18th year, and therefore not of age to have done any thing offensive or unlawful, and whose father, while living, had been the most popular man of the whole royal family. The commissioners stipulated to pay the king four millions of francs, and one million to be put immediately at his disposal. But while they were measuring to convey to him the other three millions, they found that the arrival of 20,000 more troops, who seemed inclined to adhere to him, had disposed him to throw up his engagements, and actually to refuse to deliver up the crown jewels, which he had carried away, and which were of immense value. When the news of the flight of the king reached Paris, such was the excitement, that in a few hours thousands of the national guard were on the road to Rambouillet, to reduce him to unconditional submission. When the first division of these troops was near at hand, the king confirmed his abdication, gave up the crown jewels to the commissioners,

and cast himself on them for protection. Protection was granted him, and that morning (August 3d) he set out under a military escort for Cherbourg. He received neither insult nor gratulation on his whole journey: His afflictive situation, it is said, caused him to weep frequently and profusely. The people treated him with not civility, and in a few instances with compassion. They took off their hats and hands as he passed, but showed him no other token of respect. On the whole, we think their behaviour was in a very high degree laudable and magnanimous; and indeed our reading does not furnish us with the recollection of any thing comparable to the exemplary conduct of the whole French population, both in Paris and in the country, through the whole of the national insurrection (for it has been nothing less) which has recently taken place. From Cherbourg, as we have already stated, the king and his attendants passed over to England, where it is generally believed his residence will be only temporary. Prince Polignac, the chief adviser, as is believed, of the measures that have caused the revolution, has been apprehended in his flight, and he, with one or two of his colleagues in the late French ministry, are now in the hands of the people whom they have sought to oppress—Their destiny remains to be seen. The Prince was taken in the disguise of a servant. Who can reflect on the change of condition experienced by him and his master in two short weeks, without being impressed with the mutability of worldly distinctions, and the folly of human pride!

We now return to trace the course of the proceedings at Paris for the establishment of a new government. General La Fayette had acted as commander-in-chief of the National Guard, as well as a member of the Chamber of Deputies, from early the first of the revolution. He arrived in Paris on the evening of the 27th of July and from that time appears to have been the presiding genius that directed every movement which was capable of receiving direction. He probably caused the Duke of Orleans to be proclaimed Lieutenant General of the kingdom, before any assembly of the Deputies had taken place, and obtained their ratification of the appointment when they met on the 31st of the month. On the 2d of August he announced publicly that the Lieutenant General had appointed him the commander-in-chief of the National Guard, and that he accepted the command. The day previous to this (August 1st) the Lieutenant General issued an ordinance for wearing the tricoloured cockade, and prohibiting any other; the day following he published two other ordinances for the relief of the printers who had suffered by the royal ordinances—he remitted their fines and discharged them from confinement.

On the 3d of August the Lieutenant General, dressed in his military uniform, escorted by the National Guard, and preceded by his family, went from his residence, the Palais Royal, to open the session of the Chambers. He was received with joyful acclamations, and delivered a speech, temperate but decisive—He condemned the measures of the late king and ministry, commended the resistance and the good conduct of the citizens, declared his attachment, from conviction and inclination, to the government, and said, "I accept beforehand all the consequences of it." He recommended the revival of the charter, the speedy passage of some necessary laws, intimated that foreign powers, particularly England, would not interfere with their arrangements, predicted the prosperity of France under the new order of things, and informed them that the night before, at 11 o'clock, he had received from the late king and Dauphin their formal abdication of the crown in favour of the young Duke of Bordeaux, and that he had, on that morning, deposited the document in the Archives of the Chamber of Peers. About 200 Deputies were present; the speech was received with great applause, and the speaker, with his family and guards, retired, amidst the shouts and salutations of the Deputies and the populace. The Deputies adjourned immediately after the speech. They met again the next day, (August 4) at 12 o'clock, their number having increased to 250. After balloting for some standing committees, they took up the important subject of the king's abdication. This offered matter for much discussion, which seems to have occupied the attention of the Deputies during the remainder of that day, and the whole of the day following. The great point to be decided on was, whether the throne was vacant or not; that is, whether the nomination of the Duke of Bordeaux as his successor, by the monarch who had abdicated, should be considered as valid, or whether the nation would repeat the proposition altogether; and if they concluded to abide under a monarchy, (which some were for abolishing altogether) choose a king for themselves—a king who should receive his crown as the gift of the people, and not as a matter of claim, or of right, from any other source whatsoever. At the commencement of the session, (August 6) a member, by a formal motion, accused the late prime minister, Polignac, of high treason; this was received with acclamation, and referred to a committee. The

short recess, M. Berard proposed two resolutions—1st. "That the throne is
" 2d. "That the preamble and the following articles of the Constitutional
ought to be suppressed, and the whole modified in the following manner"—
ing the articles to be suppressed, and those which he proposed should be
ed, and some new ones that he thought should be added. After these propo-
had been discussed at considerable length, they were referred to a special
tee, and the Chamber adjourned till half past eight o'clock in the evening.
hour they met, and their first act was to vote thanks to the city of Paris, for
educt of its inhabitants on the 27th, 28th, and 29th of July, and to invite the
ment to erect a monument, "to transmit to the remotest posterity the event
it is destined to commemorate." At ten o'clock the committee on the charter
it in their report, and after a short debate, it was ordered to be printed for the
the members, and to be made the subject of discussion on the following day, at
lock in the morning. At that time (August 7) the discussion accordingly took

The debate on some of the articles was very ardent, but eventually the pro-
ns of M. Berard, and the changes in the constitution proposed by the commit-
d some others which were proposed by members during the debate, were ear-
nd the whole constitution, as amended and altered, was adopted by a majority
against 33. It was also decided by a vote of a vast majority, that "on the ac-
ce of the Charter as thus modified, the Deputies call the Duke of Orleans to
rone, under the title of the King of the French." The Deputies then pre-
on foot to the Palais Royal, "to carry up the message to the Lieutenant Gene-
he kingdom." On the 9th of August the Deputies were sworn to support the
harter, and at two o'clock the King elect, attended by his family, appeared
them. The declaration of the Chamber of the preceding day, that the crown
be offered to the Duke of Orleans on his acceptance of the Charter, was, at
quest, publicly read, and then placed in his hands. The adhesion of the
er of Peers was then given in, after which the king elect made the following
sion:—

ntlemen Peers and Gentlemen Deputies—I have read with great attention the
sion of the chamber of deputies, and the act of adhesion of the chamber of
I have well weighed and reflected upon all its expressions. I accept, with-
striction or reserve, the clauses and obligations contained in this declara-
nd the title of King of the French, which it confers upon me, and I am ready
ar to its faithful observance."

form of the oath was then handed to his Majesty; and the King, kneeling and
red, with his right hand elevated, pronounced in a slow but firm voice the fol-
oath, which was heard by those outside; such was the profound silence ob-
by the assembly, at this solemn moment:—

the presence of God, I swear faithfully to observe the Constitutional Charter,
se modifications expressed in the declaration—only to govern by the laws and
ing to the laws; to render fair and exact justice to every one according to his
and to act in all things with a sole view to the interests, happiness, and glory
French people."

d and repeated acclamations, and salutations of the king and queen, immedi-
ollowed the taking of the oath. When silence was obtained, he ascended the
and made a short speech. After a few words of introduction, he said—
ould greatly have desired, never to occupy the throne to which the national
as just called me; but France, attacked in her liberties, saw the publick order
ger; the violation of the charter had shaken every thing; it was necessary to
blish the action of the laws, and the power of doing it was vested in the Cham-
Deputies; you have done it, gentlemen; the modifications which we have just
in the charter, guarantee security for the future. France will, I trust, be hap-
home, respected abroad, and the peace of Europe more firmly established."
d plaudits and cries of "Vive le Roi" were repeated, and the king, deeply af-
, bowed to the assembly, retired, and shook hands with the peers, deputies,
izens, who crowded round him. After having mounted his horse, the king
ain surrounded by crowds of citizens, who took him by the hands, and he was
ntly compelled to drop the reins. The queen, leading the young duke d'Au-
ad followed by other members of the royal family, stopped some time in the
of the peers, deputies, and citizens, and spoke to several of them. "Be well
ded, said she, that we have all one heart, devoted to the happiness of the
a." The queen's dress was not distinguished from that of the other ladies, ex-
y its simplicity. She wore a white dress and hat, ornamented with blue ribbons.
tiquette of courts was banished from the solemnity, which gives a king to

the late revolution will not prove disastrous, but highly beneficial, both to France and to the world at large. As already suggested, revolutions may be terrible; but like the convulsions of the elements in the natural world, they may end in a healthful new atmosphere, which otherwise could never have been enjoyed. Such we hope will be the result of the experiment now in progress.—If disappointed, we will submit to the order of an inscrutable providence. In the womb of that providence, events of the greatest interest seem to be struggling into birth. God is apparently on his way to work wonders in the earth. Who can look at the signs of the times—the destruction of the Mahometan supremacy, the annihilation of the Barbary powers, the revolution in France, the agitation of nations, the diffusion of the Scriptures, the missionary spirit that has been awakened, and all the benevolent and pious enterprises which distinguish the day in which we live—who can look at all this, and not see that in less than a century hence, the world is likely to wear a new aspect.—But we are exceeding our bounds, and perhaps need an apology for the length to which we have extended our narrative and our remarks. We can only say, that we thought the value of our readers and the nature of our work demanded something like what we have attempted. Our narrative has cost us some time and pains, to collect, compare, condense and arrange the facts and dates which it embraces. But we were desirous to exhibit and leave standing on our pages a connected account of an event that may have a prime efficiency in changing—we hope propitiously—the face of the new world.—We have nothing more to say of Europe for the present, except that the Sultan Mahmoud is likely to have added to his other losses that of one of his most valuable provinces. The Pacha of Albania has rebelled, and has in the field a army nearly double to that which the Sultan has been able to send against him.

ASIA AND AFRICA.

From neither of these large sections of our globe have we, in the month past, noted any news that could be deemed important, and for any thing unimportant we have no space.

AMERICA.

All the republics of Southern America are still in an unsettled and agitated state; and as all fear of any attempts of Spain to invade or injure them will now be at an end, we are apprehensive that the discord produced by the contending parties will rather increase than diminish. It would be a waste of time and paper, to recite in any thing but the newspapers of the day, the ephemeral changes which are constantly occurring. We can but lament the ignorance, folly, mistakes and tricks of our republican neighbours. The mass of the people in the southern part of our continent are uninformed; and their men of information, of whom they have a considerable number, seem to be governed solely by a desire of personal influence and aggrandizement. They want that genuine republican integrity, virtue and patriotism, which the circumstances of their country most urgently demand. Recent information has been received that General Bolivar is banished from the state which his skill and valour delivered from the yoke of Spain. We regret exceedingly that this voluntary exile into which he declared he was going, and which, for what reason we know not, he has too long delayed, had not prevented this measure, dishonourable alike to him and to the Colombian republic.

UNITED STATES.—When we contemplate the present state of the world, we feel that our most lively gratitude is due to the God of providence, that our lot is cast in the United States, rather than in any other country or nation of the earth. We are free from all want and tyranny, and from the danger of at least an immediate disturbance by the recent revolution of France; and we know of no other people in our world, of whom all this can be affirmed with any thing like equal truth. If we were free from national sins—from African slavery, Indian oppression, Sabbath profanation, and an abounding licentiousness of principle and practice—portending judgments to come, our cause for self gratulation would be almost without alloy. As it is, our rejoicing may well be mixed with trembling; because, however free from present trouble, we may reasonably expect that some sore chastisement is near at hand, unless prevented by speedy repentance and reformation. We well know with what contempt suggestions of this kind are regarded by the profane and careless: but this very contempt increases our danger—"Fools make a mock at sin." It seems to us that the Lord is "arising to shake terribly the earth;" and while iniquity abounds among a people who are receiving his special favours, if they escape punishment in one form they will assuredly meet it in another. "The Lord reigneth, let the people tremble.—The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad of reof."

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

OCTOBER 1, 1830.

BOARD OF MISSIONS.

In the August number of the Reporter, we announced to our readers the important fact, that the Board of Missions had actually at command *more than money!* We present it again, for the serious consideration of all who love the cause of Missions. For ourselves we confess that the fact as stated, has in a measure disappointed our expectations; but at the same time we rejoice to say that this disappointment is accompanied with more than a counterbalance of encouragement.

We have met with some *disappointment*. It is but a few months since the language of our own Board, and that of almost every other Missionary Society in our land, justified the confident expectation, that, if *men* only could be found, willing to engage in Missionary labours, the *means* of their support would be furnished in abundance by the churches. And when we remembered that there were in connexion with the General Assembly, not *two thousand churches*, embracing *two hundred thousand members* in communion, and that many of these churches, and a very large number the private members of them, were really affluent and independent—then we reflected that the humble pittance of *fifty cents* a year, contributed to this Board, by each communicating member, would yield an annual revenue of *one hundred thousand dollars*—when we received, and published to the churches very many affecting appeals from the destitute—and when we collected the numerous pledges of liberal patronage which had been given to this Board, by individuals, churches, Presbyteries, and Synods, in different parts of our country, we felt ourselves fully warranted in entertaining and expressing a confident expectation that *money* would not be *wanting*, when *men* could be found to enter the Missionary field.—With these circumstances in view, we did not then expect, what now proves to be true, that the number of Missionaries actually engaged in the service of the Board, in a short time, so far exceed the *means in hand* for their support, as to render it necessary for the Board to *anticipate* the annual contributions of *400 Auxiliaries*, by borrowing money to enable them to meet their expenses. Such however is the fact—and although we are fully aware, in the present state of our treasury is owing in a great measure to the circumstance, that the annual payments from our auxiliaries, are not ordinarily made until the month of December, still, we cannot refrain from expressing our regret and disappointment. And opposed as we are to the system of *borrowing money* for the purpose of carrying forward Missionary operations, we do again most respectfully and earnestly appeal to individuals, to Elders, to Ministers, and to Auxiliaries, for *pecuniary aid*. Brethren, our pressing necessities; and you possess the ability to afford relief.—Can you find it in your hearts to withhold the funds indispensably required to sustain the faithful labourers who are *winning the whitened fields of our own country?* We have confidence in the churches, and we wait for a reply.

The fact stated affords us *great encouragement*.

The moral desolations of our land have been disclosed—the cries of the *poor* have been uttered—and a truly Missionary spirit has been awakened.

in the *schools of the prophets*; and among many of the *pastors of the churches* in the middle and eastern states. In this way it is, that the number of our Missionaries has been increased, within the short space of two years, from *thirty-one*, to *more than two hundred*! Within the last *four months*, *forty* new Missionaries have been added to the 198 reported to the Assembly in May, and about *thirty* more are, at the present time, applicants for missionary appointments. Some pastors of churches in this highly favoured region of the country, who had agreeable settlements, and a competent support, and a goodly number of the most talented youth from our Theological Seminaries, inspired with new zeal in the cause of Domestic Missions, have cheerfully turned away from the well watered gardens of the East, and in the humble character of Missionaries, have offered themselves as pioneers to "prepare the way of the Lord," in the comparatively parched and barren wilderness of the South and West. It is well worthy of particular notice also, that this truly astonishing increase of Missionary labourers, has occurred at a time when the amount of compensation appropriated by this Board to its Missionaries is only about *one-fourth* of what it was when they employed only thirty-one, and paid them at the rate of \$33 per month. To the Board of Missions, these things are truly encouraging, and they must be still more so to the dwellers in the wilderness, whose Macedonian cry has at length been heard by many, who are now responding, through the Board, "Here are we, send us." For these propitious circumstances the Board desire to be unfeignedly thankful, and to give all the glory to the Great Head of the Church, to whose gracious interposition and blessing, they are exclusive debtors for all the good that has been accomplished through their humble instrumentality—and now, to all their friends and patrons throughout the country, they would affectionately say, Brethren, "let us not be weary in well doing," "to do good and *communicate*, forget not." The fields are "white unto the harvest," the spiritual reapers are ready, but "How shall they preach, *except they be sent*?"

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

Remarkable progress of Missions.

The following extract from a letter of the Rev. Levi Spaulding, a Missionary in Ceylon, to his brother in Dover, N. H. dated November, 1828, presents a very brief, but striking view of the truly encouraging success which has attended the labours of our Missionaries in that Island. Let the Christian read and be grateful, and give to God all the glory.

"When we arrived, there were only two stations at which the old houses and churches had but partially emerged from the ruins of a hundred years exposure to rains and banyans. The buildings, at the other three stations now occupied, were tumbled down, overgrown with bushes, and inhabited by owls, serpents and scorpions. At each of these five stations, there are now comfortable houses and other buildings for the accommodation of a family and a church. Then there were about a dozen native

free schools, connected with the mission, in which there might have been 400 boys—now there are more than *ninety* schools and *four thousand* children connected with us. When we came, there were no girls in these schools—now, eight or nine hundred of the above number are girls. Then, there was in use in these schools, an old Dutch catechism, written on the ola, and a few, very few tracts and scripture extracts—now, we have a tolerably good introductory school book, and a compendious catechism, both in print, and in use, and as many as a thousand copies of either Gospels, or Epistles, or portions of the Old Testament, are read in the schools every day. Then, there was no press, and only about one tract to one thousand people—now, we have three presses, and have printed, and with the exception of a few on hand, have distributed one edition each, and some of the second and third edition of *fourteen* different tracts. Then, our system of *boarding* schools was like the world at the creation

at form or void, and a few youth ended, were almost compelled—now, that shapeless beginning med a form and system and with one hundred and fifty boys, y girls, and our Seminary stands above the heads of the people an Oxford or Cambridge above le of England: though it may rthy the name of a College or ty. There was, then, no well l native to assist us—now, fif-

twenty young men of good prove left the seminary and are employed by us or others as teachers readers. Others who have ght in our mission, though they pursued a regular course, are d by Government, as interpreter courts, or as parish notary. Then, three native lads had mitted to one church—now, more than one hundred. Then, ple heard and saw evil spirits, lins, in all these old Churches ses, and considered themselves if they ate or drank on our pre- low, these ghosts and demons fled, and many of the first class- their sons to eat and drink and d live within our gates. The is then, was only able to stamie Tamul language, and as for sband, they had only begun the , and could not speak a word; e all quite unaccustomed to the—now, there is no one among does not, on any occasion, speak extemporaneously—and as for itutions, we are become natives. e are not so able to endure fa- when we came—our gait and ire slower—but with more ex- and prudence we may do twice in a month that will turn to ac- id find ourselves quite as free , as we should probably be, if ca. It is true, the effects of all rs on the mass of the people t be very visible to a traveller who have been on the ground, that the progress of sin is in sure checked; it does not roll the country like a flood as it

It only bursts out occasionally s in hidden channels. A spirit is excited, the shadow of hea- on Sevans dial has gone back es—the stone is rolled from the uth; and were it not for the two aste and Customs, who hold le with more than an iron e few obstacles to the entire 'Christianity.

NORTH AFRICA.

The following extract from the Journal of Mr. Bird, contained in the Missionary Herald for September, presents in a very affecting light, some of the errors and superstitions of the Mohammedan religion, and contains a triumphant exposure and refutation of the same. The passage of the Journal quoted, is dated at the Island of Jerba, June 12th, 1830.

This morning the pilgrims at Mecca commence their sacrifices, and the day is held sacred all over the Mohammedan world. It may be called the Good Friday of the Moslems. The captain of the port prepared a sort of public breakfast at the custom-house, to which I with the rest was invited. Almost the first conversation was on the subject of religion. Our host began by giving what he called a true account of the supposed crucifixion of Jesus Christ, saying, of course, that God, at the moment of the crucifixion, took Jesus away in a miraculous manner, and substituted another man who resembled him. When he had finished, I begged leave to ask how it was possible, if such a substitution were made, that both Christians and Jews should, from that day to this, have agreed in maintaining the contrary. What could have been the object in the divine mind of concealing such a thing from Jesus' pious friends, for these were by common consent devout and holy men. Why should God deceive his own people, and leave them to go forth under this deception and publish to all the world a religion having for its very basis the false supposition that Jesus was crucified? You may say that you do not know that Christians at first did publish such a religion, for that that we have corrupted the Gospel history. But this corruption I utterly deny, and you cannot prove it. How can you prove that your Koran has not been corrupted? You will say that all history from the days of Mohammed downward, has uniformly represented the Koran to be just what it is at present, and that no one disputes this testimony. In the same manner, in regard to corruptions of our Gospel, we can say in opposition to Mohammed, that all history, from the days of Jesus downward, had uniformly represented the Gospel to be just what it was, when first it was contradicted by him, and no one had disputed the testimony of history on the subject. Multitudes of authors have written upon the Gospel long before

Mohammed's days, all whose quotations from that book were found to accord very exactly with the Gospel as it exists among the Christians of the present age. I acknowledged freely that many corrupt practices had crept into many churches of Christians, and that also a few corrupt books had been written, calling themselves Gospels, in which, for aught I knew, they might find the name of their prophet and a denial of the death of Jesus, but contended that these things were no proof that Christians had corrupted their books. Without yielding the point at all, they began to ask why we chose to follow the illiberal example of the Jews, in receiving some of the prophets and not all; adding that we were as culpable in adhering to Jesus, to the exclusion of subsequent prophets, as the Jews were in adhering in the same way to Moses. I replied that in every case of receiving or rejecting a prophet, we ought to be governed entirely by evidence; that when God wished to change the customs of Moses, he sent Jesus with all the proofs that any man could possibly demand, to show that the proposed change was that of divine and not mere human authority. Now Mohammed, if he would change our customs and faith, is bound in fairness to exhibit his credentials as did Jesus. We are ready to follow all the prophets, but we expect them to show some proof, beside their own bare assertion, that they are such. Had Mohammed raised one man from the dead, it would have been evidence that he was from God. Had he brought proofs that the Christians had corrupted their books; we might have believed him in that respect also; but how can we believe without reason? Without proofs we have not the means of believing. It is not because we are obstinate, that we do not believe in Mohammed, it is because that, with such slender proofs, we cannot. We feel that we are accountable for our faith, and that God would justly condemn us, at the day of judgment for believing in any prophet without good evidence. We wish to follow the truth. We are not Christians because our fathers were such, but because we see that Christianity has truth on its side. Now look at the arguments which support your system. What is the sum of them? The prophet's word and the prophet's sword. These are no arguments: they may spread a religion, but they are no proofs of its truth. The religion of Jesus was not spread by such means: but its glory is, that it was spread by fair ar-

gument, by persuasion, by suffering. Here they had to acknowledge that the religion was not spread, at least at its commencement, but by the sword, as I understood the captain of the port quote to the others a passage of the Koran, authorizing Mohammed in sort to that mode of propagating "faith." They seemed to feel, too, the fact made against them in argument for that since the sword was employed the conclusion was natural, that no proofs were wanting. You say, I continued, that we Christians are like Jews; that we treat Mohammed as he did Jesus; that is we were both under the guilt of rejecting a prophet of God. Now you know that, from the days of Jesus until the present time, the Jews have been scattered all over the world and subjected to the most cruel oppressions. This you acknowledge to be judgment of God upon them for rejecting Jesus. If then Christians are under similar condemnation, we ought to expect God to treat them in a similar manner. But it is now 1,200 years since our fathers rejected Mohammed, and I do not see any special manifestation of divine anger upon them. I do not say but that Christian nations are nearly as rich, and powerful, and enlightened, and flourishing and happy, as the Mohammedans. At this they smiled, for it is notorious among them that, in all the improvements of civilization, Christians are infinitely their superiors. I left the company to go and get up the New Testament at the wharf, hoping to have some further conversation with them; but when I returned they had all gone into the city. I afterwards, however, saw the captain of the port, and made him a present of a book, begging him to read it, as he had expressed a readiness to do, and to be assured at the same time that he was reading the pure, unchanged, original Gospel of Jesus Christ.

SANDWICH ISLANDS.

Station at Honoruru.

The following brief notices are extracted from a report of this station, including the Schools on the Island of Oahu, dated October 16th, 1839, and published in the September number of the *Missionary Herald*.

As an evidence of some progress among the people, we are happy to mention the erection of a very large school house, 128 feet in length by 7

adth for the accommodation of our her schools, or classes, on the monial plan; also a very large church, 196 in length by 63 in breadth. The house was dedicated on the 3d of July, with appropriate and very interesting exercises. It was filled at an early hour, many assembled around the doors. Probably 5,000 were present, besides the foreigners.

The following day, at a public dinner, Kaahumanu repeated in a public manner the sentiments of the king, gave her action to them, and represented this expression of the will of the king, as binding on all within his dominions. We felt some concern for the exposure of the youth on this anniversary. The same evening, however, he took tea with the mission family, spent the evening, and ended in a hymn and prayer.

Missions to the Church and the Candidates.

The next day, the first Sabbath that a new meeting house was occupied, witnessed a scene equally as interesting as the dedication, while the church ended on the ordinances of baptism and the Lord's Supper. Twelve persons, having been sometime propounded, were baptised, and entered into solemn covenant with the church. Fourteen others having been carefully examined, and having given pleasing evidence that their faith and hope are built on Christ, the chief corner stone, were propounded for admission. These maintaining a decent walk, and receiving further instruction with respect to the nature of the ordinances, and of church discipline on the 20th ult. were baptised and admitted into covenant fellowship with the church. Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the Cross of Christ, many hundreds of the people have come to us confessing their sins, desiring instruction in the way of salvation, and proposing to give themselves to God as his servants. About 500 of them are formed into a sort of inquiry meeting. While we rejoice to see so much evidence of a great moral change in the habits and characters of hundreds, and we might almost as well say thousands, we seem to have exchanged an exceedingly vicious for a moral life, we deem it necessary to proceed with great caution in admitting any to the church, so have not, for a considerable length of time, given evidence of a radical *change of heart*.

Schools, for training Native Teachers.

[Considerable exertions, similar to those described below, for training native teachers, have heretofore been made by the missionaries, especially at Lahaina, and Kairu. But in no other case perhaps have the chiefs done so much to forward the work.]

Some years ago it was proposed to Kaahumanu to build a large school house near our establishment for the purpose of affording instruction to the chiefs and school-teachers, engaging as a condition on our part, to furnish it with writing tables. About a year ago, she applied to her brother, governor Adams for the timber, and we purchased in April last about 400 feet of boards for the tables. These were paid for by the residue of a donation given by commodore Vassilieff and his officers, and which had been reserved for this purpose. The house has been erected, and tables, blackboard, &c. fitted up; and three distinct classes have been accommodated here the summer past: one composed of about 80 school-teachers, chiefly under the instruction of Mr. Chamberlain and Doct. Judd, who have directed their attention to systematic writing and arithmetic, and the art of school teaching. During one quarter Mr. Shepard met them once a week to teach them reading. Another class, consisting of about 30 of the most interesting females at this place, were under the instruction of Mrs. Bingham, Mrs. Judd, and Miss Ward, who have endeavoured to raise their characters, improve their minds, and fit them for usefulness, by teaching them the duties of religion and social life, together with reading, writing, and the use of the needle; and this with special reference to their becoming teachers of others in due time. Another class consists of six young men of hopeful piety and promising talents, who have been selected to assist Mr. Bingham in prosecuting translations, and to receive special theological instruction, with a view to their highest usefulness among their countrymen. They are already useful at funerals, conference meetings, &c. Mr. B. has also attended on another class, consisting of Kauikeaouli, Haalilo, Kinau, Ii, and Kamaikau, a daughter of Mr. Young, who are learning to read English and render it into Hawaiian, and who attend to writing, arithmetic, psalmody, and Scripture history.

The number of schools under our superintendence is 150, including, accord-

ing to the returns in July last, 4099 pupils: viz. Honoruru 40 schools, containing 399 men, 458 women, 47 boys, and 36 girls—total 920; in other districts 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099. It will easily be seen that where so large a portion of those who attempt to learn are adults, who are frequently burdened with heavy taxes, both on their time and on the fruits of their labour, the attendance at school cannot be as constant, or during as many hours in the day as is expected from learners of the common age in a civilized country, and that the progress of our common schools, other things being equal must be comparatively slow.

The Object and Effects of the Schools and the Press.

To give the people ability to read the word of God, to encourage and accustom them to read and understand, to treasure up and practise those sacred truths which we publish, is at present the primary object of our schools in general. A great point is gained, if one-fourth of the population are willing to devote one hour a day to this object. Every day's experience shows us that our schools are every where nurseries of a pure morality, and in numerous instances, of vital piety. A great proportion of those who receive our books feel a sort of obligation to obey the moral instruction which they contain. Estimate, then, if you can the value and importance of our printing press, by which we can easily disseminate annually three or four millions of pages of evangelical publications among forty or forty-five thousand of pupils, who are thus furnished with such means of grace, as to leave them without excuse, if they do not believe on the Son of God to the saving of their souls. In this connexion you will rejoice to know that the edition of the Gospel of Luke, which was finished last March, is in the hands of the people, read and studied by multitudes with great satisfaction. Another edition of our hymn book, containing 160 hymns, has been called for, and has been printed, making 20,000 copies of the enlarged work. We have printed also the Acts of the Apostles in an edition of 10,000 copies, and a tract from Exodus and Leviticus, containing 112 pages, in an edition of 10,000 copies, and 20,000 spelling books. The translations of the Psalms is in hand, about 25 of the first in order we intend to print soon.

We might add as evidences of improvement here, the attention of the people to Sabbath schools, the institution of Christian marriage, the construction of better habitations than formerly, thousands of garments made up by their own hands from foreign manufacture, and a pretty general abstinence of the whole mass of native population, with some sad exceptions, from the use of ardent spirits, from ordinary labour on the Sabbath, and from gambling or games of chance.

NOTICES OF THE STATION AT WAIKĒA.

Admission to the Church and Character of the Converts.

WAIKĒA, the only station on the Island of the Taui, is occupied by Messrs. Whitney and Gulick, with their families. All the schools on the island, together with the church and all the means for diffusing religious knowledge, are under their care. Mr. Whitney under date of February 17th, 1833, remarks—

Of late, we have not seen so much of what we believe to be the special operations of the Holy Spirit. Our meetings, however, are well attended, and not a few are still inquiring after the truth. Seven have been admitted to our church the year past, among whom is our governor, Kaikioeva. Three are newly prebunded. The whole number of natives members of this station at our last communion was fifteen. All of them so far as we know, have hitherto walked worthy of their profession.

Mr. Gulick, under date of Feb. 18th, makes the following remarks respecting the extent of religious knowledge, and the kind of religious feeling manifested by the people.

Yesterday a man who lives with me, came to my study, to converse on the subject of religion. He thinks he has recently been converted. His previous conduct together with his conversation, afford us a pleasing hope that he is indeed born again. Still, however, we are not free from anxiety on his account. But from his regard for the Word of God, we trust the work is the operation of his Spirit, and that it will be perfected.

Although I have frequently seen persons weep, when conversing with them on the subject of religion, there seems to be with us, very little of that deep feeling, which was common in Brainerd's congregation. I suppose the reason is too obvious. We are not Brainerds. We, however, occasionally, have evidence of a truly tender emotion.

An instance or two may perhaps be worthy of notice. Deborah, formerly queen of the leeward islands, and called *Tapule*, was seen weeping very freely; the cause of her sorrow being inquired, she replied that she had overheard a missionary praying in secret for the conversion of her countrymen, and she wept when she thought how few of them repented, after all that was done for them.—On one occasion I asked Maria, one of the new converts, if she still loved Jesus Christ. She answered, "My heart follows after him and does not forsake him." I said why do you love him? She replied, "Because he died on the Cross to save me." Perceiving the big tear start from her eyes, as it frequently does when she converses on this subject, I said, why do you weep? She answered, "Because of my great love to the Saviour." And we have better evidence than mere words can afford that this is the language of her heart.

She told me one morning, the thought had often come into her heart, that she ought to go to some dark place, meaning where there was no knowledge of God, and of the way of salvation, and exhort the people; but that she thought afterwards, perhaps it was her duty to stay at home, and try to persuade her neighbours to serve God. Hers does indeed appear to be a decided and glorious change. Not long since she was one of the vilest, most dissolute, and most hopeless of a degraded people. When almost ready to despond, I am sometimes reanimated by conversing with her, and by reflecting on her case.

Week-day and Sabbath Schools.

Respecting these, Mr. Whitney remarks—

There are eighty schools and as many teachers, extending to every village on the Island. At a late examination there were 2,350 scholars who could read. About the same number can write, but for the want of paper, slates, &c. they did not exhibit. Many others are learning, but we do not encourage any to exhibit, but such as can read in any place to which we choose to appoint them. Owing to the want of competent teachers our schools have not made the proficiency we could wish. We hope, however, to make some special exertions, and that ere long the teachers will be better prepared for their work.—As knowledge increases, there is a regular progress in the morals of the people. Habits formed and matured in the darkness of paganism are daily yielding to the sober, modest and industrious manners of civilized life;

and superstition, with its attendant evils, is retiring before the light of the sun of righteousness.

On the subject of Sabbath schools, Mr. Gulick adds—

We have at present two Sabbath schools. I should say, from 50 to 150 pupils attend. They read the Scriptures, and recite portions of them from memory. Thirty verses is a common lesson. One female, apparently near 60 years of age, and obliged to use spectacles, recited 37. A middle aged woman repeated 62. These lessons, I understand, were committed in one week. I usually meet with one or the other of these schools after the morning service, and ask them some questions on the discourse which they have heard, and occasionally on the parts of Scripture which they read or recite. Mrs. Gulick purposes to commence a school for children, next Sabbath. The last examination of schools, which occurred about two months since, I was unable to attend. Kaahumanu accompanied Mr. Whitney around the island on that occasion, and, as he informed me, gave the people much excellent advice.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Presbytery of Wabash, Indiana.

[We have recently received the pleasing intelligence, that this Presbytery has adopted the plan of correspondence recommended by the Board of Missions, and we publish the following letter from the Cor. Ex. Committee of said Presbytery, entire—hoping that the appeal made will find its way to the hearts of some, who are anxious to enter upon Missionary labors.]

Bloomington, Ind. Aug. 6, 1830.

REV. AND DEAR SIR,—The Wabash Presbytery at its Session in April last, approving of the recommendation of the Board of Missions of the General Assembly, appointed an executive committee of Missions.

This committee, from various causes, has been retarded in its meeting, but at length met, on the 4th inst. and resolved to commence, without delay, a correspondence with the Assembly's Board.

The tract of country which this Presbytery includes as its bounds, is very extensive. It includes 15 counties in Indiana and 2 in Illinois. A part of these counties are densely settled, for the age of the country, whilst other parts are but sparsely settled. The people who are Presbyterians strictly are few.

The organized churches are 17 and these are included in 13 of the counties. One only of these churches has a settled pastor, and that church has three separate places of meeting. Six churches only have a stated supply; and four of these have but two ministers to supply them, and one of the other six is supplied one sabbath a month by a minister living in another county. The other ten churches have only occasional supplies; and with several, the occasions are very infrequent.

In several other places, where no churches are gathered, some few Presbyterian members and families are scattered; and in some of these places it is probable that some months of well directed missionary labors, would result in the formation of a church.

And all these places might be formed into districts, to be occupied by missionaries with great profit. But we *must have men, ministers, or we lose the churches* we have, and we shall get few if any more unless in these bounds we have an increase of ministers. What, brethren, can we do, but look on the waste lands and mourn? Cultivate to be sure a little field about our tenement, as great, as with its difficulties, our time and our strength will admit, and then look over the rest of the land and mourn, that it lies waste, and brings forth weeds and thorns and brush. Brethren, our hearts desire and prayer is after ministerial help. To whom should we look? We look to our mother church—we look to your *venerable board*, and we beg for *help*—we ask you to send us men whom we know not, but *men* in whom *you* have confidence, for we know not any to recommend to you, nor have we the means to support them. Some funds, amounting in all to \$15 00 are in the hands of our Presbytery, subject to the order of your board. And if you can appoint two or more to our bounds, and let us district them, we can raise something for them. We believe about one fourth of a sufficiency to keep them labouring in the field. Pray pity us and send us the men if they can be had, but let them be men who will *stay* when they come, otherwise we had better do without them.

When we say two, we only ask for few because we know the men at command are few—"The laborers are few." Many are needed in our bounds, and the difficulties of being without are yearly increasing. Pray for us, and help us, and assist us to lay the foundations of society, and to rear up in the waste places the churches of our Redeemer.—

God is with us in our toils, and our desire is that His kingdom may come.

Yours truly,

ISAAC REED,

B. R. HALL,

D. H. MAXWELL,

*Executive Committee of Missions
of Wabash Presbytery.*

Presbytery of Crawfordville, Indiana.

A few weeks since we were officially informed, by a letter from the Rev. James M. Ray, that this Presbytery, at its spring sessions, formed an auxiliary connexion with the Board of Missions, and adopted the following preamble and resolutions, viz:

Whereas, The General Assembly of the Presbyterian Church have recently taken effective measures for enlarging the power and extending the operation of the Board of Missions, acting under their direction; and viewing it vitally important that our vacant churches should be speedily supplied with able, faithful, and orthodox ministers: Therefore,

Resolved, That this Presbytery become auxiliary to the General Assembly's Board of Missions, and that every church session under our care be requested to form itself into a Missionary Society, auxiliary to this Presbytery.

Resolved, 2. That at every stated spring session of the Presbytery, there be an Executive Committee of five appointed, to transact the business of Missions during the time that intervenes between the meetings of the Presbytery—and that they be the organ of communication between the Presbytery and the Parent Board.

Resolved, 3. That every church session be authorized to direct any portion of its contributions to be applied to the care of the Home Missionary Society; and the executive committee of Presbytery shall be their organ of communication with that Board.

Resolved, 4. That the stated clerk of Presbytery, be directed to forward a copy of the above resolutions to each church session within our bounds.

The subject of appointing an executive committee for the Presbyterian Missionary Society was taken up, and Brother John R. Moreland, Isaac Carr, James Thompson, J. S. Thompson and James M. Ray, were appointed that committee.

Attest,

JAS. THOMPSON, S. C. P.

[An extract from the proceedings of the Executive Committee just named, on April 26, 1830.]

Resolved, That the stated clerk of Presbytery be requested to inform the several churches of the organization and officers of the executive committee, and request the several church sessions immediately to form their churches into Missionary Societies, auxiliary to the Crawfordsville Presbytery, on the plan suggested in the Missionary Reporter—and that the contributions of 25 or 50 cents a member therein named, be raised before the 1st Sabbath in July for the present year, and transmitted, with the number of members to J. R. Moreland, Treasurer of Presbytery, and that they be requested to endeavour to extend the circulation of the Missionary Reporter in their several congregations.

A true Extract,

Attest,

J. M. RAY, Sec. Ex. Com.

Presbytery of Lexington, Va.

We have just received official information that this Presbytery, at its recent Sessions in Lewisburg, adopted the plan of Correspondence recommended by the Board of Missions, and also, that they have now in the hands of their Treasurer, subject to the order of this Board, \$160 from the Female Benevolent Society of Staunton, Va. and \$95 collected in the Presbyterian church of Lewisburg, Va. at the meeting of the Presbytery.

The Corresponding Executive Committee for the present year consists of the Rev. Conrad Speed, D. D. Rev. Francis M'Farland, Rev. Joseph Smith, and Messrs. Joseph Brown and Joseph Cowan, Elders.

At the request of said committee, the Rev. Wm. G. Campbell has been appointed a Missionary for one year—and one or two more who expect to be licensed by the Presbytery will probably be commissioned in the course of a few weeks.

A NOBLE EXAMPLE.

[The following letter addressed to the Corresponding Secretary, was received a few days since, from the Pastor of the church at St. Louis, Missouri. It presents an example of Christian liberality on the part of a "frontier church," which we certainly hope will "provoke" many of the

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older and more favoured churches in our connexion, "to love and good works."]

SAINT LOUIS, Aug. 2, 1830.

Dear Sir—Since my return to this city, in looking over the list of auxiliaries to your Board, I find the church of this place is omitted, and supposing that omission to arise from your having received no official information upon the subject, I send you the following extract from the Records of Session of January 2, 1830.

"In pursuance of the recommendation of the General Assembly, the Session passed the following resolution:—

Resolved, That this Session highly approve of the measures taken by the General Assembly's Board of Missions, for collecting funds and extending its aid to destitute parts of our country, in order that they may be supplied with the preaching of the gospel, and that we will co-operate according to the plan proposed by said Board."

Elder John Shackford is the treasurer of Session, in whose hands there are at present \$105 55, subject to your order. It may also be gratifying to your Executive Committee to learn that this frontier church engages to contribute at least \$100, annually, to the funds of your Board. Your fellow labourer in the gospel. WILLIAM S. POTTS.

Great want of Missionaries in Tenn.

In a letter addressed to the Corresponding Secretary, dated Rutherford County, (Tenn.) Aug. 28, 1830, the Rev. Jesse Alexander, says,

"I have just returned from a voluntary mission of seventeen days through the counties of Warren and Franklin. In this time I preached fifteen sermons and administered the Lord's Supper in three vacant churches: my feelings at the close of these communions were indescribable. When I saw the assembly solemn and attentive, and the tear stealing from many an eye, every thing appeared encouraging for the increase of the church; but when I reflected that they were not to hear another sermon for six or eight months, my hopes were blasted, and all I could do was to pray that the Lord would send labourers into his vineyard.

"Two of these churches, Ebenezer and Craggyhope, both in the county of Franklin, (Tenn.) requested me to write to the Assembly's Board of Missions to send them a Missionary.

"I reside in Rutherford county, and have charge of four churches; to

of these I preach on Sabbaths, to the fourth on week days.

"There is not another Presbyterian preacher between me and the Cumberland Mountain, a region of ten counties, the most of them thickly populated. I have frequently left my charges, and travelled through these counties, and preached to the vacant churches and neighbourhoods, where I could find some times two or three Presbyterians settled together; some of them had not heard a sermon for years. In pursuing this plan I have for years past preached nearly every third day through the year, but my constitution is broke, and my health gone. I can do no more. I hope you will come over and help us."

REPORTS OF MISSIONARIES.

PENNSYLVANIA.

From the Rev. John Joyce, Allegheny Town, September, 1830:

"The latter end of October last, I was favoured by Divine Providence with health to recommence my labours in Allegheny county. One half of my time I gave to *Laurenceville*, a village adjacent to the garrison, on the Allegheny river, two miles above Pittsburg. The vicinity is populous, and filling up rapidly with the summer dwellings of families from the city. There is no place of worship in the village. A few of the families only find it convenient to attend public worship in Pittsburg. Had the people of that place a convenient meeting-house, and regular preaching, I have no doubt a Christian church, respectable for its numbers and weight of character, might soon be formed there. Were these points gained, provision would be made for the religious improvement of the soldiers and public officers of the garrison; and how desirable is it that the guardians of our civil liberty should themselves be blest with the spiritual freedom wherewith Christ makes his people free. The Sabbath school in *Laurenceville* is well attended, and several Christian men whose locks begin to whiten, do not think it beneath them to act as teachers in the school. Your Missionary has had much satisfaction in proclaiming 'the word of life' to the children, the teachers, and the people of *Laurenceville*.

"Braddock's Fields, is a place which demands special attention, there is a very flourishing Female Seminary near the meeting-house at the Fields. I devoted every second Thursday to that

place. My audience was composed of about one hundred persons, including the members of the family.

"The necessity of cultivating this garden spot will be evident on recollecting, that, in the common order of Divine Providence, the present and eternal interests of a family, perhaps a neighbourhood, will be lodged in the hands of each individual of that juvenile congregation. Some of the young ladies have 'submitted to the righteousness of God,' and have, as we hope, 'obtained mercy.' Thus 'the weak take the prey,' and on the ground where British soldiers fought and fell, a mightier struggle is now carried on, and the youthful soldiers of the cross are 'made conquerors, and more than conquerors, through HIM who hath loved them and given himself for them.'

"Allegheny Town afforded me a very pleasant field of labour for the remaining part of my time, being invited by the Rev. Joseph Stockton, and the people to whom he preached every second Sabbath in that town, to occupy the pulpit the other half of the time. I cheerfully entered on this inviting service, and continued to preach there up to the third Sabbath in last month. My beloved colleague and myself had the pleasure of organizing a church, and of obtaining the aid of brethren whom all judged qualified to sustain the office of 'Ruling Elders' in the house of God; a want which heretofore had prevented my respected colleague from attempting to form a church. We were privileged to sit down with between sixty and seventy professed disciples at the table of our common Lord.

"The Sabbath school in Allegheny Town is in a very flourishing state; the elders of the church 'take the oversight thereof willingly,' and when the new meeting-house is erected and suitable rooms provided for the accommodation of the children, I think it probable the present number might be doubled.

"The establishment of a great depository of books at Pittsburg by the American Sunday School Union for supplying the Valley of the Mississippi, will be of incalculable value to the schools of Pittsburg and the surrounding region. The Sunday schools of our region will furnish in steady succession students for our Theological Seminaries, and in return they will send forth the well furnished living teacher, to proclaim through all the Valley, and the regions far beyond it, the unsearchable riches of Christ."

From a Missionary of the Board in Pennsylvania, dated August 10, 1830.

Sudden Death of two Drunkards.

"I have been endeavouring to prepare the way for forming a temperance society, but I meet with so much opposition that I am almost afraid to make the attempt. And sure I am, that there are but few places where a temperance society is more needed.

"I have no doubt that ardent spirits have been the cause of more deaths in this country than all other diseases combined. We have had two shocking instances of this in our neighbourhood recently. A man left his harvest field intoxicated, reached his own house, laid down on the floor, and expired in a few minutes. And not a week since, one of my neighbours left the tavern late at night to go home, very much intoxicated. He had the river to cross on his way home, which was so shallow as to be easily waded; he was observed entering the water in this situation, but it was supposed there was not water sufficient to drown him: in this they were mistaken. Before he reached the opposite shore he fell to rise no more. He was the son of a respectable man, who is yet living, but has numbered his eightieth year. Will it not bring down his grey hairs with sorrow to the grave. I hope we will be able to turn these instances of mortality to the advantage of the temperance cause amongst us."

Gratuitous Agency of Dr. Blythe in Ohio.

In the Treasurer's account, published in the last Reporter, we had the pleasure of acknowledging several sums of money, collected by Dr. Blythe, in Ohio—but we were under the necessity of deferring a particular notice of his Agency until the present time. We are now happy to state, that Dr. Blythe was engaged in a voluntary agency in Ohio, both for the Board of Missions and Education, during the months of May and June. In the course of these two months he travelled more than 1000 miles, visited a large number of congregations in different parts of the state, revived and enlarged several auxiliaries of both Boards, and formed several new auxiliaries, particularly to the Board of Education. The amount of subscriptions obtained for the two Boards is about 500 dollars. He provided for the permanent support of at least one beneficiary, whose name has been reported to the Board of Education. The agent did much, also, to advance the interests of Sabbath Schools, Bible and Tract Societies, and other benevolent institutions. We cannot but indulge the hope, that the noble exam-

ple of this venerated Father in the West, will have an influence upon many of the younger brethren, in all sections of the church, and that the expense of special agencies will be in a great measure saved to our benevolent institutions, by voluntary agencies of one, two, or three months each, by regular Pastors of the Churches.

Presbytery of Red Stone, Pa.

From Mr. Wm. C. Anderson we have just received a very interesting report of an agency in behalf of the Board, within the bounds of this Presbytery. He spent six weeks on this agency—travelled 550 miles—formed 13 Auxiliaries, and made arrangements for the organization of 6 more—obtained subscriptions to the amount of \$453 22—collected \$46 59, and procured 22 subscribers to the Missionary Reporter. The whole number of the members of the Auxiliaries formed is 858. Mr. Anderson remarks, "I did expect to have collected more money, but the harvest expenses had drawn from the farmers their loose change, and the markets had not yet opened—but from the spirit manifested by all persons whom I met, I think the Board may safely calculate on receiving from the ground passed over \$700. Those congregations not visited, will be, before the meeting of Synod, by the brethren in the neighborhoods.—All parties seem disposed to aid you—all are astonished at your success, and they say to you "go on."

APPOINTMENTS.

- Rev. E. Bouton, for 1 year to Terre Hout and vicinity, Vigo co. Indiana.
- Mr. C. B. Bristol, for 1 year to Middletown, Va.
- Mr. A. Y. Lockridge, for 1 year to Rowan co. N. C.
- Rev. J. H. Parmele, for 1 year on the Muskingum River, below Zanesville, O.

RE-APPOINTMENTS.

- Mr. Geo. Printz, for 1 yr. to Luzerneco. P.
- Rev. S. Scovel, 1 yr. to Hamilton co. O.
- Mr. Jno. Gloucester, for 6 months to the 2nd African Church, Philadelphia.
- Mr. John S. Galloway, for 6 months to Somerset, Perry co. or Eaton, Preble co. Ohio.
- Rev. Joseph Myers, for 1 year to Brockport, Monroe co. New York.
- Rev. Silas Parsons, for 1 year to Wilson, Niagara co. New York.
- Rev. A. Leonard for 1 year to Truro, Franklin co. Ohio.
- Mr. Wm. Brobston, for 1 year to Elizabethtown, Brown Marsh, South River, and Big Swamp, N. C.
- Rev. J. Purkiss, for 1 year, vicinity of Montreal, Lower Canada.
- Mr. Adam Gilchrist, for 1 year to So. Carolina, under the direction of S. C. Missionary Society.

of their doctrine; although expressed by them, as every thing else concerning religion is expressed by ignorant and enthusiastic men, with much uncertainty and confusion.

This scheme deserves a sober examination on two accounts only. One is, that it is seriously adopted by its votaries. The other is, that these are considerably numerous. For these reasons I shall animadvert upon it in the following observations.

1. *The Scriptures give us no reason to conclude, that Inspiration would continue after the Apostolic age.*

The endowment, challenged by these men, appears to be that kind, and degree, of Inspiration, which was formerly given to those, whose business it was to interpret unknown tongues. I do not mean, that they directly challenge this character in express terms, but this is what they mean, if they mean any thing. The Scriptures they declare to be written in language, which, as to its true and useful meaning, is unknown to mankind at large. They, as they profess, are endowed by Heaven with the power of interpreting it to others. But the Scriptures give us no reason to believe, that any such Inspiration exists. The burden of proof plainly lies upon them; and, if they fail of furnishing it, their pretensions stand for nothing.

2. *If they are actually thus inspired; their Inspiration can be of no use to mankind.*

The language, which they use in interpreting the Scriptures, is the plain, common language of men. The Scriptures are written in this very language, chosen with incomparably more skill and success, than that, which is used by these preachers. The most important things in the Bible are written in the plainest possible manner. If mankind cannot understand the terms here used; the terms, which they employ, must be still more unintelligible. Their labours, therefore, must be absolutely useless.

So far as the language of the Scriptures is attended with any difficulty, and demands any skill in interpreting it, the efforts of these men are worse than nothing. The only power, by which any language can be correctly explained to those, who speak it, is critical skill in that language. But this, these men have not begun to possess. When, therefore, they comment, they merely blunder. What they attempt to explain, they only perplex. As they do not understand the language them-

selves; it is impossible, that they should make it understood by others.

3. *They give no proof, that they are thus inspired.*

The Apostles proved their inspiration in three unobjectionable ways.—They wrought miracles; uttered unvalued wisdom; and exhibited throughout their lives unrivalled virtue. These men furnish neither of these proofs. They do not pretend to work miracles: they are always weak, ignorant, and foolish; and, though sometimes, it is to be hoped, men of piety, are never distinguished by any remarkable excellence; but fall below most other pious men, through the influence of characteristic pride, prejudice, enthusiasm, censoriousness, and bigotry.

As, therefore, they furnish no proof, that they possess this power; mankind are under no obligation to believe their pretensions. Neither the Apostles, nor even Christ himself, claimed the least faith in their mission, nor the least obedience to their precepts, until they had proved themselves sent from God, and inspired with the knowledge of his will by the unanswerable evidence of miracles. Nor can it be supposed, that God would require us to believe any man to be inspired, or sent with a commission from himself, unless he furnished clear, unquestionable proof of his inspiration. If we were to admit the contrary position, and were required to believe men to be inspired because they asserted themselves to be inspired; there is no error, which we should not be obliged to receive, and scarcely any crime, which we should not be called upon to commit. No men have been more erroneous; few men have been more wicked; than such, as have claimed inspiration. Such were Judas Galonites, Theudas, and Barchochab: and such have been many in succeeding ages. But the preachers, in question, furnish no evidence of their own inspiration, whatever.

4. *They are not thus inspired.*

From what has been observed under the last head it is evident, that if they were inspired, their inspiration could be of no possible use to any but themselves; because, as they give no proof of it, none can warrantably believe it. But it is contradictory to the whole history of God's providence, that men should be inspired for their own benefit merely. No fact of this kind is recorded in the Scriptures. Nor can it be admitted by Common sense.

But the men themselves furnish ample proof, that they are not inspired.

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

ence of the Agent and Correspondent of the Board of Education now engaged in removing his city, no apology will be republishing in this number the tract from Dwight's Theology, of attainment of learning, and habits of the ministry.

Every man, who would well understand a complicated subject, com-views, clear discernment, of arranging his thoughts and perspicuity, are indispensable attainments are the result of long-continued study, habit discrimination, and extensive in the art of methodizing.

Minister, all this is peculiarly His prime business is to he must therefore have An ignorant teacher is a con- in terms.

me object of study to a Minister. Bible. In order to understand a sacred book, it is necessary to study it intensely, and, but to become acquainted, the languages, in which it was The importance of this knowledge is completely seen in the fact, Scriptures are ultimately what, as they came from the he writers; not as they came hands of the translators.

A requisite is an acquaintance with *ecclesiastical history*. This will the sins and virtues, the erroneous doctrines, the prosperous and adverse circumstances, which have existed in the Church, in ages; together with the caution they have been produced. he will derive from this same advantages, in the Ecclesiastical sense, which the Statesman in a political sense, from Civil he will learn what the Church why it has thus been; and how respects it may be rendered happier.

A requisite to the same end is acquaintance with wise and learned men on the *Scriptures*. The of these must, in many instances, be understood this sacred book himself. By a prudent re-

currence to their explanations, he will be enabled to gain a knowledge of it, which, otherwise, would be impracticable.

The *Science of Ethics* is only a branch of theology.

Logic is indispensable, to make him a sound reasoner; and *Rhetoric* to teach him how to write, and how to speak, with skill, and success.

The knowledge of *History* and *Geography* is indispensable to all men, who would make contemplation, or instruction, any serious part of their business.

The *Book of Man* is to every minister a necessary object of investigation, that he may know to what beings he preaches; how to preach to them in an interesting and useful manner; and how to understand, explain, and impress, a multitude of Scriptural passages.

Generally, all that knowledge, which will enlarge and invigorate his mind, will, so far as he can attain it, contribute to render him a more able and judicious preacher, and his discourses more instructive, interesting, and edifying, to his hearers.

A considerable number of persons, professing to believe the Bible, are found in this and other countries, generally persons remarkably ignorant, who have pronounced *learning*, or as they have termed it, *book-learning*, to be a disqualification for the Ministerial office. Ignorant as they are, they have, still, understanding enough to perceive, that ignorance itself cannot furnish a man for the business of teaching. They have accordingly provided a substitute for learning, which, in a preacher, they could not otherwise avoid acknowledging to be indispensable. The substitute is this. "Their preachers, as they profess to believe, are supplied, directly from heaven, with supernatural light and power; so as to enable them clearly to understand, and profitably to expound, the Word of God." They further declare, "that men, destitute of these endowments, cannot even understand his Word, that the real and only, profitable, sense of the Scriptures is mystical, and not at all discerned by common eyes; that, to understand it at all, the supernatural endowments, which they claim, are absolutely necessary; and that learning, therefore, is of no use to this end." This is the substan-

The following are the forms of returns to be made quarterly by the beneficiaries, which were promised in page 188 of the August No.

1. Shows to be used by persons preparing for College or for the College, under the patronage of the General Assembly's Board of Education, for quarter-ending

I hereby declare it to be my serious purpose, to devote my life to the Christian Ministry, and solicit the patronage of the Education Board.

A — B —

Standing 1st, 2d, 3d, or 4th year.
No. of weeks' study during the Quarter.
Price of Board per Week.
Amount for Board during the Quarter, Tuition during the Quarter.
Expense for Room and Washing.
Expense for Clothing.
Expense for Light and Wood.
Expense for Books and Stationery.
Incidental Expenses.
Total Expenses during the Quarter.
Debts at the beginning of the Quarter, exclusive of dues to the Ed. Board.
Received from Education Board during the Quarter.
Received from other Funds, and from Friends, including Clothing and Books.
Number of weeks teaching School.
Received for teaching School.
Received for labor.
Total of receipts during the Quarter.

Remarks.

Scenario of A. B. in a course of Theological Study in — under the patronage of General Assembly's Ed. B. for quarter ending

II. Form to be used by Students of Theology.

I declare it to be my serious purpose, to devote my life to the Christian Ministry, and to pursue a three years' course of Theological studies. For this object, I solicit the patronage of the Education Board.

A — B —

Standing 1st, 2d, or 3d year.
Number of Weeks included in this acc.
Number of Weeks engaged in Study.
Expense for Board.
Expense for Tuition.
Expense for Room and Washing.
Expense for Fuel and Light.
Expense for Books and Stationery.
Expense for Clothing.
Incidental Expenses.
Total of Expenses for the period specified.
Rec'd. from Board of Education during this period.
Received from other public Funds and from Friends including Clothing and Books.
Received for personal Labors and Services.
Total of Receipts.

Remarks.

THE CHRISTIAN ADVOCATE.

NOVEMBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LII.

We are now to consider the eighth commandment, which is—“Thou shalt not steal.” The requirements and prohibitions of this commandment may best be treated separately: “It requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.”

Here we are to consider, I. What we are to do, to promote our own wealth and outward estate, and, II.—The wealth and outward estate of others.

I. In promoting our own wealth and outward estate, it is of importance to consider, first of all, that it is a duty to do so.—This, too often, is not sufficiently considered. There are a few, indeed, who are born to such an ample inheritance, that they ought not to endeavour to increase their property, unless it be with an express and fixed purpose to devote the whole increase to charitable and pious uses. The great duty of those who inherit independent fortunes is, to husband and employ them for the purposes of benevolence; of which I am to speak hereafter. But the answer before us implies, that it is a duty incumbent on all, to take a suitable care for their

VOL. VIII.—Ch. Adv.

outward provision; and of the greater part to endeavour to increase their worldly property: And this corresponds with an explicit precept of inspiration. “Provide things honest in the sight of all men.” It is indeed true, that the excess of a worldly spirit is more common than the want of a suitable care. Yet the latter is really a sin, as well as the former; and it is one of which youth especially ought to be admonished. To be inactive, or careless, with respect to our future worldly circumstances, is not a matter that is merely optional, and which therefore we may regard or neglect, as inclination dictates—Much less is it a matter of indifference to spend wantonly, what ought to be saved to ensure and increase our future comfort and usefulness in life. There is an important religious duty to be regarded in this concern, which all who would keep a conscience void of offence must remember and perform. We are bound “to glorify God in our bodies and spirits which are his;” and “whether we eat, or drink, or whatsoever we do, to do all to the glory of God.” Now, that this duty may be duly regarded and performed, it is important—

1. That we choose properly our general course, profession, or calling in life. “No man liveth to himself.” In shaping our course through life, we have doubtless a

right to consult, reasonably, our own happiness and inclination. But those who make self-gratification, or personal ease, indulgence and pleasure, the sole or chief object of regard, in planning for the future, or in spending their time as it passes, err egregiously, both as to their happiness and their duty. To "do good and to communicate," is one of our sweetest enjoyments, as well as one of our most sacred obligations; and he who lives only for himself, loses the one and violates the other—He loses all the delight—one of the highest, as well as purest, that man can ever know—which springs from indulging and cherishing the social and benevolent affections. The man who looks not beyond himself, soon finds himself an isolated wretch; his mind preys upon itself; his soul stagnates for want of employment; or is corroded by avarice; or he grows brutalized by his sensuality, and generally becomes as contemptible as he is wretched; and worst of all, he prepares for himself an awful account to his Maker, for a wasted existence, and an abuse of the bounties of providence.

I know not how many of you, my young friends, may have expectations, or possessions, which may exempt you from the necessity of planning and labouring for a subsistence, for yourselves or for a family. But whatever may be the wealth that you inherit, or may ever acquire, let me warn you never to be either idle or selfish. If you become so, be assured you will be miserable, both in this world and the world to come. Plan for yourselves some lawful employment that will keep your minds and bodies constantly occupied—occupied, not that you may add to hoarded wealth, but that you may relieve the necessities, and promote extensively plans and enterprises of benevolence, virtue and piety. We live in a day in which such plans and enterprises are numerous, and their

call for patronage is reasonable, loud and imperious. Select such as you verily believe are best calculated to promote the glory of God, and the good of your fellow men; and not only give liberally of your wealth to their support, but give your talents, your time and your influence, to direct and render them effective. Thus will you provide most effectually for your present personal happiness; and if what you do be done from real love to God and man, you will lay up for yourselves "treasures in heaven—an inheritance incorruptible, and undefiled, and that fadeth not away."

But many of those whom I address have yet a profession or calling to select, in the prosecution of which they are to endeavour to procure and further their wealth and outward estate, so as to provide for their comfort and usefulness in future life. In choosing a profession, trade, or calling, youth ought to pay a suitable regard to the wishes and advice of their parents or guardians; and parents and guardians should show a like regard to the inclinations and choice of youth; and both should carefully and impartially consider the fitness, or qualifications of the party concerned, for the vocation, or business, which is in contemplation for him. Earnest prayer to God for direction should be used on this occasion; because the whole complexion of the individual's future condition in the world, and perhaps his destiny for eternity, may depend on the determination made. That business should be usually chosen which has the fewest temptations attending it, which will not be incumbered with unlawful or unnecessary oaths; or which, on any account, cannot be successfully prosecuted without much danger of injuring others, or committing sin in its prosecution. While children are under age, parents should not permit them, whatever may be their wish

engage in any business or in that which is either clearly unprofitable, or peculiarly hazardous to their morals or their health. Industry—habitual industry—is incumbent on all, in the procuring of worldly property. This has already been intimated; but it deserves a distinct and inculcation. Diligence in business is expressly enjoined by the apostle Paul, as a Christian duty, and he lays it down as a law of Christian morals, that “if any man will not work, neither should he eat.”—“Now them that command and exhort the Lord Jesus Christ, that with less they work, and eat their bread.” The influence of industry on success in any business, is greater than every thing beside. No man exerts himself only occasionally, or as the homely but expressive phrase is, by fits and starts, but he acquires much, however vigorous may be his efforts while they last; but he who labours steadily and perseveringly, with an activity that is roused but never overtasked, seldom fails to accumulate property—it may be, by slow advances at first, yet often to a very large amount in the end. Look around and see who are the men of business. In almost every instance are those who began the world with little—often with nothing but their hands and their industry. The same way to wealth is equally open to all. No other country or age affords such a wide, varied, fruitful field for industrious enterprise, as our own. No individual whom God favours with health and the use of his faculties, and has none to provide for but himself, need with us be long subject to real want; and nearly all, who have the ordinary blessing of Providence, may rise at length, if not to a state of worldly splendour and comfort—especially to industry they add—*frugality and economy.* With-

out these, indeed, the gains of industry may be, and sometimes actually are, scattered almost as soon as acquired. Those who are poor will never rise to wealth, and those of small property will not be likely to increase it, without frugality in expenditure—forbearing to purchase what they, for the present, ought not to possess; and even abstaining from those articles of food, drink and clothing, which are the most costly, and therefore seldom necessary to health, or to real respectability and enjoyment. I once lived near a family, the heads of which were among the most active and laborious individuals I have ever known, and in the prosecution of a mechanical business, received not a little ready money: but they and their children lived more luxuriously than even their wealthy neighbours—The best of the market was always on their table. When asked why they pursued this course, the reply was made by another question, “Who ought to live well, but they that work hard for it?” It is scarcely necessary to add that this family, that thus always lived well, always likewise lived poor; that is, they accumulated nothing, and the education of the children was grossly neglected.

The increase of property unquestionably depends more on saving, and economy, or prudent management, than on rapid gains. “How happens it, said one neighbour to another, that you are rich and I am poor, when we began the world alike, and I have laboured as faithfully as you.” The answer was—“You have earned as much money as I; but here is the difference, you have spent your earnings, and I have saved mine.” Think not, my young friends, that I am recommending a niggardly, parsimonious, or avaricious spirit and system of conduct. Far from it. All I aim at is to impress you with the importance of that prudence and self-denial, by which you may not

only provide for a time of sickness, and for your old age, and for leaving something to your descendants, but that you may also be able to be charitable and liberal. "Be frugal that you may be generous, for no man can give out of an empty purse."²

4. We ought constantly to implore the direction of God in the management of our worldly affairs, and his blessing on the labour of our hands—"In all thy ways acknowledge him, and he shall direct thy paths—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." With the excellent commentary and practical observations of Scott, on the verse of sacred Scripture last recited, I will close what I have to offer on this part of our subject—"In a chapter peculiarly recommending industry, the wise man, or rather the Spirit of God by him, has given a most important admonition on this verse. 'The heathens—were prone to imagine all things requisite to happiness to be placed in themselves. But the Scripture every where inculcates, that it is God who giveth wisdom to the wise, and victory to the valiant, and riches to the diligent, and good success to the prudent and patient.' [Bp. Patrick.] In fact, a large majority of nominal Christians, especially the active, sagacious and managing in worldly business, are heathens, at least practically, in this respect. Perhaps they acquire their wealth by using many sinister methods; and with it they ensure vanity and vexation. But when riches are given by the blessing of God upon the honest industry of one who depends on him, and uses them to his glory; they are possessed without perplexing care, or a guilty conscience, or a dread of consequences—The hope of the righteous is gladness. If the Lord see good he can give them wealth, and exempt them

from the sorrow and vexation attending ungodly prosperity. He can prolong their days, while vice shortens the lives of wretched multitudes. He will make their diligence acceptable and useful, while disgrace attaches to the slothful. He will give them strength and courage in his ways; and they shall not be moved forever, being built on an immoveable foundation—'This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.'"

(To be continued.)

WITHERSPOON ON REGENERATION.

(Continued from p. 507.)

In selecting extracts from Dr. Witherspoon's work on regeneration, we have had it in view to preserve some connection between the portions taken, although a large part of the treatise has been, and must be, omitted. The portion which immediately follows our present remarks, is preceded, in the treatise, by a train of reasoning, extended through two or three pages, going to show that in regeneration, "*there must be a discovery of the real nature of God.*" We take a small part only of this reasoning; enough, however, to establish the important truth intended to be proved, and to show the justice of the important inferences which the Dr. deduces from it.

We take this opportunity to say, that we hope our readers do not pass these extracts, as matters of little interest—with a cursory glance, or a total omission. They contain truths of the utmost moment to all; stated with a clearness and precision, and with a powerful practical application, such as we but seldom find in any writer. Every thing too, is confirmed by most pertinent quotations from the sacred scriptures. Since we commenced making extracts from this

* Witherspoon.

it work, we have seen, by
rtisement in a foreign jour-
at the whole treatise has
een republished in Britain,
commendatory introduction,
celebrated Wilberforce, who
o recommended it in his
ical View." This distin-
man, as we learned from
therspoon himself, acknow-
his deep indebtedness to
atise, in his early attention
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neration consists in having
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rt; that is, its being carried
he supreme love of God, and
in him, or, in other words,
to the supreme love of, and
in, perfect goodness and
late holiness. When this
case, the sinner is renewed,
in bears the image of God
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presence of God, from
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and defective. It is so to
, while we are in this world;
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y: for "who can by search-
d out God? Who can find
e Almighty unto perfection?
high as heaven, what can

we do? deeper than hell, what can
we know? The measure thereof is
longer than the earth, and broader
than the sea."* But there is a
great difference between the imper-
fection of our knowledge of God,
and forming conceptions of him that
are fundamentally wrong. There
is a great difference between having
weak and inadequate ideas of the
truth, and believing or acting upon
the opposite falsehood. Unless this
is admitted, we shall never see the
unspeakable advantage which the
Jews enjoyed over the gentiles,
"because to them were committed
the oracles of God;" nor indeed
shall we see the worth and beauty
of the ancient dispensation in ge-
neral. It was one uniform display
of this great and important truth,
which is delivered with so much
majesty by God himself: "I am the
Lord, that is my name, and my
glory will I not give to another,
neither my praise to graven images."
Neither is this at all relaxed under
the New Testament. The impor-
tance of "holding the truth as it is
in Jesus"—of "holding fast the
form of sound words"—and "keep-
ing the truth," is often declared, as
well as that "no lie is of the truth."
And no wonder that in this pure
and spiritual constitution, it should
be necessary to have clear and dis-
tinct views of him who is "the
Father of spirits."

Thus I hope it appears, that, in
order to a saving change, there
must be a discovery of the real na-
ture of the one only, the living
and true God. Before we proceed
further, let me observe that hence
may be seen, in the clearest light,
the danger both of ignorance, and
error.

I. Of ignorance. It is plain that
those who are grossly ignorant must
be unrenewed. Those who do not
know God, cannot possibly love
him. Do you not now see the
meaning and weight of the strong

* Job, xl. 7, 8, 9.

language of scripture, where we are told the heathen nations were "sitting in darkness, and in the region and shadow of death?" What force should this give to the prayers so often offered up, both in publick and in private, that the "name" of God may be "hallowed" and his kingdom come? How much should it add to the zeal and diligence, especially of those who are appointed to watch for the souls of others? What concern should it give them, lest any under their immediate inspection "should perish for lack of knowledge." It is indeed surprising to think, what gross ignorance prevails at present among many, notwithstanding the excellent opportunities of instruction which they have in their offer. Nay, even among those who are instructed in several branches of human science, it is astonishing to think what ignorance there is of every thing that relates to religion.

If accident or curiosity has brought this discourse into the hands of any such, let me intreat their attention for a little. I beseech you to think upon, and tremble at your state. You may have some sort of a nominal belief of an unseen, unintelligible being, called God, while you know neither "what you speak, nor whereof you affirm." You may perhaps have heard, or rather in our happy native country you cannot but have heard of Christ Jesus, the Son of God, styled often the Saviour of sinners; but you "know neither the Father nor the Son." You know not God as Creator, nor, by consequence, your obligations and duty to him, or your apostacy and departure from both. You know not what sin is, and therefore, you cannot know a Saviour. If ever you come to true religion at all, light will break in upon you in your darkness, you will no more be able to forget God, he will follow you into your secret chambers, he will come home upon you, and assault you, as it were,

with the reality of his presence with the sanctity and purity of his nature, and the terrible majesty of his power. O how great is the effect of a real discovery of divine glory, whether in the view by the providence of God—or to a sinner. Hear how he presses himself, "I have heard thee by the hearing of the ear, now mine eye seeth thee, which I abhor myself, and repent in dust and ashes."^{*} We have the thing well described by the prophet Isaiah, as the effect of power in desolating judah: "Enter into the rock, and hide in the dust, for the fear of thee, and for the glory of thy name. The lofty looks of man shall be humbled, and the haughty men shall be bowed down, the Lord alone shall be exalted day.—And they shall go into the holes of the rocks, and in the caves of the earth, for fear of the Lord, and for the glory of thy jesty, when he ariseth to shake terribly the earth. In that day shall cast his idols of silver, idols of gold, which they made one for himself to worship moles and to the bats, to the clefts of the rocks, and tops of the ragged rocks, of the Lord, and for the sake of his majesty, when he ariseth to shake terribly the earth."[†] as it pleases God to open your eyes upon himself, with whom you are to do, it will humble you in dust, it will discover your sin, it will make redemption precious to you, and the name of a Saviour speakably dear.

2. The same thing shows the danger of error, as well as ignorance. Among many loose and pernicious principles, which are spread, and blindly embraced in this age, one of the most pernicious and dangerous is, the inner error. "O, say some, ever

^{*} Job. xlii. 5, 6.

[†] Isaiah, li. 10, 11, 12, 13, 14.

eely, and each will ppears to him to be no matter what a f his life be good. mistakes, may be as od as his opposite, y sincere." Now t that liberty to in- is an inestimable mpartiality in reli- an indispensable above maxim be- l dangerous by be- cessive length; and this excess by the uppositions, which undless. The max- y applied to justify alent opposition to tant truths of the netimes, even a de- on, natural and re- able to apply it essary to suppose is will have as good n the heart as true. e, the boasted pri- quiry is not worth e labour bestowed f truth is entirely nother supposition e above maxim is, ay be as sincere in falsehoods, as in truth. If this be r hath not given us istinguish the one hich is the highest th of his wisdom

do not consider, inclination in the as on the judgment, en do not "like to ir knowledge," he is righteous judg- m up to a repro- y, when they re- n an inward hatred : is said to send lusions," as in the e: "Because they : love of the truth, be saved, for this send them strong

delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."* But the nature of regeneration will serve, in a peculiar manner, to show the danger of error. If men form wrong notions of God, if they love and worship, and resemble a false god, they cannot be renewed, they are not like, and therefore unfit for the presence of, the true. Be not deceived, he cannot deny himself, and therefore, "there is no fellowship of righteousness with unrighteousness, no communion of light with darkness, no concord of Christ with Belial."†

I must here, to prevent mistakes, observe that this ought, by no means, to be extended to differences of smaller moment, under which I rank all those which regard only the externals of religion. I am fully convinced, that many of very different parties and denominations are building upon the one "foundation laid in Zion" for a sinner's hope, and that their distance and alienation from one another in affection, is very much to be regretted. Many will not meet together on earth for the worship of God, who shall have one temple above, where all the faithful, "from the east, and from the west, from the north, and from the south, shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of their" eternal "Father." But after all, I must needs also believe, that it is possible to make shipwreck of the faith. This appears plainly from the following, as well as many other passages of scripture: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."‡ If any take up false

* *Thess. ii. 10, 11, 12.*

† *2 Cor. vi. 14, 15.*

‡ *2 Pet. ii. 1.*

notions of God, or expect sanctification and eternal life in any other way than he hath pointed out in his word, though they may now build their hope on a fond imagination that he is such an one as them-

selves, they shall at last meet a dreadful disappointment in awful sentence, "Depart ye I know ye not, ye varlets quity."

From the Evangelical Magazine.

THE TENTH PLAGUE.

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon.—And there was a great cry in Egypt, for there was not a house where there was not one dead."—*Exodus, xii.*

The avenger of Jacob came down from on high,
And his countenance blazed on the far troubled sky;
And the boldest and bravest stood pale and aghast,
As he dreadfully rode on the pestilent blast.

And wide was the stroke—to each unsprinkled door
His death-gleaming meteor the fierce cherub bore;
Not a house could escape the fell swoop of his sword,
From the cot of the slave to the dome of the lord.

Then burst the wild death-cry and shriek of affright,
All flood-like and dire, on the silence of night;
And the loud mingling clangour of curses and cries,
On the wings of the tempest, roll'd up to the skies.

Then rose the deep sob of hearts bursting with grief,
And the wild laugh of madness that mocks at relief;
And the moan that proclaims the full conquest of care
O'er the heart-stricken victims of icy despair.

Then o'er her young babe did the mother's tears run,
As she prest to her bosom her first-born son;
For its smiles they were fled, and bereft of its breath,
It convulsively writhed in the tortures of death.

Then sprang the proud youth from his couch of repose,
And grasping his armour he ask'd for his foes;
Half way from its scabbard his bright falchion flies,
When unwounded he staggers, falls prostrate, and dies.

Then droop'd the lone widow, and gray was her head,
By the son of her youth she was sheltered and fed;
Her pride and her comfort—she liv'd by his care—
She flew to his couch—but her son was not there.

She sought him, and found him—he lay as he fell,
And black as the sulphur-scorch'd demons of hell;
His cheek it was cold, and his eye shot no ray,
For his spirit had fled from its dwelling of clay.

She lay down beside him—her tears ceas'd to flow,
Not a sob or a groan gave a sign of her woe;
Her course it was ended, her journey was done,
And she pillow'd her head on the breast of her son.

Hark! hark! how Egyptia the ruin bewails,
Her beauty is withered, her puissance fails;
Her sons they are fallen, not in fields that are gory,
They were struck without warning, and died without glory.

But hark! on the wind rolls the voice of a song,
Now louder and louder it echoes along;
Still higher and higher the swelling notes rise,
'Tis the pean of multitudes piercing the skies.

But whence is that host, that with banners unfurl'd,
Rolls on like the flood that o'ermastered the world?
And what are those wild notes that through the air sweep,
Like the voices of winds when they burst from their sleep?

The men of that host are the children of Shem;
The fall of Egyptia is freedom to them:
No more shall the task-master torture his slave,
Nor the Hebrew be laid in a bondsman's vile grave.

For the sword of Jehovah hath blazed o'er the land,
And Israel is saved by the strength of his hand;
And now their hosannas they raise to that might,
Which hath scattered o'er Egypt destruction and night.

instable, June 11, 1830.

J. BARNETT.

Miscellaneous.

NOTES OF A TRAVELLER.

(Continued from page 513.)

Paris, Aug. 11, 1828.

nday.—The traveller in all
anderings meets with nothing
gives him so much delight,
etter from his distant home.
g one from you was put into
ands to-day. I retired imme-
y to my room—locked the
—and read over and over its
ing contents, without inter-
m. Oh, how I wish myself
you, and that the great gulf
en us were passed.

have now visited most of the
ts which usually arrest the at-
n of the stranger in Paris;
ot having time to remain long
place, we begin to think of
ing the bustle of the city for
omantick scenes of Switzer-
-Though quite an easy mat-
get into this vast metropolis,
a tedious and difficult task,
to make your escape from it.
ic, either a foreigner or na-
can travel in the interior
ut a passport; and two or
days are sometimes lost, be-
ou can obtain it in due form,
all its stamps and signatures.
morning we set off for the
office. The apartment where
rts are obtained is of vast
lined with shelves, on which
VIII.—Ch. Adv.

are arranged a great variety of la-
belled boxes—such as "*Surveil-
lance des etrangers*," &c. &c. These
horrid mementos of French *espio-
nage* carried my fancy back to the
reign of despotism and terror; and
filled my mind with images of cru-
elty and dismay. The desks of
the numerous functionaries were
crowded with applicants, whose
rough and revolting aspects were
quite in unison with the forbidding
physiognomy of the officers whom
they addressed. I will not dwell
on the inquisitorial details through
which I had to pass, before I ob-
tained the passport which I brought
with me from home. When this
was at last secured, the operation
we found had but just commenced.
The signature of our worthy mi-
nister, Mr. Brown, who lives at
the other end of the city, must
next be obtained—then the pre-
cious paper must be returned to
the police office to undergo ano-
ther *visé*—and then, after waiting
a day, the minister of foreign af-
fairs will stamp it and subscribe his
name—provided you pay him two
dollars for the privilege. The lat-
ter part of this process will occupy
us to-morrow, and perhaps the
day after. Every American who
has been harassed with the abomi-
nations of the French police, will
recollect with fond enthusiasm and
heartfelt pride, the superior cha-

racter of his own free and happy government.

While passing in front of the Palace of Justice to-day, we witnessed a curious exhibition. A stage, about three feet high, was erected in the centre of the square, on which five or six criminals were placed, with their hands tied behind them, and with their offences printed in large letters over the heads of each. They were exhibited to a great crowd, in this position, for about an hour, and then were suffered to go at large. One man wept most profusely during the whole time; and one who had committed a more heinous offence than the rest, was branded with a hot iron on the shoulder. I was struck with the sensibility and sympathy manifested by the crowd on this occasion, for I had supposed that the miseries and murders presented to the eye, during the revolution, had rendered the Parisians callous to the more common woes of suffering humanity. But there is a sobriety in the habits of the common people of France, and a courtesy and mildness in their *ordinary* intercourse, which is strikingly contrasted with the sanguinary excesses and wanton cruelties, which they perpetrate when they become excited and rebellious.

Tuesday, August 12.—You are fatigued, I suppose, like myself, with the *lions* of Paris—I will, however, exhibit two or three more, while our passports are preparing. By the way, we have been informed by an American friend, just returned from a pedestrian excursion into Switzerland, that the *signature* of the Minister of Foreign Affairs is altogether unnecessary; and that we might as well keep our 20 francs, as throw them away on a useless formality, intended only to tax timid travellers.

Paris is ornamented, in several places, by what are called *portes, orgates*. These are triumphal arch-

es, erected on certain memorable occasions. Besides the splendid arch of the Tuileries, which I have already noticed, we examined particularly, to-day, two on the Boulevards: one of which is called the Porte St. Denis, and the other the Porte St. Martin. The first is supposed to be one of the noblest monuments of the age of Louis XIV., and was erected by the city, in commemoration of certain victories which distinguish the reign of that monarch—It forms a perfect square, of 72 feet. On each side of the archway through which carriages pass from the Faubourg into the dirty street of St. Denis, there is a beautiful pyramid, in bas-relief, filled with appropriate trophies.

The Porte St. Martin is by no means equal in beauty to St. Denis—it is divided into three arches, and is ornamented with various devices in bas-relief. The fountain of St. Martin, on the Boulevards, not far from this arch, is supposed by many to be the finest thing of the kind in Paris. It does not, however, please my taste. From its form and magnitude it is called the *Chateau* of water.

In the evening we visited one of the theatres, to see the performance of a play, intended to represent the costume and manners of the French, *before, during, and after* the revolution. The play was interesting and instructive—If there can be such a thing as a well regulated theatre, it is secured in Paris. There is no noise; and all improper ornaments in scenery and dresses are excluded. I have seen it somewhere remarked, that in France “the theatres were churches, and the churches theatres:” and I have seen more rude behaviour, and more meretricious decoration in their places of worship, than in their best play-houses.

Wednesday, August 13.—The baths of Paris are celebrated by most travellers, for their wat-

comfort and economy; but by experience, they are not so, in these respects, to those of the land of America. The number of public baths, throughout the city, is immense. One of the first things which strikes the stranger are the numerous and elegant *house-boats*, floating on the Seine, on which are inscribed in large letters, *Bains pour Dames, et Bains pour les Hommes*.—The Chinese baths, on the boulevard, are quite beautiful, and are much frequented. Before leaving Paris, I ought not to mention Galignani's library and reading room. It is the first place which the traveller visits. For a traveller you may gain constant information there, during your stay. American and English papers are regularly received, and a gazette, in English, is published in the rooms. We bought a library, to-day, a "Guide to Switzerland and Savoy," upon our contemplated trip during our contemplated which we propose commencing to-morrow afternoon.

Monday, August 14.—We come to some time this morning in the museum, or conservatory of the various trades. Here most of the models and machines, inventions of French genius, are deposited. We saw graining mills, spinning-jennies, and their various apparatus, occupy the first apartment, and most of them appeared far more complicated and than those used in England and America. The models of public libraries, and of the stages of French architecture, were interesting. In the old priory, for the St. Martin, is the place where these things are deposited—

a number of hydraulic engines; and among the rest, a celebrated contrivance of Montgolfier to raise water. The remains of the first large balloon ever inflated with hydrogen gas, and of

which M. Charles was the aeronaut, is suspended in the upper part of the church; and ploughs, mills, fire engines and ladders, are arranged below. In other parts of the museum, we saw all sorts of culinary instruments, lamps, grates, furnaces and stoves; models of wine presses; threshing machines, fences and gates. Such a multitude of complicated and various objects presented themselves to our notice in rapid succession, that our attention became distracted, and we were convinced that many visits would be requisite, to give us any clear and satisfactory idea of the whole. Before leaving this museum, I ought to mention, that we saw a number of *establishments* in miniature, in which all the various operations were represented as going forward; thus there was a little brewery; an oil mill, and some other establishments, completely furnished. I was pleased with a nice model, about 3 feet square, representing a chemical laboratory, with all the retorts, crucibles and other apparatus in perfect order. On viewing this institution, no one will deny that the French possess great mechanical ingenuity; but it must be admitted that they have expended their genius more in perfecting toys and trifles, than in improving important useful inventions.

All necessary arrangements being made, so as to permit us to pass without molestation through the interior of France, at about 6 o'clock, P.M. we entered the Diligence for Dijon; and I may say, we quitted Paris without many feelings of regret. It certainly contains many objects of great interest; but when the curiosity is once gratified, few Americans, who are disposed to regular and domestic habits, can consider it a desirable place of permanent residence, or of long abode.

The places in the Diligence are all numbered, and each person takes his seat as he is marked on

land in this neighbourhood, but I do not recollect to have seen a single bird. All the singing birds, as well as the other species, are killed here, to gratify the palate of the all-devouring epicure.

All night we spent in traversing the hills and valleys of Mount Jura; and the morning opened upon us, weary and restless, just at the base of its last and highest summit. This is so steep and long that we all descended from the Diligence, and commenced a four hours' walk, to the top. As we began to descend the mountain, the prospects and the country around increased in interest. The first view of Mont Blanc, and the lake of Geneva, with the country below, surpasses all my powers of description. The day was clear, and perhaps there never was a better opportunity of witnessing it, than the one we now had. I cannot do better than give you a translation of Cuvier's description of this scene, which is extracted from his *Life of Saussure*.

"How is the traveller struck with admiration, when, on a fine summer day, after having forced his laborious progress over the summits of Jura, he arrives at that pass where the immense basin of Geneva suddenly expands before him; when he sees at a glance that beautiful lake, the waters of which reflect the azure hue of the sky still purer and deeper; that vast expanse of low country, so highly cultivated, and interspersed with such pleasant abodes; those little hills, rising gradually above each other, and clothed with so rich a vegetation; those mountains covered with forests of perpetual verdure; the towering ridge of the upper Alps, rising above this superb amphitheatre; and Mont Blanc, the monarch of the mountains of Europe, crowning it with his enormous load of snows, where the arrangement of the masses, and the opposition of the lights and shadows, produce an effect which

no description could adequately convey, to the eye of him who has not beheld this wonderful scene." All the sensations of natural scenery I have received, are comparative to those which the sudden appearance of this magnificent mountain has left upon my mind.

The road down this side of the mountain is exceedingly fine, and is one of Napoleon's great works. It is part of the great road made by him, to facilitate the passage of his troops in the winter over the Simplon. About a mile down, he has constructed a dam, which furnishes a plentiful supply of excellent water, in a place where it was much wanted, where no water was ever before. Innumerable cisterns, which collect the rains as they fall, are cut into the mountain, communicating with a reservoir, and discharging the surplus into a stone basin.

What cannot art and industry perform?
When science plans the progress,
And industry toils.

After reaching a mountainous country, we passed through a number of small, neat villages. At Ferney, we saw the chalet of Voltaire, through a long avenue of trees, but we had no time nor inclination to take a survey.

The country round Geneva is enchanting; and is every where in a high state of cultivation. The general neatness of the houses, the contented and smiling countenances of the people, convince that the moral and political condition of the inhabitants differed essentially from those of France. I assure you this is not ideal; the look of the people, and the aspect of the ground, is changed. I experienced an indescribable pleasure in leaving France and the superstitions of popery; and in entering the country.

At the gate of

were taken from us; and after little delay at the *stage office*, we were conducted to the Crown, where we were furnished seat and commodious apartment. To have thus terminated, without accident, a toilsome, and sometimes perilous journey, of four and nights, with scarcely any mission, was a circumstance calculated to excite a sentiment of our gratitude. I have often the term, *la belle France*, applied to the country we had just for what reason I cannot imagine. I certainly am not disposed to give its praises. Perhaps its fruitful portions lie to the south, and the shores of the Mediterranean.

(To be continued.)

RELIGION AND STATE;

NOT

CHURCH AND STATE.

Under this title, a sermon has been delivered July 4th, 1830, in the Hall of the Indiana College, Lexington; by the Rev. A. W. D.D. President of the College; published by request of the students. At a time when infidelity assailing the most sacred institutions of religion, and with this is raising a loud clamour throughout our land against the union of church and state—a union which is really impossible, in the existing state of things, and to which Christians are more seriously bound than infidels themselves—peculiarly incumbent on the friends of religion, of all denominations, to come forward boldly in its defence. We feel it to be our duty to say, in passing, that in our opinion the whole religious community is indebted to the venerable and able Bishop of the Protestant Episcopal church in the State of Maryland, for the Remonstrance which he has recently published, and his name affixed, against what properly be denominated a

plea in favour of Sabbath desecration, under the name of a Review, in a popular periodical; and having for its reputed author a gentleman of high legal standing. How long—we take this opportunity to ask solemnly—will the friends of religion, in the United States, continue to extend their patronage to works, however distinguished by literary merit, which go to the subversion of principles and institutions, connected indissolubly, as they believe, with the temporal and eternal welfare of their fellow citizens? Let the press be free, and let those who hate religion patronize the publications which they like—We wish our christian faith to be defended by nothing but argument. But we see not how any Christian can answer to his conscience and his God, for aiding to sustain an engine directed against all that he holds most dear and sacred—aiding to send forth extensively, a vehicle replete with poison, productive, it may be to thousands, of all the horrors and agonies of “the second death.”

The text of Dr. Wylie's sermon is, Psalm, ii. 10, 11, 12; from which, after a pertinent introduction, he proposes to consider, I. The dangers to which our liberties are exposed; and then, II. The influence of christianity in preventing those dangers. Both these points are ably treated, but we pass them without either analysis or extracts, for it is not a set review of the discourse that we propose to give. We have found in its conclusion a very just and eloquent defence of the Christian Sabbath, and the gospel ministry—topicks of which such a defence is, at this time, most seasonable and important; and for this reason we place it on our pages, under the conviction that we could fill the space which it occupies with nothing better.

“The institutions of christianity are admirably suited to maintain

the principles of sound morality in their proper vigour. Of these institutions I shall notice at present but two; and of these the first is *The Sabbath*.

"Could religion be separated from morality, or did it depend upon a set of instinctive impulses, or wild impressions, having no settled foundation in reason and reflection, it would be beyond our control or cultivation, and the Sabbath unnecessary. But this is far from being the case. It consists in a right state of moral feeling, having its foundation in knowledge. Christianity, in the present day, cannot consist with a state of ignorance. The very evidences by which it commends itself to our approbation and acceptance, cannot be discovered without research and consideration. But knowledge, in order to become practical and impressive, must be cherished into life by meditation. Devotion must be cultivated, and religious and moral impressions must be renewed, and deepened, from time to time, in the performance of religious duty. There must, therefore, be time for such performance, and this time must be held sacred; otherwise the encroaching demands of secular concerns would, by degrees, engross the whole, and no interval remain, but that afforded by sickness, for attending to the all-important claims of piety and virtue.

"The mind, if constantly engaged in the pursuit of temporal interests, would become heated to a degree of ardour incompatible with the sober decisions of the judgment, in relation even to the ordinary concerns of life; much more, with regard to those of a moral and religious nature.* A man

* By the tenor of the above remarks it will be perceived that the author had been thinking of the question of "Sunday Mails." Since the above was written, he has seen in the July number of the North American, some observations on this subject, well deserving the candid attention

must have time to think of his ties and obligations; his destiny; the vanity of his pleasures, and the importance of his interests; his relations to his fellow men and to his God. He will view his conduct and exhortation with reference to the great principle of rectitude contained in it. He will not think of trifling with what, in a moral point of view, must be the state of things, in which reflections of this kind find a place?

"The Sabbath stands forth with every thing sacred and by its very recurrence revives a sense of it in the mind of God is its author, and its power over us of his right in us, as Father and Saviour. It is in the sanctuary, with its worshippers and friends, on our common relation to God as suppliants before his throne of grace, and the objects of his love and providential care.

stillness invites to holy meditation, and disposes the heart to the performance of charity. It brings us to a pause in our pursuits of vanity to give place to the contemplation of our chief end, and the enjoyment of communion with the Father of our spirits. It sends a sedative to every passion, a lenitive to every excitement to every duty. In short, a type of heaven, a power to exalt the soul in preparation for that glorious influence on the well-being of society is beyond calculation.

"It is of vital importance that the purity of public morals, and the instruction should be statutorily given, on the subjects of man's duties and rights throughout the land. The absence of all ages shows the want of instruction on these subjects. A man becomes ignorant,

of the friends of liberty and religion. This piece is very ably written, and should be copied into all the newspapers to meet the eye of every

ernable. It is vain to
science and the light of
Without cultivation con-
erroneous, or inopera-
as to the light of na-
t phrase be used to sig-
pposed capacity of ar-
ie knowledge of truth on
f morality and religion,
e mind's being put upon
d investigation, as in all
of acquiring knowledge,
rase without meaning.
is no such capacity be-
our nature. Is the light
blind instinct, operating
te without reason or re-
s not the generation now
bted for all the know-
possess to the genera-
ding? The improvements
the advancements in sci-
h have been made in the
y, have they not been
the foundation of that
knowledge which *instruc-*
anded down to us from
eries of the past? And
ing be clearer than that,
struction, the most civil-
enlightened states would
into barbarism?
udice exists against the
of the gospel ministry,
s conceived that instruc-
tters of religion tends to
mind, and destroy, or, at
nge its liberty of judg-
thing can be more un-
than such a prejudice.
1 does not diminish the
thought, any more than
ishes the liberty of mo-
ian does not walk more
ause he chooses to walk
i, nor does the judgment
its decisions with great-
for not perceiving the
i which to decide. He,
not be a moral or a reli-
who does not know what
id religion are, nor is any
to abstain from vice who
considered its conse-
vil actions proceed from
II.—*Ch. Adv.*

blind impulses; the motives to vir-
tuous ones are suggested by thought,
reflection, consideration; and these
imply knowledge.

"But if instruction is necessary
for the production and maintenance
of morality and religion, should
it not be communicated by men
qualified for, and devoted to, such
a service? What more reasonable
expedient could be imagined or de-
vised for this purpose, than that
which the Author of Christianity
has adopted—an order of men of
cultivated talents, ardent piety,
and unblemished integrity, conse-
crated to the office of teaching the
doctrines and dispensing the ordi-
nances of religion, and of holding
up, in their instructions and exam-
ple, before the eyes of the people, a
lofty standard of pure morality?
Will it be said that there is no se-
curity that those who aspire to this
office shall be of this character? I
would answer that, where they are
dependent on the people for their
support, as, in all cases where reli-
gion is not corrupted by an estab-
lishment, they must be, there is
every security that the nature of
things will admit. Their profession
excludes them from secular employ-
ments, and, therefore, secures them,
as far as any thing of an extrinsic
nature can secure them, from the
corrupting influence of ambition.
They have the certain prospect of
never rising above mediocrity, and
the most of them of not rising up
to mediocrity, in their worldly cir-
cumstances: none will therefore
seek the profession from motives of
avarice. Besides, even public opi-
nion attaches a character of sanctity
to the office, which will forbid a per-
son of doubtful morality to exercise
its sacred functions. Instances to the
contrary there may be, but, except
where the institutions of christian-
ity have been perverted by an un-
hallowed union of church and state,
they ever have been, and must be,
rare. Let facts decide. Where
did there ever exist an order of men

more pure in morals, more laborious in the performance of official duty, more self-denied, more zealous in every good work, than the primitive apostles; the clergy of the reformation; those of the protestant churches since; those of the United States at the present day?

"To the Christian minister it belongs to wield that instrument of tried and mighty efficacy, the word of God, which, 'like a fire and a hammer' breaketh and melteth the rocky heart—to apply the waters of baptism, the significant emblem of our regeneration by the Spirit—and to set forth Christ Jesus 'crucified and slain'—a scene of the sublimest moral grandeur, of the deepest and most tender pathos. It is his, to counsel the inexperienced, direct the inquiring, and encourage the timid in the ways of wisdom—to convince the gainsayer and reprove the disorderly—to instil good principles into the young, and to cheer the dreariness which surrounds the path of the aged—to bind up the heart which affliction and bereavement have broken—to visit and comfort the sick, and to soothe with divine consolations the agonies of the dying—to heal, or to prevent the breaches of discord, and to bind together the people of his charge in the silken bands of charity. Possessing such a character, and clothed with such an office—an office giving him access, on the one hand, to ideas and scenes so holy and so impressive; and on the other, to the human heart, in circumstances wherein, if ever, it will be tender and susceptible—what a powerful influence must the Christian minister exert upon the character of those among whom he labours!

"I see the man of God!—It is the holy Sabbath morning. The assembly are seated, waiting his arrival. As he approaches, his gait, demeanour, and the deep serenity of his countenance, show that his soul is impressed. In the retirement of his study, where his habit is, as-

siduously to consult the sacred oracles, he has been bearing on his heart before the mercy seat the dear people of his charge; and now he comes to them in the fulness of the blessings of the gospel of peace. He rises, and with him the whole assembly; and in the language of adoration, prayer and thanksgiving addresses Him who 'ruleth over all.' He is the mouth of the congregation. Their hearts go with his expressions. The sacred volume is opened, and the words of eternal life fall with divine authority, upon the listening ear—distil like a refreshing rain, upon the thirsty soul. The book is closed, and the voice of praise resounds. Again the soul is lifted up in prayer. The theme of discourse is announced. A note of attention, but of less deep and solemn feeling, overspreads the assembly. And as the discourse proceeds, subjects of awful moment interest the feelings; God; his law, providence and grace; sin and helliness; time and eternity; life and death; heaven and hell; the incarnation and atonement; the kingdom and priesthood of the Son of God; science, nature, art—every thing within the wide range of reason and revelation is in turn brought in, to inform the understanding, to stimulate the conscience, to excite the affections, to influence the will. The hearers are, I will not say, entertained—they are convinced and persuaded. They repent; they believe; they love, fear, hope; they resolve; and, at the conclusion of the services, they go away to put their resolves in execution, being furnished and strengthened for every 'good word and work'—for the faithful discharge of all the duties of life. And thus does he continue to labour and watch, like a good shepherd over his flock, from week to week and from year to year, till his limbs totter and his voice fails with age. And though possessed of talents and learning which might have enabled him to

alls of legislation, or to
lth and secular respecta-
y of the ways which the
oses to its votaries; yet,
of Christ and his regard
ortal interests of men,
ed his back upon it all,
nted himself with less
come of the humblest

And yet he has been
—and by men wearing
an name too—with being
in his views; and by the
g world he has been stig-
a ‘hireling priest.’—But
he has calculated from
ng; and therefore, with
roken, he perseveres in
of well doing and of pa-
ing: and when he dies,
ore, does he enter upon
. Blessed man! Thou
one! Thou hast vindi-
ways of God to man.
stayed the progress of

In a crooked and per-
ration thou hast been ‘a
id a shining light,’ and
thou art transferred to
eaven, the lustre of thy
ple continues, and shall
ue, to bless the world.
ers! I could not arrest
of these thoughts. The
have described is no ima-
e. It has been drawn
l observation. The truth
ription may, by the can-
er, be recognised in many
stance in our happy land.
incandid and prejudiced
whole of those, and they
rous class, who have not
d in themselves the pow-
peculiar motives which
of the Bible inspires, all
nts as these will, I know,
mance, and provoke no-
scorn and ridicule. To
ainly, as think to put
efforts of Bible societies,
hool societies, and the
volent and Christian en-
the day, by the cry of
nd State! a money

makingscheme!” and other clamours
of this sort, it were useless to make
an appeal. The authors of any ab-
surd calumny are usually perverse
enough to construe the most unde-
niable facts, that may be adduced in
order to expose and refute it, as a
new and decisive argument in its
favour: and, indeed, I shall be sur-
prised if the humble attempt which
I am now making, to show the im-
portance of christianity to the pre-
servation of our civil liberties, should
not be adverted to by some, as an
instance in point, to prove, that, on
the part of its friends, there is a
constant hankering after secular
power. To such I have nothing to
say, as they are not to be convinced.
To such friends of their country
and of republicanism as are not so
unreasonable, I would say, in behalf
of my christian brethren, and espe-
cially those in the ministry—When
we ask, as citizens of these United
States, that the institutions of
christianity be not trampled on, it
is not the cause of christianity, but
the cause of our country, that we
are pleading. Christianity is the
most independent thing on earth.
It stands complete within itself,
and on its own basis. It owes the
government nothing; and it craves
nothing from government. It can
exist under any government, and
in despite of any. It has existed
in the fire and in the floods, and
made its way against all that the
powers of earth and hell could do
against it. It draws its life from
the blood, and grace, and promise,
of its Author. Its ‘kingdom is not
of this world.’ When taken into
alliance with the state, then, in-
deed, is it ‘shorn of its beams’—
shorn of its strength. Or, more
properly speaking, when the state
adopts its forms, it is insulted and
goes away. *And liberty goes with it.*
Thus it has always been. Thus it
was in the days of our fathers. Thus
it came to this continent, where it
has flourished and become great;
and the nation with it. And let it be

well marked that the liberties of the nation cannot perish but by being dashed against the rock of its strength—cannot be preserved but by the nation's letting it alone. But ~~when~~ the nation *violates* any one of its institutions, this surely is not letting it alone.

"When, therefore, we attempt to show the importance of the Christian religion to the success of the experiment of a popular government, which is now going on among us, and which, should it prove unsuccessful, is likely to be the last which will be made, at least for ages; or when we ask of our rulers not to give to the measures of government a direction of hostility to the institutions of Christianity; or when we deprecate, and would, so far as in our power, counteract, an attempt to give to public opinion such a direction—whether such attempt should originate in the sinister zeal of her friends, or the blind rage of her enemies, it matters not—let us not be understood as entertaining any fears for the cause of Christianity. It is for the liberties of our country that we fear. As it respects the former we can sing: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be cast into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' Psal. 46: but we have no such security to support our hopes respecting the latter. We have absolutely none at all, save what is founded in the purity of the public morals: and that this should be preserved, we have less than none, if a respect for the Christian religion should cease to characterize the community. To our rulers, and to the people—for, as yet, they [the people] are the rulers in the last resort—could we sound the admonition of our text, with a trumpet's voice, which should be heard

over all the land—with hear will, and in a full conviction it is needed and that it is: ble—we would sound it: 'I now therefore, O ye kings: instructed, ye judges of the earth, Serve the Lord with fear, and joy with trembling. Kiss the Son lest he be angry, and ye perish the way when his wrath is kindled but a little. Blessed are they that put their trust in him.'

From the Christian Observer of 1811.

JUSTIFICATION THROUGH

To the Editor of the Christian Observer.

Permit me, in Christian simplicity, and with a sincere desire to provoke angry controversy to promote temperate discussion and thereby edification, to ask "How is a sinner made right or justified?" and, as arising therefrom, "What is justification?"

Inverting the order, I ask "What is justification?" is it innocence? or is it being considered and made righteous? or is it righteousness? Is it pardon and favour? do we give both a right and a title to favour? is it a claim to a meetness for, heaven? In what or in how many, of these does it consist?

Wishing to be corrected if I have to prevent misconception, I leave to state my own views of a pardoned believer's justification before I proceed farther. By justification, then, I understand the Father's mercy (or pity) and favour, externally given; God's obedience and suffering, personally performed; and God's Spirit's grace and power, internally wrought, enabling us to believe the first is felt for us, and about us: the second is done for us, reckoned, or imputed, to us; the third is wrought in us, and

Thus, justification from sanctification; ion, is all of grace; Father, in acceptance, reckoning, or imputation, what Christ has done for our good; the Son, in working out of our sins, and our right (in him) to the grace of the Spirit, what Christ has effected; and working in us, a holy and lively faith, and all his, in my esteem, counted righteousness, every concomitant in. What God, the Father, has planned and the Son has effected, has accepted, God's will applies, and the repentant sinner receives, and acceptance provides what, and what good is to be possessed of, justification; that is, action, exemption from a right and a title (right) to heaven: so, we are justified by faith, through works; through apprehension and through faith: in other words, through faith, and through works, but of God's mercy. This gives merit and glory, and benefit and comfort: righteousness, checks licentiousness, gratitude, eliminates pride, and pro-

insensibly, begged the question. How are we justified according to my own views: ask, "How is man justified by his Maker?" is it "by his works, by what good works, or by his faith wholly and solely, or is it by faith? and

if by faith, is it by faith alone, or only, without works? or by faith necessarily producing works? or is it by faith and works united, each contributing its part? or, lastly, is it by neither of these separately, nor by all of them unitedly, but by grace through faith?

The difference between *by* and *through*, as applied to faith, will be seen and acknowledged by all who consider this verse, in the eleventh chapter of the Epistle to the Hebrews, "By faith the walls of Jericho fell down;" wherein it is evident that the writer meant *through* the faith of the Israelites the walls of Jericho fell down. A drowning man is saved by his rescuer *through* his holding the rope; a beggar is kept from starving by a donor, *through* his eating the bread, or food, given him. In these cases love and pity are the source or cause, the bread and the rope are the instrumental means. To apply this to the point in hand, I ask, is faith the *cause* or the *means* of a sinner's justification? I humbly conceive the latter.

If we are justified *by* faith, then faith is our justifier; as he by whom we are taught is our teacher: a position which would startle any but a Pharisee or a Papist.

If we are justified *by* faith, or by faith only, how do we interpret this saying, "By thy words thou shalt be justified?" or this, "Ye see that a man is justified by works?" Are all three, faith, words, works, synonymous, or identical?

If we are justified *by* faith, then, as we read of "the work of faith," and that "this is the work of God that ye believe;" as faith is a work, are we not justified by works?

If we are justified *by* faith, then our justification rises and falls, and is subject to all the fluctuations of our faith, which may be strong one hour, and weak the next. According to this we should be fully justified when strong in faith; partly justified when weak in faith, or of

little faith; not justified when assailed by *unbelief*; and *condemned* when *doubting* or *despairing*. Then would St. Paul's words, so sadly perverted, "he that doubteth is damned," be, in this sense, most true.

If we are justified *by faith*, then are we also "saved *by hope*," which would make hope a saviour, as well as faith a justifier; whereas "it is God that justifieth;" "neither is there salvation in any other" than in Christ the Lord.

If we maintain the doctrine of justification *by faith*, do we not set up another saviour or justifier than Jesus Christ; and so far, eject the Saviour from his throne? or rob him of his crown? or make him give his glory to another?

Again, I ask, is faith above all other graces? is it more essential to salvation than love; more necessary than repentance; more indispensable than restitution; more difficult than the *love* of enemies, invariable truth, unfeigned humility, heartfelt prayer, and the constant practice of the golden rule? Can faith save us?

Feeling it to be essential to comfort, though perhaps not to salvation, to have correct views on this important subject, I have written the above, that the confusion which I find in the minds of many, may, should they read this, be removed; that each of the Christian graces may have its proper place in our esteem, and that God, "the giver of all grace," may have all the praise. The divine and the scholar may use the expression, "justification *by faith*," without danger, though, I humbly conceive, not without verbal inaccuracy: but the young and unlearned and poor Christian *can not*, without the possibility of entertaining heterodox notions, the probability of feeling unsettled as to the grounds of their acceptance, and the certainty of having much confusion and misconception in their minds as to the

cause or source, the instrumentality or agency, and the means or mode, of a sinner's justification; which may retard their growth in grace; hinder their progress in holiness; obscure their internal evidences; and lessen, if not destroy, their hope, peace, and joy.

There is another point, still more, if possible, intimately connected with our justification, which I will leave to another opportunity; in the mean while I beg to add, if I am wrong, I wish to be corrected; if right, I wish to be myself, and to find others, established.

J. W. NIMMO.

EDUCATION OF CHILDREN.

We recommend the following short and pithy essay, to the very attentive consideration of all our readers who are heads of families, and have the charge—a very sacred one—of the training of young children.

From the Luzerne Gleaner.

From the Desk of Poor Robert the Scribe.

If your children you'd command,
Parents, keep a steady hand—

Our parson used to say, "Just as the twig is bent the tree's inclined." And therefore every little fellow of us—rag, tag, and bobtail—used to be obliged to say our catechism every Saturday afternoon. And methinks I can trace the influence of the serious lessons, in the conduct and opinions of every man who was brought up under the venerable pastor.

The government, as well as the education of children, is a matter of the most momentous concern.

Mrs. Hasty is as good dispositioned a woman as you will find in an hundred, but she "dout keep a steady hand" with her children. "Tommy," said she, "let that clock case alone." Tommy turned around, whistled for half a minute.

ent to work at the clock again. "my," said she, angrily, "if I don't let that clock alone I certainly will whip you. I never did whip a boy (said the mother), he never said a word I say." She continued her knitting, while Tom continued at the clock case till over it he fell, and dashed the clock and its pieces. The mother upbraided him with her tongue and the father with his hands. The poor fellow was sprawling among the ruins. He roared like Bedlam, and the mother took him in her lap—she said she had hurt him, but then he would learn to mind his mother, giving him a piece of cake to eat. He was crying, picked up the pieces of the clock. What was the consequence? Why, Tom, who, "a steady hand" to govern would have become a man of law, turned out a hasty, ill-natured villain.

neighbour Softly, good warden don't whip her poor dear child—however bad they may consider they cry so loud and so she is afraid they will go into the street. Yet she keeps a rod hanging over the mantel piece, threatening them every hour in the day.

captain Testy swore his children should be well governed. So he was by a good hickory, and for offence thrashed his children. They were beaten into hardihood and shamelessness.—When they were on the theatre of life, they were only fit for robbery and whipping post.

how different was the government of my old friend Aimwell and his—If one corrected a child, the other never interfered. When that ray of knowledge began to dawn in their infant minds, they received a steady course of programming.

They never directed what was improper to be done, or misunderstood; but so long as the child resisted through *temper*, they continued to persist until that temper yielded. A second whipping was rarely necessary. A steady hand—a mild but firm manner of issuing their commands, were always sure to produce obedience. It was an invariable rule with them, when they were in a passion, never to punish their children; never to promise to them the minutest thing without performing; and yet their children loved them most tenderly—wanted and played their little gambols about them with the utmost freedom. If it was convenient they came to the table—if *not*, without a murmur they waited. They grew up patterns of filial obedience and affection, and added to society the most correct, useful and respectable members.

Listen to old Robert: Never strike a child while you are in anger. Never interfere with your husband or wife in the correction of a child in its presence. The parents must be united, or there is an end of government. Never make *light* promises to children of rewards or punishments; but scrupulously fulfil what you promise. Begin early with your children—if the temper be high, break it while young—it may cost *you* and them a pang, but will save *you both* fifty afterwards—and then be steady in your government. Use the rod sparingly. It is better and easier to command from their love and respect than by *fear*. Keep these rules, and my word for it, your children will be a happiness to you while young, and an honour to you when they grow up.

Rebiew.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(Continued from page 526.)

In his second letter, Dr. Woods enters directly on the consideration of what he considers exceptionable in Dr. Taylor's "Concio ad Clerum." This will best be stated in his own words, as follows—

"Your reasoning in the place referred to is intended to obviate an objection against the character of God, arising from the fact, that he has given man a nature which he knew would lead him to sin. The position which you take in your reasoning I understand to be this; *that supposing God to have adopted a moral system, he could not have prevented all sin, nor the present degree of it; or, as you sometimes represent it, that God could not have done better on the whole, or better, if he gave existence at all, for any individual of the human race.* The conclusion is, *that no one can impeach the wisdom or goodness of God, considering, that notwithstanding the evil which exists, he will secure the greatest good possible for him to secure.*

The positions exploded.

"You say, the difficulties on this subject result in your view from 'two very common, but groundless assumptions,—assumptions which, so long as they are admitted and reasoned upon, must,' you think, 'leave the subject involved in insuperable difficulties.' The first of these assumptions is, 'that sin is the necessary means of the greatest good, and as such, so far as it exists, is preferable to holiness in its stead.' The second is, 'that God could in a moral system have prevented all sin, or at least the present degree of it.'

"Now from all you have advanced on the subject, I conclude that you mean to hold the *opposite positions*; namely, that sin is *not* the necessary means of the greatest good, and as such, so far as it exists, is *not* on the whole preferable to holiness in its stead; and that, in a moral system, God could *not* have prevented all sin, nor the present degree of it."—pp. 21, 22.

Dr. Woods says, "I am aware that you do not, in so many words, directly affirm these opposite posi-

tions;" and then goes on to say—and we think he does show the satisfaction of every calm and attentive reader—that the manner in which Dr. T. has treated the subject in his sermon and must produce the belief that he actually meant to affirm and give favour of the positions which he opposed to what he denominated "groundless assumptions." cordingly Dr. Woods afterwards says—

"In my remarks, then, I shall consider myself as warranted to proceed on the supposition, that you hold these two notions, namely; first; *that sin is not the necessary means of the greatest good, as such, so far as it exists, is not, on the whole, preferable to holiness in its stead*—second; *that in a moral system, God could not have prevented all sin, nor the present degree of it.*—And if you do, after all, say, that you do not mean to defend or affirm these positions though I might be gratified to know I should still wish to subject the positions themselves to a careful examination. This last supposition, (which I have so as to be sure not to do you any injustice,) my object would be, not to do these opinions upon you, or upon others, but to inquire, whether they are. And then, though neither you nor your associates had ever embraced them, as some others may be exposed to in the discussion may not be wholly lost.

"But for the present you will permit me to canvass the two opinions referred to, as though it was your intention to maintain them by means of the arguments contained in the pamphlet quoted from your pamphlet. And in executing my undertaking, I shall be to observe that excellent rule of the orators, *so to express ourselves, that not only may be understood, but cannot be misunderstood.* I shall at least hope to cast any additional obscurities over the subject, which is in itself sufficiently obscure and difficult."

Notwithstanding this uncommonly fair and candid statement, it so turned out, since the publication of Dr. W.'s letters, that a complaint has been made by

or his "associates," that presents him as having affirmed he never did affirm—in Dr. T. had only proposed without giving any decision, on the manner in which it to be answered. We the liberty to make a few in this complaint; because in which the whole readability has an interest. We then, that no man who a book, has a right to that his meaning has apprehended, if he has such a manner that, out illigent and unprejudiced ine will in fact misapprehend; and this we verily believe, in reference to the ched to Dr. T.'s "Concio"—supposing it was realation not to be understood; in favour of the proposition he opposes to those lls "groundless assumptions" to specify other assumptions—then ask some pages of all going to show the futhat he opposes, and the y of what he states in, without one intimation answers which it would intended should be given, ll be in favour of somehich he is not to be considered advocate, and after all that he is considered as cate—this, we confess, is ovel method of writing; or which we wish the Dr. associates, if they continue, may have a patent, ody shall be permitted to

notes are introduced in ing words—

The difficulties on this difficult is extensively regarded, review of the writer from two on but groundless assumptions ons which so long as they are d reasoned upon, must leave involved in insuperable difficulties. 110.

apprehension, it is here ll.—Ch. Adv.

distinctly implied, at the very outset, that if the condemned assumptions were removed, the difficulties would be removed with them. Surely if the assumptions produce the difficulties, as is unequivocally asserted, take away the assumptions and you take away the difficulties.

But Dr T. gives us more than an implication. He says expressly, after having, at great length, queried the "groundless assumptions" into absurdity—

"As an apology for this note, the writer would say that the objection alluded to in the discourse, so commonly rises in the mind in connexion with the subject, that it was thought proper to notice it; and while he knows of no refutation except the one given, he was desirous of attempting still further to free the subject from distressing and groundless perplexity. This is done in his own view, simply by dismissing from the mind the two assumptions which have been examined. The mode in which the mind will in this way, be led to view the character and government of God may, it is believed, be shown to be free from embarrassment by an example."

He then goes on to state an example, which, if it have any relation at all to the subject in hand, must, we think, strike every reader as intended to exhibit or illustrate a new theory or assumption, not attended with difficulty—nay, he explicitly states, in introducing the example, as we have just seen, that "The mode in which the mind will, in this way, be led to view the character and government of God may, it is believed, be shown to be free from embarrassment." In a word, it seems to us, that nothing can be more undeniable than that it is the apparent design, and the whole design, of Dr. Taylor, in these notes, to explode an old and objectionable theory, and to introduce in its place a new one, that is free from objections. Yet when Dr. Woods shows that this new theory, which he supposes has the opinion of Dr. T. in its favour, is attended with far greater difficulties than the assumptions which he

opposes, a cry is raised that Dr. T. does not hold this new theory, any more than those assumptions which he discards. We must say, that this is the most extraordinary defence of a writer that we have ever seen. If Dr. T. and his associates would only observe what Dr. Woods justly calls "that excellent rule of the Rhetoricians, *so to express ourselves that we may not only be understood, but cannot be misunderstood*," it would save both themselves and others no little trouble. If, says Lord Kaimes, in his *Elements of Criticism*—"If perspicuity in writing be not a positive beauty, the want of it is certainly the greatest defect." And this is the defect, in a remarkable degree, of the writers in Dr. T.'s school of Theology. We are reluctant to charge them with an intentional ambiguity of expression, or obscurity of manner in their reasoning, adopted with a design to provide for a reply to any apprehended confutation of their errors. But we do insist, whether this be their design or not, that they have no right to complain of being misunderstood and misrepresented, till they give us their ideas with more directness and perspicuity. Dr. W., who knows them well, seems to have suspected that something of the kind which has happened might occur; and therefore determined to oppose the opinions which he believed to be erroneous, whether Dr. T. should admit, or deny, that they had been advanced and advocated by himself. In this we think he was right; for these opinions have unquestionably been adopted by many, and we think there is no reason to doubt that they were learned—whether justly or unjustly—from the publications of Dr. T. and his associates.

The following quotation from Dr. Woods's second letter, is more extended than accords well with our scanty space; but it contains a just and lucid explanation of the

different senses of the words that are used in speaking of power, which we think may be of general use, and we therefore give it entire.

"I shall begin with what I consider your second position. And as a proposition is generally true or false according as words or phrases are taken in one sense or another; I shall remark on the different senses of the words which relate to power, or the want of it; and shall then inquire in which of these senses the words appear to be used in your reasoning.

"A distinction has commonly been made between the *literal* sense, and the *metaphorical* or *moral* sense of the words in question. This distinction is founded in the nature of things, and no man can deny it without involving himself in inconsistency. When I use the word in the *literal* or *proper* sense, and say, God has power to do a thing, or, he can do it; I mean that he is *able* or *competent* to do it, *if he chooses*; that there is in him no want of ability to prevent his doing it, if on the whole he prefers and wills to do it; and I mean too, that if any thing whatever, which is the proper object of power, is not done, it is because God does not choose to do it, or sees it best not to do it,—and not because he is destitute of the requisite power.

"Thus we say, God has power to raise the dead, and to do it now. The word power is here used in the *literal*, *proper* sense. Accordingly, if the dead are not raised, and are not raised now, it is not because God is *unable* to raise them, or is less able now, than he will be at the last day; but solely because he does not see this to be best, and so does not choose it. If, when using words in the same *literal* sense, we should say, God *cannot* raise the dead; our meaning would be, that if he should, on the whole, see it to be best, and so should really *choose* and *will* to raise the dead; it would still fail of being done, and would fail because he had not sufficient power. It would be implied, that if he only had power enough, the thing would be done. We do not commonly speak of God as wanting power in this sense, as we believe him omnipotent. But we speak familiarly of the want of this power in man. If in any case, he fail of accomplishing a particular thing which he really *chooses* and *wills* to accomplish; we say, he is not *able*,—he has not sufficient power.

"This I shall call the *first* sense of the words denoting the want of power. It is the *literal*, *proper* sense.

"Let us now attend to the *metaphorical* or *moral* sense of the words denoting

When in this sense we nt beings as not being g, we mean that their *inability* prevents them from y have in their minds gainst doing it, or in fa-thing else in its stead. t lie; he cannot do an

Here, that which pre- ing the thing spoken of, of his own nature,—his nd goodness, and not, g, the want of *power*. stice may be done with an act of justice. God : literal sense, to inflict nd Eve, and drive them before they sinned, as hat hindered him from e wisdom,—holiness,—

en we say, he was *una-* we can mean nothing : was *totally disinclined*, : which denote *inability*, , are sometimes used in from either of those as when it is said, that

at is *self contradictory*, it is, from the very na-*impossible*. For exam-ause a thing to be and same time, and in the he cannot cause a part eater than the whole of in its own nature, ut-

And so it is a case in er literal or metapho- al or moral, has nothing who has neither power so to speak, just as g proposed, as God is. h possessed of infinite ss, is just as *unable* to olly destitute of power he fact is, such a thing aking, no relation to : an object of power. , God *cannot* do it, we ot merely to signify, that istent and absurd to sup-

deavoured to define the he phrase in question, e perfectly right in my se a subject, but hold- to be corrected by you,

which is now to be exa- I have understood you is; *that in a moral sys- t have prevented all sin, ree of it.*

: then do you speak of

the want of power in God relative to this subject? There are several circumstances which would seem to favour the idea that you speak of it in the *literal, proper* sense.

"This might be naturally inferred from your question at your entrance on the subject. 'Do you say then, God gave man a nature which he knew would lead him to sin?—What if he did? Do you know that God could have done better, better on the whole, or better, if he gave him existence at all, to the individual himself? (See Appendix, 1.) The argument, in plain terms, appears to be this; we have no reason to complain of God for doing as he has done, because he *could not* have done better, either on the whole, or for any individual.'"—pp. 25, 26, 27.

Dr. W. fills up the remainder of this second letter with an extension of his reasoning, to show that Dr. T.'s language will not admit of the supposition that he intended to use the words denoting *power*, in either of the other two senses that had been explained; but that he meant to affirm, strictly and literally speaking, *that in a moral system God could not have prevented all sin, nor the present degree of it.*

It is, perhaps, right that we should be explicit in stating to our readers, that we are not to be understood as adopting for ourselves, the propositions which Dr. Woods defends against the objections of Dr. Taylor—We propose, before we conclude our review, to explain ourselves a little, in regard to this matter. Dr. Taylor is at issue with the system of Theology which has been long and extensively received in New England; and the bearings and practical influence of which are well known. Dr. Woods is the defender of this system; its defender against novelties, which we think unspeakably dangerous—infinately more pernicious and at war with inspired truth, than any errors which we may believe are contained in the system attempted to be overthrown. But more of this hereafter.

(To be continued.)

in a room in which there was a skeleton. "One night," says he, "I went to bed; the moonlight, which fell bright into my room, showed me, distinctly, the pannel of the door, behind which hung my silent acquaintance. I could not help thinking of him. I tried to think of something else, but in vain. I shut my eyes, and began to forget myself, when, whether I was awake or asleep, or between both, I cannot tell—but suddenly I felt two bony hands grasp my ankles, and pull me down the bed; if it had been real, it could not have been more distinct.

Weather.—A gentleman who kept an account of the changes of weather for

fifty years of his life, within a hundred miles of the city of Philadelphia; says that he could not observe that the moon had any influence in producing the changes. That he always observed for or five days cold weather in continuance would be followed by moderate weather, and generally rain. That three cold nights in succession would produce rain; commonly known by three white frosts. That although five severe cold days would produce rain, yet he had known twenty days of severe heat without rain.

Northerly winds seldom continued beyond four days at a time; the severest storms are generally in August.—*Register of Pennsylvania.*

Religious Intelligence.

Aware of the interest which many of our readers take in the cause of Foreign Missions, especially of those conducted by the American Board, we have, for the present month, devoted the greater part of this department of our Miscellany to a summary account of the proceedings and statements of that Board, at their last annual meeting. Our account is taken from the Boston Recorder, of the 13th ult. somewhat abridged. The Board met on the 6th of October.

The American Board of Commissioners for Foreign Missions commenced their annual meeting in this city on Wednesday.

On Thursday afternoon, at half past two o'clock, the Communion of the Lord's Supper was celebrated in Park Street Church, where about 1500 professed disciples of Christ, from different parts of the United States, commemorated the atoning death of their Master. The communion services were performed by the Rev. Dr. Proudfit, of Salem, N. Y.; Dr. McMurray, of New York city; Dr. Porter, of Catskill, N. Y.; Dr. Tyler, of Portland, Me.; and Rev. S. Holmes, of New Bedford, Me.

In the evening another meeting was held in Park Street Church, and after prayer, by Rev. President Day of Yale College, a part of the Annual Report was read by Mr. Everts, the Secretary of the Board; and the audience was addressed by Rev. President Allen, of Bowdoin College; President Bates, of Middlebury College; and Dr. Miller, of Princeton, N. J.

A collection was then taken in aid of the funds of the Board, which amounted to \$395 36.

Minutes from the Annual Report.

The Report of this year is elaborate and full of interest. We present our readers with the following summary and abstract.

Summary.

There are forty-seven Missionary stations under the direction of the Board; forty-six ordained preachers of the Gospel to the heathen; five licensed preachers, and four men who have completed their theological course, and are now ready to be ordained. The whole number of labourers of both sexes, sent from this country, and supported by the funds of the Board, is about two hundred and twenty-five. One of the stations is at Bombay, five in Ceylon, one at Malta, one at Beyroot, six at the Sandwich Islands, and thirty-three among the North American Indians. About 1100 converted heathens have been received into the mission churches, a large portion of them within the last year; and great numbers are brought under religious restraint, giving more or less evidence of piety. At least 50,000 learners are enrolled in the mission schools, and about 600 teachers, most of them natives, who have themselves been taught by missionary influence, are employed in them. The missionaries and the Board have made use of the press for the dissemination of knowledge in eleven languages; four of them spoken principally in Asia; one in Europe, principally; one in Europe and Asia, equally; four in the forests of North America; and one in Polynesia, viz. the Maharratta, Tamil, Aramo-Turkish, Arabick, Greek, Italian, &c.

4. CHINA.—Messrs. Abeel and Bridgman, Missionaries. This mission has but just commenced. The Missionaries arrived at Canton last February.

5. SAVANNAH ISLAND.—Six stations. *Missionaries.*—Messrs. Bingham and Clark, *Missionaries*; Mr. Chamberlain, superintendent; Mr. Judd, physician; Mr. Shepard, printer. A new house of worship, capable of containing 4500 people, was opened in July, 1829. The young king takes an active and decided part in favour of religion and good order. Schools increasing and improving. In the island of Oahu there are 221 schools, containing 6,393 pupils. During the period embraced by the report, 10,000 copies of Luke, and as many of the Acts, have been printed and put in circulation. 74 natives have been admitted to the church; whole number as yet admitted, 185. The Jesuit Missionaries continue their operations, and seem to be making some little progress.

Waimoa.—Messrs. Whiting and Gulick, *Missionaries*. Miss Ogden, teacher. Number of schools on the island of Oahu, 80; number of scholars, 2,350.

Lahaina.—Messrs. Richards, Andrews, and Greene, *Missionaries*; 2 native assistants. Number of schools 173; of scholars 10,385; number of persons admitted to the church within the year, 23.

Kairua.—Messrs. Thurston and Bishop, *Missionaries*; 1 native Teacher. Kuakini, Governor of Hawaii, and 35 others, admitted to the church the last year. The natives hold meetings for religious improvement, as in the United States, and conduct them in the same manner. Number of schools, 200; of scholars, 8,575.

Waiakou.—Mr. Goodrich, *Missionary*; one native assistant. Natives very strict in their observance of the Sabbath, and other religious institutions. Number of pupils in the schools, 6,500.

Kauvarou.—Mr. Ruggles, *Missionary*; one native Assistant. A great attention to religion commenced here in Feb. 1829. Not less than 200 individuals made the inquiry, "What shall we do?" The meeting for recent converts is attended by 50 or 60, and is constantly increasing. Number of pupils in the schools, about 5,000. The schools are taught by native teachers, who open and close them with prayer.

6. CHEROKEES.—Seven stations, viz. at Brainert, Carmel, Creeksouth, Hightower, Willtown, Candy's Creek, and New Echota; and 35 *Missionaries*, assistants, farmers, mechanics, &c. in the service of the mission. This mission was proceeding very prosperously, and the Cherokees were making rapid advances in civilization and religious improvement, until the recent aggression upon their rights. By the measures of Georgia and the general government they have been thrown into the greatest perplexity and distress, and claim the sympathies and prayers of all the friends of religion and justice.

7. CHEROKEES.—Four stations; 25 *Missionaries* and assistants. The question of removal agitates the Cherokees, as well as the other southern tribes. The territory to which they are called to remove, is regarded by them as unsuited to their condition, and incapable of being rendered a proper residence.

8. CHEROKEES.—Two stations; 14 *Missionaries*, assistants, farmers, &c. During the year, 202 persons have been admitted to the church, as the fruits of a special attention to religion, which still continues.

9. CHEROKEES OF THE ARKANSAS.—Four stations, 16 *Missionaries* and assistants. These Indians emigrated some time since, and no sooner had they taken possession of their new territory, where they were to be forever protected from injurious intercourse with white men, than they were followed by a host of traders, who deluged the country with whiskey. The result has been most disastrous.

10. OSAGES OF THE NEBRASKA.—Three stations; 14 *Missionaries* and assistants. Schools well attended; and there has been special seriousness among the people.

11. OSAGES OF THE MISSOURI HARBOR.—One station; 9 *Missionaries* and assistants. Opportunities of usefulness principally confined to schools.

12. GREEN BAY.—One station; three *Missionaries* and assistants. This is a new station, and has thus far proved successful. Ten or twelve persons have been admitted to the church.

13. MACKINAW.—One station; 12 *Missionaries* and assistants. The meeting-house, commenced last fall, has been finished and occupied; the basement story furnishing convenient school rooms. The expense has been borne almost entirely by the Indians, and the traders from the interior, who, on this as well as other occasions, have shown much friendship for the mission, and a truly Christian liberality. It is refreshing to notice a few such instances, among so many of an opposite character.

14. MATHEW.—Ohio. One station; four *Missionaries* and assistants. Some seriousness has been manifested in the school the pupils have been studious, and made good progress.

There are also stations among the Indians in New York, at the following places, viz. Tuscarora, Seneca, and Cataraugus, which employ 11 *Missionaries* and assistants.

The above is necessarily a very hasty and imperfect sketch of the Report, but we have endeavoured to make it accurate as far as it goes.

Meeting of the Board.

Meeting of the Board for the transaction of business was held in the chapel of the South Church on Wednesday, 1st, and continued by adjournment on Thursday the 9th.

Hon. Stephen Van Rensselaer, Esq., Sewall, Hon. Jonas Platt, C. Smith, Rev. David Porter, C. Chapin, D. D., Hon. Wm. Samuel Miller, D. D., Rev. Alexander, D. D., Rev. President D. D., Rev. President Bates, Leonard Woods, D. D., Rev. h, D. D., Rev. Lyman Beecher, Rev. Wm. McMurray, D. D., as De Witt, D. D., Jeremiah J., Rev. John Codman, D. D., Edwards, D. D., Rev. Warren Henry Hill, Esq., John Tapscott, Rev. President Allen, D. D., t Tyler, D. D., Hon. Samuel J. Alexander Proudfit, D. D., Vilder, Esq., Rev. President J., Rev. Wm. Jenks, D. D. There were also honorary members from various parts of the United

States: George Sullivan, of Exeter, N. H.; Roger Sherman, of Fairfield, elected members of the Board.

Malcolm, Governor of Vermont; Richard Otley, Chief Justice of the State of New York; and Archdeacon Glennie, of New York, were elected Corresponding Members of the Board.

The Committee to whom was referred the annual report which relates to American Indians, reported a long and interesting preamble and resolutions, which were adopted.

Regarding the painful and important of the claims of the state of the absolute right of property, the exclusive jurisdiction over the Cherokee Indians within the limits of the State of Georgia, and the projected removal of the same, together with the Creeks, the Choctaws, to a region beyond the river Mississippi, this Committee recommended the consideration of the Board, and the adoption of a resolution, viz.

That, from the peculiar relation which those defenceless and unoffending Indians stand to this Board, we are under our indispensable duty, at the call of their destiny, to express our sympathy in their distressed condition; to bear in mind the deep sense of the solemnity of the relations which treaties, superadded to the claims of natural justice, have established between the government of our country and the people of our

people; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of our country, so as to secure the just rights of those Indians, and preserve the faith and honour of the government.

The following resolution also was discussed and passed.

Resolved, That the Prudential Committee be instructed to prepare and present to both Houses of Congress a Memorial, earnestly and respectfully expressing the views and sentiments of this Board on the subject of the proposed removal of the Indians, residing in the states of Georgia, Alabama, and Mississippi, to a region beyond the river Mississippi, in reference to the benevolent plans of extending to those Indians the blessings of civilization and religious instruction.

The subject of the claims of the children of Missionaries in Ceylon, in respect to education and support, having been submitted to the Board by the Prudential Committee, was committed to a committee, who reported certain resolutions, which, after full discussion, were adopted.

The committee appointed to consider the subject of conducting the executive business of the Board, the expenses of the missionary rooms, agents, &c. reported, that after all the attention which they had been able to give to the subject, they found occasion to recommend no specific directions to the Prudential Committee. On the contrary, they are satisfied, that the executive and pecuniary business of the Board has hitherto been transacted with economy, prudence, and fidelity; and that the whole subject may be safely left in the hands of the Prudential Committee.

This report was accepted.

A committee, appointed to inquire what measures may be adopted to promote increased efforts in the missionary cause, recommended that the publications of the Board be multiplied. This report was accepted.

Afterwards the following preamble and resolutions were adopted.

Whereas, the period has arrived, in which it is incumbent on those who love the Lord Jesus, and pray for the subjection of all nations to his reign, to make greater efforts and sacrifices, in order to carry forward, to its entire accomplishment, the sacred enterprise in which this Board is engaged, therefore,

Resolved, That it be recommended to the Prudential Committee to appoint, as speedily as possible, such number of general and other agents in different parts

of the country, as in their judgment may be necessary to bring before every Christian in the community the duty of aiding in the great work of converting the world.

Resolved, That the Prudential Committee be requested also to consider whether it may not be expedient occasionally to call home, for a season, Missionaries now in the field, to plead this cause among the churches of the land.

Resolved, That it be further recommended to the Prudential Committee to take into consideration the question, whether the greatest permanent success of the cause of Foreign Missions both at home and in Pagan lands, do not render it important, that a delegation be appointed to visit the stations now under the care of the Board in different parts of the world.

Resolved, That it be respectfully and earnestly recommended to the friends and supporters of Foreign Missions, in connexion with this Board, vigorously to sustain the Prudential Committee in any or all of the foregoing measures, which shall be adopted, and in any other measures which shall be found necessary for the efficient and successful prosecution of this benevolent object.

The Committee appointed to report on the case of disabled Missionaries, and the widows and orphans of Missionaries, who are unable to maintain themselves, reported, together with a Preamble making a statement of the case, the following Resolutions, which were adopted, viz:

Resolved, That the Board and the Christian community are under obligations to extend a kind and sympathizing regard to superannuated, disabled, and enfeebled Missionaries, who have been compelled by ill health, or other causes, to leave their respective fields of labour; and that they are also under obligations to supply the wants of such Missionaries, and of the widows and orphans of Missionaries destitute of the means of support, in such a manner as shall manifest the gratitude and confidence of the friends of Missions.

Resolved, That in all provisions for this purpose, the Prudential Committee shall act according to the circumstances of each case, until a system shall have been adopted and sanctioned by the Board; and that, in all cases, a strict regard be had to economy.

Resolved, That it is expedient that a separate fund be established for the class of persons above mentioned, which fund shall be constituted in the following manner:

1. By donations from Missionaries on their entering upon Missionary service; which donation shall be preserved and invested by the Board, in the most prudent manner; and which shall be reserved for the use, in the first instance, of the donors themselves and their families, should and require; but, if not required for the donors and their families, they shall form part of a permanent fund, the interest of which alone shall be applied to the purposes here contemplated.

2. By donations and legacies which shall be given for this specific object.

3. By occasional grants, when necessary, from the general treasury of the Board.

The above is not intended as a complete account of the doings of the meeting; but merely as a summary of the articles of business, which are most generally interesting to the Missionary cause. When the minutes shall appear, in the official publication of the Board, we shall be able to give further information.

The next annual meeting of the Board will be held at New Haven, Conn. on the first Wednesday in October, 1851, at 10 o'clock, A. M. Rev. Dr. Woods of Andover, first preacher, and Rev. President Allen, second preacher.

The following gentlemen were elected officers for the ensuing year, viz:

President,

HON. JOHN COTTON SMITH.

Vice President,

HON. STEPHEN VAN RENKELAER.

Recording Secretary,

REV. CALVIN CHAPIN, D. D.

Prudential Committee,

HON. WILLIAM REED,
REV. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
HON. SAMUEL HUBBARD,
REV. WARREN FAY, D. D.
REV. BENJAMIN B. WISNER, D. D.

Corresponding Secretary,

JEREMIAH EVARTS, Esq.

Assistant Secretaries,

REV. RUFUS ANDERSON,
MR. DAVID GREENE.

Treasurer,

HENRY HILL, Esq.

Auditors,

JOHN TAPPAN, Esq.
CHARLES STODDART, Esq.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of October last, viz.

Of the Rev. John W. Scott, a quarter's rent, for the Contingent Fund .	\$87 50
Of the Rev. George S. Woodhull, the annual collection in Princeton for do.	16 40
Of the Rev. John Gray, collected in Easton congregation, Pa. for New York and New Jersey Professorship, to be credited to the Synod of New Jersey,	60 00
Of the Rev. Thomas J. Biggs, on account of his subscription to the Professorship to be endowed by the Synod of Philadelphia,	20 00
Of Samuel M'Nair, Esq. executor to the estate of John Keith, Esq. late of Bucks Co. Pa. deceased, his legacy for the endowment of a Scholarship, \$2363 76, in Pennsylvania Five per Cents. equal to	2500 00
And interest thereon,	295 45
Amount	<u>\$2979 35</u>

View of Public Affairs.

EUROPE.

Advices have been received from France of as late a date as the 9th of October, and from Britain to the 3d of that month. All Europe is in agitation, and a large part of it is deeply convulsed. Momentous events take place so rapidly, that the publick daily papers can scarcely find room for seasonable details—We can give but little more than an outline, with the principal facts of recent occurrence.

BRITAIN.—In Britain, as in almost all other places where the late revolution in France has been heard of, that occurrence, and the effects which it has produced, is producing, and must go on to produce, in all the states and kingdoms of Europe, both great and small, engross extensively the minds, and conversations, and pens, and presses of the community. We do not recollect the month, since we undertook to chronicle passing events in the political world, in which we had so little to note relative to the merely domestick concerns of Britain. The British papers, indeed, abound and superabound in intelligence, as we have already stated; but it nearly all relates to what is transpiring on the adjacent continent. In the recess of the British Parliament—and it was in recess at the date of the last advices—we have commonly much less to record than when that important body is in session. But we have always heretofore had more to say than at present. Parliament was called by royal proclamation to meet on the 26th of October. In every part of Britain the people appear to have hailed with enthusiasm the changes which have recently taken place in France. Resolutions and addresses to the French authorities by large assemblies have been voted, and contributions for the relief of the sufferers during the *three great days* (July 27, 28, 29) have been raised and forwarded to Paris. The validity of the new government of France and the right of Louis Philipé to the French throne, have been formally acknowledged by William IV., and the English ambassador at Paris has received and presented his new credentials. Talleyrand, the ambassador from France, who it is suggested received his appointment with a view to gratify the Duke of Wellington, has arrived in London, and been treated by the Duke with great distinction. Mr. Huskisson, the member of parliament for Liverpool, lost his life by being run over and shockingly crushed by a rail road car—He survived but a few hours, and died in great misery. The rise and fall of stocks had been somewhat, but not greatly affected, by the agitations of the times—they were rising at the last accounts. Changes, favourable to freedom of commerce, were expected to be made by the new parliament in the East India company's charter, and in the regulations touching the colonial trade. The harvest promised an average crop. The city of London never probably presented such a tri-coloured appearance as it has done since the recent events in Paris—Cockades, ribbons, purses, braces, handkerchiefs, indicating the valorous achievements of the three great days, fill the windows of the shops in Ludgatehill and Cheapside, and other places of great resort. In a word, no signal occurrence at home, has probably ever received more numerous testimonies of popular approbation in Britain, than that which has recently taken place in France.

FRANCE.—In our last two numbers we endeavoured to trace the rise and progress of the late revolution, and to mark its several steps of advance, in chronological order, till the establishment and organization of the present government. This we thought of some importance, as a matter of present gratification to our readers, and as a basis of future reference. We shall hereafter note the principal facts and events which come to our knowledge, as in the case of other states and nations; but we shall not attempt a complete recital, nor observe a regular series of dates. Since the establishment of the new government, as related in our last number, the events are worthy of notice, to the date of the last advices received in this country, are the following.—An alteration in the form of making laws has been adopted, upon the plan of the British Parliament. Hereafter the deputies are to propose, the peers to sanction, and the king to ratify—formerly the king proposed, and was the medium of intercourse between the Chambers. M. Casimir Perrier, on a plea of ill health, having signed his office as president of the Chamber of Deputies, and M. La Fayette has been appointed in his room by a very large majority. He is a man of great wealth and extensive mercantile influence. His only daughter, and we believe the sole heiress of his enormous fortune, was, the last or previous year, married to young Napoleon, of the Marshal, and prince of Moscow, who has lately been appointed to the command of a regiment of the national guards. It is now no matter of reproach, or hindrance to promotion, to have been connected with the friends of Napoleon Bonaparte. The bust of Marshal Ney has been carried to the Pantheon by twelve of the national guard, attended by a grand procession, and an eloquent discourse was pronounced on the occasion. Posthumous honours have also been accorded, not only to those who fell in the late conflict for freedom, but to others whose deaths were not recorded; and among the rest, we are sorry to say, to Voltaire and Rousseau. A considerable number of laws and ordinances have been enacted, which we cannot pretend to specify. We think them all wise and salutary. Disturbances of a serious aspect have been created in Paris, and in some other large towns, by the mechanics and working men, particularly by the printers—alleging the want of employment, occasioned by the use of machinery. Some of the printing presses have been obliged to suspend their steam enginery, and others to suspend almost entirely their operations. It is affirmed, however, that these commotions are subsiding; and this seems to be confirmed by a letter which has been published in this country, from General La Fayette to General Bernard. But the accounts from Paris, later than the date of that letter, represent the dissatisfaction as not only existing, but increasing. No less than three popular debating societies are organized—in some of which the gravest questions of policy are discussed and decided. In the society of “The friends of the people,” it has been determined that the Chamber of Peers ought to be abolished, that the ministry ought to be changed, that the Chamber of Deputies ought to be immediately dissolved, and a new Chamber elected by indiscriminate suffrage. Here is the evil which we have always feared might mar the late revolution. The people of France, not yet generally enlightened, nor accustomed to free government, have now the whole power in their own hands, and the danger is that they will abuse it. To this abuse they are now, and for a considerable time will be, prompted and stimulated, not only by ambitious demagogues, but by Jesuits, aristocrats, and monarchists; in a word, by all who secretly hate the whole revolution, and wish to subvert it by producing such confusion and disorder as shall render it odious and intolerable, and thus prepare the way for the return of arbitrary power. It appears that the Chamber of deputies are at a loss what measures to take in regard to the popular societies; perceiving that either their continuance or their suppression will be attended with great danger. The appointment of Talleyrand, although very gratifying to the court of London, is very unpopular in Paris. With us we confess he is no favourite. As a politician, we believe he has no superior living; but we also believe him to be utterly destitute of principle. When called to take the oath of fidelity to the new constitution, it is said he exclaimed—“This is the thirteenth, heaven grant it may be the last.” He has certainly done enough of swearing—now this way and then the other—to be heartily tired of the business. On the whole, as we intimated last month, it yet remains to be seen, how the revolution of France will eventuate, both as to France itself, and to the surrounding nations. We have great hopes and no inconsiderable fears. The unfavourable indications are, the popular ignorance, excitement, and discontent—the favourable, the popularity and influence of La Fayette and the republican monarch, the wisdom and patriotism of many distinguished men, the recognition of the existing government by all the great powers, and last but not least, the recent determination of the government itself, not to interfere with the concerns of any other nation—not even with those of the Netherlands. All exiles from the territories of France, except the late royal family and their attendants, have full and free permission to return.

An order has been issued for calling into active service 108,000 men; not it is stated with any intention to attack other states, but to be well prepared for defence, if other states should attack, or attempt to interfere with France. A grand review by king Philippe of 40,000 national guards, lately took place in the environs of Paris. General La Fayette appeared as commander-in-chief, and presented to the several corps a number of new standards.

NETHERLANDS.—A revolution in Belgium, as complete nearly as that in France, has been commenced and completed, in a little more than two months. To understand its cause, reference must be had to the origin of the state or kingdom of which Belgium—the country which was once denominated “the French Netherlands”—formed a constituent part. The old *balance of power in Europe*, was destroyed by Buonaparte. To restore, or remodel it, was a chief object of the congress of the allied powers which met at Vienna, in 1814. As a part of the arrangement, Holland and Belgium, (the latter including the grand duchy of Luxembourg,) were formed into a new kingdom, styled “the kingdom of the Netherlands;” and the prince of Orange, who had married the sister of the king of Prussia, and who had been despoiled of his possessions and authority in Holland by the French, and served against them in the armies of the allies, was appointed king of the Netherlands. The constitution given to this new kingdom was nearly a counterpart of the British—except that the nobles, forming the upper house, though appointed by the king, were not hereditary. There was also a manifest inequality, in giving as many representatives to Holland as to Belgium, in the lower house; since the population of the former country was but half as numerous as that of the latter. In other respects, great partiality was shown to Holland, no doubt, because the king was a Hollander; and altogether the forcing of these two states into a union, was as ill-judged an amalgamation, as could easily be devised. Their language was different; that of Belgium was French, that of Holland, was Dutch; their religion was different; the Belgians were Catholics, the Hollanders were Calvinists; in short, their manners, habits, taste and feelings, were all dissimilar. Yet the new king, being a man of talents and address, and countenanced by the allied powers, and aided by two talented, amiable and popular sons, governed this heterogeneous people for fifteen years, without much difficulty. Great discontent, however, was always felt and secretly cherished by the Belgians; who, in addition to all other grievances, were disproportionately taxed, and had but a small share of the appointments to office. As soon, therefore, as the late revolution in France was seen to be successful, and of course the fear of being coerced by a French army was no longer felt, the inhabitants of Brussels, the capital of Belgium, organized a revolution for their country. Our limited space forbids us to trace it minutely—A provisional government, in the latter part of August, was formed at Brussels; a deputation was sent to the king, who resided at the Hague, to lay before him their grievances and to demand redress—he issued a proclamation, dehorting the Belgians from the course they were pursuing, promising them reasonable redress; and he convoked the States-General, or parliament, to meet on the 13th of September, to aid him in settling the disturbances of the kingdom—the deputies returned to Brussels and made their report—the people were not satisfied, and determined not to wait for the States General—a national guard had already been formed, and was now increased; and the protection of the city was put under this guard in place of the king’s troops—the popular prince of Orange, the king’s eldest son, now came forward to quiet the popular commotion, but he came with a considerable military force—he was opposed in the neighbourhood of the city by the provisional government and the national guard, and was compelled to enter the city, if he entered it at all, without his troops—he did enter it, attended only by his staff, had an interview with the provisional government, and made a speech to the people—they inflexibly demanded an entire separation of Belgium from Holland; but declared their willingness, if their grievances were redressed, to remain under the royal dynasty as established—he returned to the Hague, and came back with a very considerable reinforcement of troops; professing, however, to have nothing in view but the preservation of peace—his troops were forbidden to enter Brussels, and were attacked in its suburbs—a general action soon commenced between them and the national guard, on the 23d of September, and a dreadful conflict and carnage continued for four days—the royal troops forced their way into the city; but the citizens imitated those of Paris, tore up the pavements, barricaded the streets, assailed the royal troops from the windows and tops of the houses with every missile they could command, and ultimately drove them out of the city, and chased them from its neighbourhood. The number of slain is not accurately known, but supposed to be not less than 9,000—the people fought with a desperation greater even than that of the Parisians. Very speedily, almost all the other large towns of Belgium followed the example of the capital, by taking the government

out of the hands of the king's officers, and establishing national guards. In Bruch, on the 4th of October, the provisional government declared Belgium an independent state—and on the very same day the king issued an ordinance at the Hague, in which he made over the government of the Belgic provinces to his eldest son, the prince of Orange. Here the last accounts terminate. What will be the issue remains to be seen. It has been feared that Prussia would interfere to support the king and the Hollanders, and that France would assist Belgium, and thus bring on a general war in Europe. This may yet take place; but the most recent advices represent France and Prussia as both resolved on not interfering in this quarrel.

SPAIN.—There is a great excitement in all parts of Spain, but no decisive step has yet been taken by the Constitutionals. Their military force is concentrated at Perpignan, a town of France near the borders of Spain, and from 8 to 10 thousand stand of arms have been obtained for their use. In the meantime, king Ferdinand, alarmed by the dangers which threatened him on all sides, convened a grand council of state, composed of his brothers, the infant Don Sebastian, three cardinals, ten bishops, presidents of audiences, deputies from provinces, king's ministers, &c. He demanded their opinions individually, on the course to be pursued, in the exigency which had arisen. A majority advised the renewing of the constitution proposed on the 7th of July, 1822, which provided for a legislature consisting of two Chambers, one of peers, the other of deputies. They also advised the granting of a full and general amnesty, replacing the officers who had been removed, and the pensions which had been withdrawn, the proclaiming of pardon and oblivion for all that was past, the removal of all but one of the present ministers, and that "the royal militia" should receive the name of the "citizen militia," and that endeavours should be used to unite all parties in a general sentiment, "For religion, the king and the country." It was stated at first, that the king was in favour of a compliance with this advice—not cordially we may be assured, but as the less of two evils. The latest accounts, however, (September 23d,) state, that "the party of the Absolutists was completely predominant at Madrid." If this be so, there will probably be a sanguinary revolution.

PORTUGAL—is agitated and convulsed, but we know of no definite measures that have been taken. Don Miguel must feel—if he is capable of feeling any thing—that he is standing on the brink of a fearful precipice. The Pope, it is known, is wont annually to present a *golden rose*, ornamented with diamonds, to the most "sincerely pious" of Catholic Princes; and by his command, it has this year been presented to Don Miguel!!—we learn from this the nature of *POPISH PIETY*!

ITALY is also shaken by the political earthquake—it is felt by every state, large and small. At Naples, the military posts are no longer entrusted to the royal guards, but to the mercenary Swiss. A popular commotion is greatly feared. "Every thing, however, says an observer, would soon be settled, if a constitution were granted. It is said that two generals and an ancient minister, supplicated the king to open his eyes, and that his Majesty had nearly consented; but the confessor of the Queen interfered, and has deranged every thing." The Pope has had a hard part to act; but he has played the Jesuit adroitly. Without professing to approve of all that has been done, and disapproving of the ejection of certain peers, he notwithstanding recognises the new government of France.

SWITZERLAND too, republican Switzerland, is disturbed. The Swiss regiments who fired on the people at Paris in the late convulsion, have been sent home, and the officers are likely to be cashiered. At Berne, on the 28th of September, the provost of the city was attacked in the streets, and obliged to take refuge in a guard house. The government of Berne called in troops, and twelve pieces of cannon were on the 30th, planted before the Hotel de Ville.

GERMANY, as contradistinguished from Austria, is composed of nearly forty different sovereignties—some of them of considerable magnitude, as Bavaria, Saxony, Hanover, Wurtemberg, and the grand Duchy of Baden; the others are all petty states, differing in magnitude indeed, but all small, and most of them inferior in population to the city of New York, or Philadelphia. The inhabitants of nearly all these communities have been grievously oppressed by their rulers, and many of them are now in a state of excitement, determined to assert their claims to more freedom—being stimulated and encouraged by the example of France and the Netherlands. Dresden, the capital of Saxony, it appears by the last accounts, was for several days, in a state of insurrection. But the old king, who had apostatized from the religion of his ancestors, and turned Papist, having abdicated his throne in favour of his nephew, Protestant, tranquillity was restored. The Duke of Brunswick, too, has been compelled to abdicate, in favour of his brother. His cruelty and oppressions had

incensed the populace, that with difficulty he escaped with his life from his palace, which was burnt to ashes. He has reached England, and been kindly received by his cousin, the reigning king.

AUSTRIA.—has recognised the validity of the new government of France. But the emperor is manifestly filled with apprehension—particularly for his Italian provinces, toward which he is marching large bodies of troops, to prevent the insurrections which he fears will break out in that quarter. Time will probably show that there are other parts of his dominions which will call for a military force to keep them quiet—and demonstrate that no military force can do it.

PRUSSIA.—The present king of Prussia is the most paternal prince that Europe has lately seen, and is greatly and deservedly beloved by his subjects. But they have not forgotten, that when he wanted to excite them to a great effort, (which they made with effect,) to throw off the yoke of Buonaparte, he promised them a popular constitution; and that this promise, after the lapse of more than fifteen years, has not been fulfilled. It is to be hoped that he will now fulfil it; and by doing so, allay the disturbances which have begun to appear in Berlin, and in other parts of his kingdom. He has formally recognised the new French government.

RUSSIA.—On the first report of the late revolution in France, the emperor prohibited any French vessel, bearing the tri-coloured flag, to enter or remain in the ports of his empire. He has since revoked this order, and permitted French vessels to display their national flag. It is also stated, that he is now disposed to recognise the existing authorities of France; but we have not seen any authentick account that he has actually done it. But we have little doubt that it will be done—not willingly, but because Nicholas will not choose to stand alone in the refusal. His vast empire, indeed, is less in danger from *liberalism*, than any other country of Europe that is under an arbitrary government. But the seeds of revolution are sown even in Russia; and the time will come, perhaps sooner than is expected, when their growth to maturity can no longer be suppressed.

TURKEY.—The Sultan Mahmoud is busily employed in endeavours to strengthen his tottering dominions in Europe. In our last number we mentioned that the Pacha of Albania had rebelled, and that his forces were superior to those which the Grand Senior could send against them. The commander of the Sultan's army, it now appears, has endeavoured to effect, by an act of the most shocking cruelty and falsehood, what he could not accomplish by open warfare. He sent messages to the Albanian chiefs, telling them that he had come to listen to their demands, and inviting them to an audience. They marched toward him, with an escort, by way of precaution, of 5000 men. He gave them an audience, and asked them what money would satisfy them. They named the sum, and he promised to comply with the demand; and then invited them, attended by only 400 of their men, to a review of his troops. After some evolutions, they found themselves surrounded by the whole Turkish army, and *were massacred to the last man*. The treacherous Pacha then fell on the 5000 troops that the Albanian chiefs had left without the city where themselves were murdered, and but few of these troops were likely to escape. This horrible deed appears to be well attested; and although it is not singular in the records of Turkish warfare, we doubt not it will operate eventually to the injury of the Sultan's cause, a hundred fold more than if the whole army of this infamous Pacha had perished in battle.

On the survey of Europe which we have now taken, the interesting question occurs—is not Europe on the eve of a general war? That it is, is the opinion of many; and certainly if war is avoided, in the midst of so many materials for kindling it, the goodness of God in preventing it, will deserve a most devout acknowledgment. Yet we think we see as much probability, on the whole, for the continuance of peace, as for the commencement of war—Humanly speaking, the question will be decided by France and Britain; and both have the most weighty reasons for remaining in peace. If France shall strictly confine herself to her own boundaries and the management of her own concerns, we think the probability is great that there will be no war: and in almost any event, if Britain will not consent to join in a war against France, the continental powers, fearful as they all are of revolutions among their own subjects, will not dare to attack her—They may have civil wars, and probably will, in endeavouring to suppress insurrections at home; but these will not disturb the general peace of Europe and of the world—May the God of peace hasten the time when war shall be no more!

ASIA,

The most populous quarter of our globe, affords us nothing to report for the present month, of more importance than that the ship Georgian, Captain Land, from

ly one fourth part of the whole number of scholars are able to write legibly on a slate. The number of scholars put down for Tauai, embraces only those who can read, as no register is kept of others.

	Schools.	Scholars.
Tauai,	80	2,350
Honoruru,	221	6,398
Lahaina,	173	10,385
Kairua,	200	8,575
Kaavaroa, no returns,		about 5,000*
Hido, do		about 6,500*
	674	39,208

*Memorandum for February 1829.

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be completed.

"Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations, and many persons we trust have been brought from darkness to light, and from the power of Satan unto God." The numbers of those admitted to the church during the period under review, of those now propounded, and of the whole number admitted to the several churches, are respectively as follows—

	Admitted in 1829.	Candidates.	Whole number admitted.
Tauai,	7	3	10
Honoruru,	49	9	74
Lahaina,	23	5	42
Kairua,	37	22	43
Kaavaroa,			15
Hido,	1		1
	117	39	185

Among those admitted are the governor of Hawaii, and the governor of Tauai; and among those propounded are some high chiefs. Many more at all the stations give evidence of being pious and are preparing for admission. But we feel it necessary to exercise great caution in admitting members to the

church. We are satisfied, considering the circumstances in which we are placed, that this is the only safe course. We would observe in this connection, that the king has paid increased attention to instruction, during the past year, and has come out more decidedly in favour of morality and religion. He uniformly attends worship on the Sabbath, and aids in singing the praises of Jehovah.

Need of Additional Missionaries.

"In conclusion we would once more repeat the Macedonian cry, *come over and help us*. We greatly need more fellow laborers. The interesting station at Kaavaroa must now be left destitute, and Hido is not permanently provided for. Many other stations might be taken with great advantage to the mission. While our strength is failing, the work is increasing upon our hands. Who will come over and help us? The present is emphatically a critical time with this nation. The harvest is now ripe, and if a sufficient number of laborers were prepared to enter in and reap, their toils would be abundantly repaid. But neglect this whitening field for the present, and the fond hopes which have been cherished may be blasted. The enemy of all righteousness may entrench himself in strong holds, which will not easily be demolished. He is even now among us seeking to lead captive unstable souls. In view of these circumstances, we would earnestly plead for more men and women, of enlarged minds and benevolent hearts, who will not count their lives dear, if they may but testify to the heathen the Gospel of the grace of God."

CHINA.

Letter from *Leangafa*, a Chinese convert, to the Cor. Sec. A. B. C. F. M., translated by Dr. Morrison, and forwarded by Mr. Bridgman, an American Missionary to China.

The gospel of truth is the gracious proclamation of the Most High God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation, the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinctions of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist it by their wisdom

or knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honoured nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering. Thus, in the first place, they who do so will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustible blessings. Is there no beauty or excellence in this!

To the venerable teacher of righteousness, Mr. Evarts.

Tenth year of the reign of Tunukwing, 3d moon, 2d day.

In reference to the writer of the foregoing letter, Mr. Bridgman remarks—

We were happily disappointed in his appearance, and in the spirit and temper which he manifested. His place of residence for the present, is 50 or 100 miles west of Canton, where he is engaged in teaching and preaching the gospel from house to house; and to some extent in printing and circulating Christian books. He has not laboured in vain, nor without persecution, for he has been spoiled of his goods, imprisoned and scourged. But his zeal and courage remain unchecked, and he is prepared, we trust, if need be, to lay down his life for a defence and a testimony of the truth."

CHIOCTAWS.

From the Journal of a Missionary, 1830.

April 7. H. called on me for the express purpose of begging some instruction relative to the Sabbath. He presented the subject in words to the following purport: "Since you conversed with me about my soul, and I promised to seek and serve Jehovah, I have been trying to do so. While absent on my

long hunting expedition of seven weeks I did not forget my promise, but thought much of my heavenly Father, and prayed to him daily. On the Sabbath, especially, did I think of him, and of that beloved house, (pointing to our place of worship,) and of his messengers who came here to teach us, poor lost red men, the bright path, the beloved word from above. It often seemed to me as though I saw your very person. I was sometimes in very great danger, so that I feared greatly; but then I looked up and said, 'O Jehovah, my Father above, help me, do thou help me.' So he helped and preserved me: therefore I live to return again. And now will my brother, the messenger of Jehovah, tell me the mind of Jehovah relative to the beloved day. Some of the red people tell me that our white brothers, when they have much business to do, or are on a journey, do not always rest on the Sabbath; and that therefore it is probably right for us sometimes to attend to our own business on that day. But I have thought that my brother Choctaws who tell me so might be mistaken; and as I have now much business to attend to, wishing to go a little journey, and perhaps might not get back before the Sabbath, I thought I would come and ask of you, what Jehovah would be pleased with in our conduct on his day." I then endeavoured to show this earnest, honest inquirer the spirituality and extent of the fourth commandment, and to illustrate its importance, by mentioning several instances of the awful judgments of God on Sabbath-breakers. As to the practices of white people, to which he alluded, I could not, of course, find any thing with which to justify them in the word of God; and with regret was obliged to admit the guilt of many even in a Christian land. I thought myself warranted in telling him, that whosoever attended to any of his worldly avocations on the Sabbath, merely to gain time or to save a little expense, was verily guilty in the sight of God of breaking the commandment. He appeared to receive with avidity every word I spoke, and to feel that it was his life. He afterwards, of his own accord, said, "Let us sing one hymn, and I will pray before I go." We did so. In his prayer he thanked his heavenly Father for what he had learned further to-day respecting the Sabbath. I have hitherto rather supposed that this man's seriousness was but partial; and have been anxious as to the effect of his long absence in the woods. Thanks be to God for the bestowal on some of the wild these forests.

May 3d. Returned from our sacramental meeting at the centre meeting-house. The season has been refreshing to Christians, and will long be remembered by many who attended. Fifty more of these dear people and two black persons were examined and admitted to all the privileges of the church, and on Monday morning 68 children were dedicated to God in baptism. Many were the tears shed on this solemn occasion.

20. C. M., one of our elders, in conversation with another church member remarked much as follows, to which the other heartily assented. "I once had no thought that I should ever receive the Gospel (become a Christian.) We Choctaws were once just like hogs; and when the missionaries came to us with the Gospel, we were afraid and shy of them. They tried to tame us, and make us gentle, as one would try to tame a wild hog, by throwing at it a little corn, and calling it. But we would get out of their way. As to myself, when I saw a missionary approaching, I feared he would talk to me about religion, and I would gladly shun him. But as one who had failed in his first attempt to get a wild hog or cow into a pen or yard would still persevere, using every gentle means in his power; so the missionaries have persevered, until at length they have so far succeeded, that some of us have been tamed by the word of Jehovah. But the missionaries have not been satisfied with securing one or two; they have seemed to wish to get all of us: and if any one runs away, they try to get him back again." These remarks were made in my hearing, with a sober, and honest expression of countenance, and without a suggestion or even a thought of the kind on my part. "Yes, very true;" replied the other, "when I saw the missionaries going about talking in that manner, I wondered at it. Why do they so? was my thought." C. M. then added something, in relation to his own experience, which I had not known. He stated that after he had become much awakened, and resolved to embrace the Gospel, and had promised me that he would attend to it, he heard of a dance in another part of the neighbourhood, about three miles distant, and was so tempted to go to it, that he actually got his horse and went. "As I approached the spot," said he, "I halted, and listened to the music, my heart smote me; but I had come, and would not return back. I went on—halted—went on again, and put my horse in a yard—then paused—went to

the house—but so violent were the clamours of my conscience that I could not enter. I immediately saddled my horse and proceeded homeward by another road. I felt a degree of satisfaction that I had escaped the snare. On reflection I was fully convinced that it was my Father above, who had helped and drew me away. I then alighted from my horse, and prayed unto him, while the water of my eyes ran freely down. Now thenceforth, thought I, I am the Lord's and him only will I serve." It was shortly after this that he came in a dark night to tell me what the Lord had done for his soul. But he has never before to-day related the above particulars.

31. Have just closed a sacramental meeting at this place. Messrs. Byington and Dudley have been with us. The natives assembled and the religious exercises commenced on Saturday evening. The church session attended to the examination of candidates from the commencement of the meeting until afternoon of the Sabbath, in which time 20 persons were examined with care; most of whom had been both publicly and privately questioned and instructed, and in some cases repeatedly, previous to this. Only one of this number was deferred for the present. Nineteen were admitted into full fellowship with the church, and set down with a goodly number of their brethren and kindred, at the table of their dying Lord. There are now 52 church members in this small clan. Bless the Lord, O my soul. Shepherd of Israel, keep them.

RUSSIA.

Distribution of Bibles and Tracts.

Extract of a letter from the Rev. Richard Knill, of St. Petersburg, to the editors of the London Evangelical Magazine.

In the middle of September, 1828, two of my pious neighbours called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the Gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pastor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine. With such qualifications our young friends hoped to be of great service among a people so destitute as these poor islanders; but they wanted pecuniary aid. I encouraged them to go

and assured them of support, not doubting but our Divine Master would incline the hearts of my little congregation to provide for them. They believed the testimony, and immediately set off for their destination; their trunks were to follow by another conveyance. My friends to whom I communicated this intelligence supplied what was needful for the present, and one lady said, "I have three Finnish Bibles, would they not be of use?" "Just the thing," I replied; "send them." Another lady sent two, and another twelve. Thus began the glorious work.

On the 29th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble." "Well, good woman, you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy. As she was going away I requested her to publish it among her neighbors, and to inform them they might also have a Bible for a rouble. She went immediately to the hay-market, which is the great resort of her country-men, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonderful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarcely knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbours would accept the offer, and for this my own finances were sufficient: but when scores and hundreds were called for, I found that myriads would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted. She encouraged me to proceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's, with an intention to buy one hundred Bibles: but as I was going,

my heart began to fail. I thought, this will cost more than I can well spare: my children have the first claim. Is this prudent? Is it not better to buy fifty, &c. &c. While I was thus ruminating I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to-day; for the night cometh when no man can work." These persons can work no longer: they are gone; quickly thou wilt follow them; therefore, oh my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near.—The latter immediately supplied me with 800 roubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian Testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the New Testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labour of love.

The Tract Society in London, generously sent us £10, whereby we have been able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honored friend Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children. We live in a wonderful period. That age of the world is,

arrived, when knowledge of every kind is increasing, and religious knowledge in particular, is spreading with a rapidity before unknown. Oh what a privilege it is to be permitted to accelerate its march, to rouse the dormant feeling, to direct the inquiring mind, to solve the momentous question, "What shall I do to be saved?" Eternal thanks to God for this favour!

In the month of January, 1830, I sold and gave away, 250 Finnish Common Prayer Books in two days, and might have distributed 1,000 in the course of the week, if I could have procured them. The next morning after these books were finished, there were fifty people before my door at one time, entreating for a copy. I have written to some friends for help in this department, and hope, in the course of the summer, to distribute 1,000 at least.

In addition to the above, we have circulated a few thousand school-books, containing first lessons, &c., which we hope will aid the schoolmaster in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that 1,000 school-books will ultimately prepare the way for ten times that number of New Testaments.

REVIVALS OF RELIGION.

The reports received from many of our Missionaries, during the last two months have been uncommonly interesting.—Not less than ten or twelve Churches, in six different States, are reported as enjoying, at the present time, seasons of refreshing from the presence of the Lord. The following brief extracts will be read, we trust, with interest.

Extract of a letter from the Rev. E. S. Hunter, dated Middleburg, Genesee county, N. York, October 4th, 1830.

"It is now a time of great interest in this place. Luke-warm professors of religion are awakened to a sense of their obligations to Christ, and seem to be returning with contrition to the path of duty—many are serious, some have obtained hopes and the spirit of grace and supplication, seems to be poured upon this congregation. Hopeful appearances brightened peculiarly at our *first preparatory meeting* in the new Church, which was dedicated on the 9th of September last.—From that time to the present, there has been a constant in-

crease of religious feeling; almost every day has afforded some new indications of God's merciful design, to appear in our midst, in his own glory to build up his Zion.

We now realise the presence of the Holy Spirit.—He is performing his own peculiar work upon the hearts of those around us—there is a general deep-toned seriousness among the unregenerate, and of earnest wrestlings with God among the Saints, such as I have never witnessed in this country before."

Extract of a letter from the Rev. M. Harrison, Preble, Courtland county, New York, dated August 16, 1830.

"The town of Scott, has been for a number of years past, like the barren heath, that knows not when good cometh.—Iniquity has greatly abounded and the love of Christians had indeed waxed cold—and had it not been recorded on the page of eternal truth, "I will never leave nor forsake thee," it might have been the conclusion, the Lord has utterly forsaken us.—But in the midst of abounding iniquity and deserved wrath, God has shown mercy. About the middle of June, a revival of religion commenced, and for about six weeks the excitement was quite powerful. All denominations have been sharers in the good work."

Religious Excitement.

Extract of a letter from the Rev. Ralph Clapp, dated Lyme, July, 1830.

"There is at present a very great excitement on the subject of religion; some I hope are truly converted to God. How many among those, who express hopes, are building upon a sandy foundation, it is not for me to say: The greatest excitement is just out of the bounds of our congregation. What will be the effects, I shall be able to tell you at some future time, at least to judge better than I can now."

Extract of a letter from Mr. Nathan L. Rice, dated Morrisville, (Pa.) September 28th, 1830.

A good work begun in Morrisville, Pa.

"For five or six weeks past there has been an unusual seriousness in Morrisville. On the 19th of September, the Rev. Mr. Alexander, from Trenton, preached in Morrisville, and agreeably to previous appointment received into the Church on examination, eight persons, all females, who have been

time given pleasing evidence of having experienced a change of heart. There are several others probably twelve or fifteen, who are seriously enquiring what they shall do to be saved. The Spirit of God, is evidently working amongst them and I hope, and believe, that by the use of proper means the work will go on. To God be the glory."

Extract of a letter from the Rev. B. Collins, dated Millerstown, Perry county (Pa.) September 20th, 1830.

"We held our communion on the second Sabbath in August. Eight were added on examination, and one on certificate. Having no meeting house, we held it in the woods—About 500 attended, (a large collection of people for this place,) and between forty and fifty communed. The day was fine—The audience respectable and very attentive, and the whole scene, the most solemn and interesting I have ever beheld of the kind."

Extract of a letter from Rev. Jas. Paine, dated Warm Springs, Bath county, (Va.) September 6th, 1830.

"Since the date of my last report, we have been a little refreshed; a few mercy drops have fallen upon this thirsty hill of Zion. God has heard the prayer of his people in this region in behalf of his Church in this place. The first fruits of my labours begin to manifest themselves; God has been pleased to bless his word, to smile upon our poor endeavours in proclaiming Christ and him crucified, as the Lamb of God who takes away the sin of the world.

The Lexington Presbytery met at Lewisburg, on the 19th ult. at which meeting, I was ordained to the work of an evangelist. The first Sabbath after my ordination, I administered the Lord's Supper at this place; and I am happy to inform you, that *nine* were added to our "little flock" on examination, and profession of their faith in Christ. Several more are anxiously inquiring what they must do to be saved; and many are almost persuaded to be altogether Christians. We trust that the good work which has just commenced, will not be forsaken by the Spirit of Truth—and that many more shall be added to the Church of God, of such as shall be everlastingly saved"

Extract of a letter from the Rev. R. G. Linn, dated Goshen, Clermont county, Ohio, September 7th, 1830.

"At a communion season, which we were privileged to hold on the fifth instant; twenty souls were added to the visible Church of Christ, at Lower Bethel, and a number more are concerned about the salvation of their souls; about one half of the number mentioned, were attendants in the Sabbath school, the rest were persons considerably advanced in years—one circumstance, we think is worthy of more particular notice than some others. A mechanic in the village, having embraced the faith of the Gospel, denies to himself and those in his employ the use of ardent spirits, and the vessel which had ordinarily contained them, was broken.

At a communion season, held at Sharon, Hamilton county, a short time since, one hundred and three persons attached themselves to the Church.

At another held since, at Montgomery, Hamilton county, on the 29th of August, 140 persons connected themselves with the Church, among whom were the open opposers of Christianity, the Infidel, and more polished Infidel, the Universalian. Every class is a partaker of the Holy Spirit's influence, from the aged person walking with the staff, to the child six years old; blessed be the name of the Lord for Sabbath school instruction, for thus many of these dear youth have been trained up for heaven, many children taught in our Sabbath schools, from six to ten years old, would cause gray hairs to blush, when talking about Jesus Christ and his great Salvation."

Extract of a letter from Mr. G. W. Warner, dated Coshocton, Ohio, September 17th, 1830.

"On the 4th Sabbath of last month, Brother Cox, of Wooster, administered the Sacrament of the Lord's Supper, in Keene. For want of a house sufficiently large, the meeting on that occasion, was held in the woods. But the Lord blessed us with fair weather, and I think with his presence also. Nine were added to the Church—5 on examination, and 4 by certificate. Thus you see, it is with us a day of "*small things*," but the Lord grant that we may not despise even this, especially as "*Angels rejoice over one sinner that repenteth*."

A few days previous to the communion, this Church observed a day of fasting, humiliation, and prayer with special reference to the low state of religion in the midst of us. Public worship commenced at eleven o'clock. The meeting was well attended and Christ's

appeared to be more earnest and humble in prayer, than I have witnessed at any former period. There were then, and there are now some sinners, enquiring the way of life. And I have abundant reason to bless God, that he has not wholly left me destitute of seals to my Ministry, and that he is even now calling the attention of a few to the solemn concerns of eternity."

Extract of a letter from the Rev. B. F. Spillman, Shawneetown, Illinois, dated July 31st, 1830.

"During these six months I have travelled 832 miles; preached 96 sermons; administered the Lord's supper three times; received into communion 17 persons; baptised 5 adults and 42 infants. Two of the places where I administered the Lord's supper, were Sharon Church, in White county, and Hopewell, in Franklin. At Sharon we had an addition of ten members; and in Hopewell of six. This you may consider the fruits of brother Benedict's faithful labors. I have continued to labor in this place, Golconda, and Equality. In these bounds several have professed a hope, and a number are enquiring what they shall do to be saved? The state of things is more interesting in the Golconda church than in the other places at present. Oh, that they could be better supplied with the ordinances of God's house."

Extract of a letter from the Rev. R. A. Lapsley, dated Livingston county, (Ky.) Sept. 15, 1830.

"We are now convinced that a good work has begun in the Livingston church. There has been a growing attention to the *week day* preaching for a considerable time. But there was nothing of particular interest, until our last communion on the first Sabbath of this month. We met on Friday, and continued until Monday evening. During which time, there was an almost unremitting attention to religious exercises, either at prayer or conference meetings, or to the preached word. And the effect was as might have been anticipated; the attention of the people became more interesting, and the feeling more intense; and the work of conviction among sinners promoted: while the faith and hope of Christians were greatly invigorated. We received to the communion of the church, six interesting members; five of whom were heads of families: and administered baptism

to two adults, and nine infants. During the administration of the communion on the Sabbath, there was evident tokens of the Divine presence. Solemn silence pervaded the assembly, and notwithstanding the crowd was great, there was fixed attention and deep feeling in every part of it. On Monday morning we held an inquiry meeting, which was well attended. There were forty-two present, who seemed anxiously to enquire the way to Zion; a few of whom have since obtained a hope of salvation, and are rejoicing in the Redeemer of lost men."

SABBATH SCHOOLS AND BIBLE CLASSES.

The following is a brief abstract of the recent reports of several of our Missionaries, in reference to the Sabbath Schools and Bible Classes connected with their respective congregations—and these will present a fair specimen of the successful efforts made by the Missionaries of the Board generally, in behalf of these interesting institutions.

New York.

MIDDLEBURY, GENESSEE Co.—*Rev. E. S. Hunter*—"I have had three regular meetings on week days, besides the Monthly Concerts, and the meetings of my Bible Class, which are on Sabbath morning, at 9 o'clock."

BETHANY, GENESSEE Co.—*Rev. J. B. Wilcox*—"Sabbath Schools of which I have four under my care, are in a better state of progress than they were last Spring,—but it is the hardest thing in the world, almost, to convince *parents*, of the necessity of being engaged in this thing. They seem not to comprehend, that whatever they do, by money, or otherwise, is directly for the benefit of their own children. We have succeeded, however, in obtaining a Library of about 150 volumes."

CATARAUGUS Co.—*Rev. Phineas Smith*—"I have formed five Sabbath Schools. These and others have been furnished, in whole or in part, with books."

CAMBRIA AND WILSON, NIAGARA Co.—*Rev. Silas Parsons*—"A Sabbath School and Bible Class have been organized in Wilson, and are promising. In Cambria the children are taught in Sabbath Schools."

LORRAINE, JEFFERSON Co.—*Rev. J. H. Monroe*—"I have attended five Sabbath Schools and a Bible Class, and

each week spent in this place. The Bible Class instructions, above all other means, bid fair to be instrumental of good.—Our class is composed of both young and old, and of professors of three different denominations.—Here I often have an opportunity of calling upon my hearers for an exposition of certain texts of Scripture, which plainly establish some of the fundamental doctrines of the Gospel, and they in attempting to give an exposition of them, frequently appear to do more to convince themselves of their errors, than a minister would do by fair argument in a week.”

KNOWLESVILLE ORLEANS Co.—Rev. David Page—“Every Sabbath evening I instruct a Bible Class, which is increasing in numbers and interest. Those of every age attend—Some of our meetings are marked with solemnity, and our Prayer Meetings seem to be favoured with the reviving and refreshing Spirit of God.”

Pennsylvania.

VICINITY OF PITTSBURG.—Rev. John Andrews—“I stated that I had formed thirteen Bible Classes.—All these are yet in existence. During last winter and Spring, many Sabbath Schools within the sphere of my labours, came into existence, and a number of them were opened with flattering prospects of moral advantage to the rising race. The want of pious and competent teachers, in many places, was felt, but the best that could be obtained were employed.—Some of them have manifested zeal and perseverance in this good work, but others soon became remiss, and their schools languished and died.—The declension of schools is a subject of deep regret—I learn from experience, that *Ministers* may visit Sabbath Schools with advantage to such scholars as are connected with the Church, but other scholars most frequently absent themselves from fear of being examined. I know of no remedy for this evil but friendly visits and conversations with them, at their dwellings.”

MILLERSTOWN PERRY Co.—Rev. B. E. Collins—“Our Sabbath School still flourishes. I attend it regularly the Sabbath I am at home. Several of our teachers have become pious since this school has commenced.”

MORESVILLE, BUCKS Co.—Mr. N. L. Rice—“A Sabbath School has now been in operation a few Sabbaths. It is attended by about sixty or seventy children and gives encouragement to hope at much good will result from it by

teaching the word of God to children, most of whom have heretofore been entirely neglected and left to run wild as the heathen on Sunday.”

WARREN Co.—Rev. W. F. Houston—“There are now five Sabbath Schools in the county.—I have three Bible Classes under my care and considerable interest is excited by this exercise.”

LAWSVILLE, SUSQUEHANNAH Co.—Rev. J. B. McCreary—“There appears to be some conviction of sin among some of the members of my Bible Class. We had a general meeting of our Sabbath Schools two days since.—The attendance and the feelings manifested upon the occasion, were very favourable.—Parents are taking an increasing interest in the institution. Our schools include four superintendents, twenty-two teachers, and one hundred and twenty scholars. At the late meeting, they were addressed on the situation and claims of “the West,” the subject was brought down to the comprehension of the children, and a collection was taken up from the schools for the benefit of the little children in the Valley of the Mississippi.”

MOUNT PLEASANT, WAYNE Co.—Mr. G. D. McCreary—“We have commenced a Bible Class, and daily additions are making to the number. We have a Sabbath School of upwards of forty pupils, taught by a few very interested members of our Church.”

WARREN, BRADFORD Co.—Rev. S. King—“Our Sunday Schools are in successful operation—we number four as belonging to the congregation. We expect to have a Sunday School Anniversary on Tuesday next, when about two hundred children will probably be present, a goodly number we think, in this new, and thinly settled country.”

Virginia.

WARM SPRINGS, BATH Co.—Rev. J. Paine—“Our Sabbath Schools and Bible Classes go on with increasing interest and prosperity.”

DANVILLE, PITTSYLVANIA Co.—Rev. A. D. Montgomery—“Our Sunday Schools flourish. Some of the young ladies are very attentive, and appear serious on the subject of religion; though nothing like pungent conviction. The average number that attend both schools is seventy. The Monthly Concert of prayer for the conversion of the world is regularly attended, also for *Sund* Schools.”

North Carolina.

BLADEN CO.—Mr. W. Brobston—
 “The Sabbath Schools at the Marsh, South River, and Elizabeth are still very flourishing, and in some of the classes, particularly at the Marsh, there is the most rapid improvement.”

South Carolina.

VARRENES AND BROADAWAY.—Rev. W. Carlisle—“I have formed a respectable Sabbath School and Bible Class in each Church, which I hope will do much for these weak congregations”

A rich reward of Missionary toils.

[The following report from the Rev. Sylvester Scovel, dated Harrison, Hamilton co. Ohio, Aug. 17, 1830, exhibits in a very interesting light, the blessed effects which sometimes result immediately from the labors of devoted missionaries. It is but a little more than one year since Mr. S. relinquished an important pastoral charge, in this vicinity, and entered, as a missionary, with an allowance of only \$100 from this Board, upon his present field of labor; which was then a wide spread moral waste. Within this short period, the Missionary has organized two churches, admitted 70 to the communion, and been the instrument of producing all the other desirable results, which are detailed in the report. Who would not cheerfully engage in the toils of a missionary, to reap such a reward?]

“I am again enabled to report the completion of a six months’ labor on this interesting field. This term ended on the 21st of the last month, and all the time of it has been a period of mercy to us. We have enjoyed health, and spirits, and hope—hope made buoyant both by success present, and anticipated. We have had trials indeed, but lighter than was anticipated, and lost in the joy of being somewhat useful.

A new Church organized.

Since my last, we have founded another church, called “the united Church of Elizabeth and Berea,” consisting of sixteen members. Its location is in a fertile and populous country, near the junction of the Miami and Whitewater, and where the prospects of its usefulness are exceedingly hopeful. On the first Sabbath in September is its first

communion, when we expect a number more to be added, and where we have been praying that we might experience “a refreshing from the presence of the Lord.”*

The Tract, Bible, and Sabbath School Cause.

My general labors are as before, as to the places of them. They are of course also very similar in kind. I am circulating Bibles and Tracts, and making family visits; while to my four prosperous Sunday schools, I devote particular attention. Fifty dollars have been expended in beginning separate libraries for each of these schools, and I doubt not but other monies can easily be raised, to increase these little stores of knowledge as fast as desirable. The people have subscribed, and partly paid \$105.00 to the “American Colonization Society;” and will be disposed, I trust, according to their ability, to aid the operations of your Board.

Since my last report, I have baptised 10 adults, and 17 infants; have delivered 93 sermons—thirty lectures; and have preached the gospel from house to house, as well as in the different neighborhoods adjacent to my posts of Sabbath labor; and have received twenty-eight to the communion of the Church.

Fruits of Revivals.

The past has been a year signally filled with the goodness of God to me, and to the field I have attempted to cultivate. True, this field has not been drenched with heavenly showers; but though the influence has been gentle, it has availed for the easy introduction of four Sabbath Schools—four Tract Societies—one Temperance Association—three Prayer meetings—two Monthly Concerts—and for the gathering of seventy souls into the fold of Jesus, mostly on confession of their faith.

Dying triumphs of a Child.

One of the lambs of this precious flock has already gone to the arms of the good Shepherd on high. She was a little girl of about fifteen, small, from the early

* This letter having been detained until after the communion here alluded to, the Missionary adds in a postscript, “Our expectations were more than realized. The spirit came, and we received 21 members, making in all 36. The additions, all but three, went on confession of their faith; most of them, too, were influential citizens, in the vicinity.” A collection was taken up by this infant church for the Board of Missions amounting to \$12.50.

affliction she had suffered, but of adult stature in christian knowledge and experience. She was one of the earliest after my arrival here, that savingly received the gospel and became a member of the Harrison Church. Like the flower that must be bruised before its fragrance is emitted, *she* exhibited the sweetest savour of Christ, while in affliction, both before and after her self-dedication to God. Through the latter period, however, she ripened most rapidly for the "garner of God." On being asked, during the evening after her baptism, what kind of a day it had been to her, she said, "O! it has been the best day of my life; it has seemed as if I was almost in heaven." She was now too weak to read with ease, and said, "Do mother, read for me that chapter, where it says so often, 'his mercy endures forever.' In a few days after her profession, her disease advanced so rapidly as to leave her no hopes of recovery. She was calm, however; her prospects bright, and her faith strong. Her fears of death were removed, and her holy familiarity with heavenly things, showed her to be near the eternal enjoyment of them. * * * Her feet were painful, and on their being bathed, she said, looking at their swollen appearance, "I shall soon walk the streets of the New Jerusalem." On missing her cap from her head, she said to her attendants, "do not mind my cap, I shall soon possess a *crown*." As the closing scene drew near, she called her father, and throwing her arms around his neck said, "my dear papa, you have been very kind; I thank you for all your kindness to me. I cannot, but God will, reward you for all your care of me. Now papa, I am going to heaven, and O! my father, I want you to follow me. You will be kind to comfort and support my mother: O yes! father, I know you will. "She then took his hand, and, with an expressive look, said, "dear father, farewell!" * * * Her mother being very ill, was brought to her, at her request, when she embraced her and said, "dear mother, I thought we should both go together, but the will of the Lord be done—don't grieve for me, I am happy, and soon shall be more so. Jesus is my *dear Saviour, my joy and support*." She then kissed and said, "dear mother, farewell!" * * * Her brother and cousin came: she reached out her pale hand to them, and insisted with most affectionate earnestness, that they would promise to follow her to heaven. She said, "I am going to Jesus; O quit your wild ways, and follow me—pray—read the

Bible—be baptised—go to church; and do all those good things the Lord has left us to do." And as though her affectionate vehemence would not let them go, she continued, "O pray—prayer climbs the ladder. Jacob saw. O beware of the worm that never dies! and of the fire that shall never be quenched. O beware of that universal doctrine, or you will never get to heaven." Her work seemed now done, and her last change commencing. She accordingly, with great sweetness, repeated:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She had requested her friend Charlotte to sing her favorite hymn, whenever they saw that she was leaving them. Her extremities grew cold. She enquired, "Is this death?" Some one said, likely it is. She replied calmly, "O I hope it is:"—while all her heart seemed to say, "Come Lord Jesus, come quickly." A little after she perceived the crisis, and distinctly said, "Charlotte, my breath is short; I am going." They began, and as well as the scene would permit them, they sang:

"When I can read my title clear," &c.
But as their trembling voices were repeating

"There shall I bathe my weary soul
In seas of heavenly rest,
"And not a wave of trouble roll
Across my peaceful breast,"

She looked a sweet, *last farewell* upon each one successively, and then looking upwards, calmly surrendered her spirit.

So great was her desire to depart and be with Christ, that I preached her funeral to a numerous and weeping assembly, from the words, "I am in a strait betwixt two, having a *desire* to depart" &c. Heaven seemed near, while we were around the grave of little Rebecca, and I thought, "Blessed are the dead, that die in the Lord."

APPOINTMENTS.

Mr. H. Hamil, for 1 year to Black Rock, Niagara co. N. Y.

Mr. I. Todd, for 1 year to Susquehanna Presbytery.

Rev. N. Harned, for 1 year to Berwick and Conyngham, Pa.

Rev. A. Aten, for 1 year to New Je Ohio

Mr. Thomas Beer, for 1 year to Wayne co. Ohio.

Rev. L. Reed, for 3 months Missionary Agent to Indiana and Illinois.

Mr. J. Steneroad, for 1 year to Morgantown, Va.

Mr. J. Huntington, for 1 year to Stillwater, N. J.

Mr. J. Dickey, for 1 year to N. Carolina.

Rev. W. K. Stewart, for 1 year to Shelby co. and vicinity, Illinois.

RE-APPOINTMENTS.

Rev. A. O. Hubbard, for six months to Dauphin, Dauphin co. Pa.

Mr. N. L. Rice, for six months to Morrisville and vicinity, Pa.

Mr. Geo. Hampson, for one year, to Centerville and vicinity, Crawford co. Pa.

Rev. J. McKinney, for one year to Frederick, Knox co. Ohio.

Rev. P. Monfort, for one year to Frankton, Johnson co. Indiana.

Rev. T. E. Hughes, for one year to Dunsmuir, Indiana.

Mr. John Montgomery, for one year to the Presbytery of Wabash.

Rev. Alexander Aikman, for six months to New Orleans, Lou.

Mr. James M. Arnell, for six months to Tusculum, Alabama.

NEW AUXILIARIES.

Salt Creek, Muskingum co. Ohio; Olive, Morgan co. Ohio; Ebenezer, Monroe co.—
Total 379.

LETTERS RECEIVED,

From 20th September to 20th October.

A. O. Patterson, Pa. J. Lenox, NY. A. O. Hubbard, Pa. G. S. Boardman, NY. W. M. Jimsey, NY. 2; M. Day, NJ. S. Scovel, O. W. K. Stewart, Ky. T. Baldwin, Ill. T. Caldwell and J. J. Pierce, Ky. J. M. Babbitt, N. Y. W. Hill, Va. P. H. Fullinwider, Miss. J. Witherspoon, NC. W. M. Carty, NY. C. D. Morehead, Ky. N. L. Rice, NJ. J. W. Cunningham, N. J. J. A. Mitchell, N. J. T. Barr, O. N. Murray, Pa. W. A. Burt, Ky. J. Andrews, Pa. W. E. B. J. R. Moreland, Ia. S. W. Leonard, NY. W. W. Caldwell, Mass. L. B. Sullivan, NY. J. Van Meter, NJ. P. Chamberlain, Del. J. L. Bellville, O. W. Myers, NJ. G. W. Warner, O. J. L. Edgerton, NY. R. Elliott, NY. D. Page, N. Y. J. M. Wiggins, NC. E. Davis, Pa. G. Will, O. P. Matthews, Ky. W. Nevins, Md. 2; R. A. Lapsley, Ky. A. Aikman, NJ. 2; M. C. Houston, Ala. C. Eluntiss, O. R. Beall, O. J. P. Preston, Va. C. Jones, NY; J. B. M. Cressy, Pa. G. G. Sill, NY. Trustees cong. of Berwick, Pa. J. Gilliland, O. S. Hubbard, NY. J. Breckenridge, Md. 2; J. G. Force, NJ. P. Smith, NY; W. C. Anderson, Pa. S. Henderson, Ind. R. Pettibone, Mic. Ter. E. S. Hunter, NY. J. Dyke, Tenn. S. Garley, NY. R. Lamberton, Pa. J. S. Galloway, Pa. J. Rowland, O. J. Gaddy, O. P. Donan, N. Y. B. M. Dowell, N. J. J. Dickey, Pa. A. B. Quay, Pa. S. S. Cox, O. J. Rockwell, N. Y. J. Lindley, Pa. J. M. Arnell, Pa. J. C. Watson, Pa. A. B. Gilliland, O. R. Williams, NY. W. Williams, NY. R. Dilworth, Pa. E. P. Swift, Pa. W. G. Campbell, Va. C. Birnie, Md. A. G. Danby, NY. J. S. Irvin, O.

Account of cash received by the Board of Missions of the General Assembly, from the 20th of September, to the 20th October, 1830.

<i>Abington, Pa.</i> From aux. soc. in part, per Rev. Mr. Steele,	15 00
<i>Alexandria, D. C.</i> donation from Presbytery of D. of Columbia, pr. Mr. T. Sanford,	60 00
<i>Beach Spring, O.</i> annual subsc'p'n in congregation, per Joseph Summeralt, Esq.	29 87
<i>Forks of Youghagheny,</i> contents of a Missionary Box, per Rev. W. C. Anderson,	2 12
<i>Jamaica, L. I., N. Y.</i> from a female friend of Western Missions, per Rev. E. W. Crane,	30 00
<i>Livingston co. Ky.</i> donation from Mrs. Smith, per Rev. R. A. Lapsley,	10 00
<i>Louisville, Ky.</i> annual subscription, per Mr. James Kite,	5 00
<i>Laycock, Pa.</i> from auxiliary society, per Rev. Mr. Barr,	25 09
“ from Miss Christiana Whitehill, do	5 00—30 00
<i>Newton, Ky.</i> from young Ladies of Mr. Boyd's cong. per Rev. J. W. Scott,	8 68
<i>Newark, N. J.</i> from member of auxiliary society,	50
<i>Octorara,</i> from auxiliary society, per Rev. Mr. Barr,	3 50
<i>Philadelphia,</i> Monthly Concert collection, 3d Presbyterian church,	8 54
do Collection in 2d do. per A. Henry, Esq.	16 97
do Annual collections in do.	2 50
do Collection in 11th do.	23 73
	51 74
<i>Port Byron, N. Y.</i> donation from Rev. Mr. Williams,	50
<i>Rhoboth,</i> from auxiliary society, per Rev. W. C. Anderson,	75
<i>Slippery Rock,</i> collection in congregation, per Mr. Robert Temple,	16 00
<i>Taneytown, Md.</i> from auxiliary missionary society, per Miss M. Birnie, sec'y,	40 00
<i>Missionary Reporter,</i> From sundry subscribers,	52 50
	\$346 14

SOLOMON ALLER, Treasurer,
No. 18, S. Third street.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

Objections to the practice of affording assistance to indigent young men, desirous of becoming ministers of the Gospel, are often urged with an air of confidence and plausibility, which it is apprehended, exerts no little influence on the minds of very sincere and well meaning christians. Some of these objections we purpose noticing briefly, as our time and space will admit.

As to the sweeping allegation, that all efforts, in this behalf, are misplaced, and that it were better to leave the ministry to take care of itself, we deem it unworthy of a serious answer. Christianity is the true religion—the only religion that meets the wants and the miseries of man, considered as a frail, sinful and accountable being. The *ministry*, or the *preaching of the word* is, by divine appointment, the principle means of promoting the influence of this religion among mankind. “After that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of *preaching* to save them that believe.” The command of Christ is—“Go *preach* the Gospel to every creature.” This command, though addressed immediately to the apostles, bears with undiminished force and indisputable obligation, on the christian church. Here, then, the point of duty is plain. God’s revealed will is law to christians; He has instituted the preaching of the Gospel, as the grand means of saving men’s souls. He works ordinarily by means in the kingdom of grace as in the kingdom of nature. He commands and uses the agency of his people, in propagating his truth. Now christians know perfectly well, that a large proportion of mankind, at least three-fourths, have not the Gospel preached to them. Some four or five hundred millions of our fallen race, are in a state of heathenism. A third part, or more of the population of our own country are destitute of the stated ministrations of the Gospel; and this heart-rending destitution is likely to continue—nay, become more extensive, and more appalling, unless the number of preachers be greatly increased. And are christians, knowing these facts, to be mere lookers-on, and make no efforts to remedy an evil acknowledged and deplored *monthly, weekly, daily*, at the throne of grace? Can they refuse to act in this matter, without giving the

lie to their professions? Can they, with a good conscience and rational consistency, pray the Lord of the harvest to send forth laborers, and not lend a hand in bringing forward laborers, of the right spirit, and with the requisite qualifications? We think not. “The kingdom of God is a kingdom of means.” We must be *doers* of the word; and not hearers only, if we would not deceive ourselves. “Faith without works is dead.” We cannot pray, *sincerely*—“Thy kingdom come!” unless we are willing, at the same time, to do our proper part for its advancement.

It is sometimes said, that any class of laborers, whose services are much in demand, will be so *well paid*, that they will increase fast enough, for all practical purposes, without the use of extraordinary means, such as an offer of maintenance while learning the business. This may be a sound maxim in Political Economy; but it does not apply in the case now under consideration. The services of Gospel ministers cannot be appreciated, and will not be called for, except in cases where sinister or secular motives operate, by those who have had no experience of their utility. The labor in this case, must be furnished *gratuitously*, in the first instance. Send faithful ministers, among the destitute, and sustain them in their work;—let them preach the Gospel, and exhibit an example becoming their high and holy vocation;—and when, under a divine blessing, (which you are warranted to expect) the people begin to relish the sincere milk of the word, and to perceive the benign influence of true religion on their social relations, they will soon be disposed to retain, and support those who publish to them the glad tidings, and show unto them the way of salvation.

It was thus that the Gospel was propagated, in primitive times;—thus that all evangelical enterprizes have been carried into effect,—and this is the only way, that has as yet been discovered, to increase the demand for ministerial labour.

Still, some incline to the opinion that ministers of the Gospel would increase fast enough on the old plan. That is, say they, let such young men, as prefer the ministerial office to every other occupation in life, qualify themselves’ it as well as they can, at their own

pense; or, if their own resources fail, let some personal friend aid them. This practice, for it can scarcely be called a plan, has been proved by the experience of centuries, to be objectionable in several respects. It has been, and it ever will be followed by one of three consequences, all of which ought, if possible, to be avoided. Its tendency is either to confine the ministerial office to the sons of the comparatively rich, or to operate as a tax on a few zealous men of property, who feel for the desolations of Zion—or to fill the ranks of the ministry with uneducated men. These consequences of the old plan, as it is called, are so obvious, and so manifestly bad, that we shall not remark further upon them, at present. Our main objection to it is, that it has never yet produced half enough of laborers to gather in the plentiful harvest. Christianity is to be the religion of the world—it is so designed by God our saviour. It is adapted to the *nature*, and *wants*, and *circumstances* of man, wherever he may be found. It takes deep hold on the human mind, cheers and tranquilizes the troubled heart, in every instance in which it is rightly understood, and cordially embraced, and it would have supplanted the multifarious abominations of infidelity and heathenism in this entire world, ere now, had christians done their duty and acted up to their professed belief, in promoting its influence. It is, by appointment of its divine author, to be propagated, and its influence to be maintained, chiefly by the labours of its ministers. Give us a sufficient number of these, with the right qualifications—men full of faith, and of the Holy Ghost—men of good natural endowments—men of prayer, and of deep, unaffected devotional habits, and with a due share of mental culture;—let them be supported in their appropriate work, by the prayers and contributions of christians; let the translating and distribution of the sacred scriptures go forward—together with the various other Evangelical operations, and in fulfilment of God's own faithful word of promise, Messiah shall soon have the heathen for his inheritance and the uttermost parts of the earth for his possession. Entertaining these views, and cherishing this fond hope, we are very decisively, in favour of all Education Boards, societies and associations, whose aim it is to encourage and aid young men of piety and talents, who happen to be poor, in their efforts to qualify themselves for the work of the ministry.

To the general design of these institutions, comparatively few persons of serious pretensions, are disposed to object. It is in relation to the mode of accomplishing the design, that most of those with whom we are particularly connected, entertain scruples. Some are so much afraid of imposition, that they seem reluctant to move in the matter at all. "By making the holy ministry accessible, on such easy terms, some unworthy men may glide into it, sacred funds may be misapplied, and of the objects of this charity may not turn out well, our hopes may be disappointed, and our labour lost," &c. In regard to apprehensions of this sort, we have to remark, that all human institutions are imperfect; the best intentions may be frustrated, the best ordinances may be abused; but are we, on that account, to attempt nothing? Would you abolish your asylums for the poor, and cease to admit persons into communion of the church, and to the sacred ministry, because unworthy individuals may, in a few instances, participate in the benefits and pervert the design of these institutions? Certainly not; all that we can do, all that we are required to do, is to act with caution, use the most likely means of guarding against imposition, and commit the issue to God, by fervent and believing prayer. The Board of Education of the General Assembly endeavour to act in this way. They hold out no lure to indolence, stupidity, or hypocrisy. They require ample testimonials of character from persons well acquainted with the youth whom they receive under patronage. They inquire carefully into their views and capabilities in reference to the ministerial office. They expect them to pursue a regular and thorough course of study, subject to a system of rules carefully prepared; exercise over them a qualified Pastoral supervision, and hold them on probation, during the whole course of their preparatory studies. In these circumstances a young man's true character will be very likely to be discovered, before he obtain license to preach the gospel. That, after all, some will disappoint public expectation is quite possible; yet we must say, that, very few instances of serious disappointment have fallen under our notice, though familiar with matters of this sort, for the last fifteen or twenty years; and we do know, that a considerable number of the most useful ministers, in the Presbyterian church, received less or more pecuniary aid, while preparing for the

work, and, that too, in circumstances which made it impossible to use the same degree of precaution that is now used by the Board.

The sum per annum, allowed to beneficiaries, is supposed by some, to be larger than is necessary. The greatest annual amount allowed by our Board, except in very peculiar and extraordinary cases, is one hundred dollars. Now every body knows, that this is a moderate allowance, for a young man's board, tuition, clothing, books, washing, light, &c. Indeed, it is altogether insufficient, in most places, with the most rigid economy. The deficiency is commonly made up, by personal friends, in a private way. Yet the fact is, and it ought to be known, that we do not, and have not had occasion, as yet to allow, except in a few instances, more than from fifty to seventy-five dollars a year. Our rule is, to *allow no more, than upon strict inquiry, is deemed absolutely necessary in each case.* By means of manual-labor-schools, most of our beneficiaries do a good deal towards their own support. In their stated returns of receipts and expenditures which we require them to send us, we find several of them received for labor performed during the usual hours of recreation, from thirty to sixty dollars, in the course of the last term of study, in the schools, with which they are respectively connected. These schools form an important branch of the education system, as they tend to promote the bodily health, and mental vigor of the young men; while at the same time, they conduce much to the formation of industrious habits, and afford them the opportunity of providing for a considerable part of their necessary expenses. Care must be taken, indeed, not to permit so much attention to manual labor, as to impede the culture of the intellect, and of the heart.

We shall notice other objections from time to time, as may seem useful and expedient. Our object in these remarks is, to correct wrong impressions, and let our friends, in different parts of the country, know the truth, in regard to the way and manner in which we endeavor to discharge the trust committed to our hands.

SUGGESTION.—Might not ministers aid the cause, by reading the above to their congregations? The people want information.

AUXILIARIES.

Two Presbyteries in the state of New Jersey, viz: That of New Brunswick,

and that of Elizabethtown, have recently declared themselves auxiliary to the Assembly's Board. The former has published an address to the churches, under its care, on the subject, some extracts from which we shall give, when we can find space, as being very much to the purpose. To save the expense of agencies, the Ex-Committee of this presbytery have engaged a few of their members to visit the congregations, within their limits—to lay the subject fully before the people—to collect funds—to form auxiliaries, on the plan of the Assembly's Board; or, where this shall be judged inexpedient, to adopt such measures in connexion with Church sessions, as in their opinion, will be most efficient and agreeable to the people. The Committee will make arrangements for supplying the pulpits of such ministers as are absent from their charges on this business.

We are happy to learn also, by a letter from the Rev. D. V. M'Lane, that a society has been formed in the congregation of Lebanon, Ohio, which it is expected, will be able to forward to the Board, from sixty to seventy dollars annually.

PRESENT CIRCUMSTANCES OF THE BOARD.

We deem it right to let our patrons and the public know, that with an exhausted treasury, we have now upwards of sixty young men, at different seminaries, and in various stages of their education, who are looking to us, for at least, some part of their support. The winter term is always, and for obvious reasons, the most expensive. Our beneficiaries will experience great inconvenience: their teachers and other creditors will be wronged—and we shall be mortified; and blame will rest somewhere, if we cannot obtain the means of redeeming our pledges, and fulfilling our engagements, with those who have confided in the zeal and liberality of the churches, whose service they are preparing to perform. We hope, therefore, that individuals, congregations, and presbyteries, will remember that our funds are all in their hands, and at their disposal—that if we fail in this enterprise, the enemy will triumph, and Zion's waste places will mourn; and some of her pious sons, who are anxious to serve her interests, in the ministry of reconciliation will be greatly disheartened. We have been obliged, though reluctantly, to defer several preal-

and well supported applications for aid, within the last few weeks. We trust the applicants will not yield to discouragement, but make known their wants and wishes to the congregations with which they are connected, and to whom they are personally known. How easy it would be for almost any congregation to make provision for the support of one candidate, temporarily, at the present moderate rate of charges, for board and tuition, in most preparatory schools and colleges in the interior of the country.

Extract from the Address of the Presbytery of New Brunswick.

"We venture, therefore, to express a most respectful, but earnest hope, that all our Ministers and Church-Sessions will take this subject into their most serious consideration, and endeavor to awaken all around them to its most solemn importance; and that all classes of persons who wish well to the cause of Zion, will come forward, and with their substance, as well as their prayers, endeavor to do their full part, towards furnishing our favored land, in all its districts, with the Messengers, as well as the Word of life. It is perfectly evident, on the one hand, that the great work committed by the General Assembly to the Board of Education, cannot be carried on with any efficacy, without the general and liberal aid of all the churches: and it is equally evident on the other, that if each member of all our congregations, will contribute a trifle toward this object, among the many which claim their Christian bounty, there will be no lack of means for effecting that to which the great Head of the Church, by his Providence, as well as by his Word, is loudly calling us.

"Pious parents! Will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the church in the ministry of reconciliation? There is a day coming, when to have contributed liberally to the preparation of one able and faithful Gospel Minister, will appear more important, and will afford greater pleasure in reflection than the greatest mere temporal benefit that can be bestowed on mankind. Temporal benefits perish in the using:—but the labors of one faithful minister of the Gospel, may be the means of extending blessing to nations the most remote, and to posterity the most distant, as well as through eternal ages.

"Pious young men! We call upon you to ponder this subject deeply in your hearts.

To you, under God, we look for future ministers of that Church which the Redeemer hath purchased with his own blood. We entreat you to inquire seriously whether you ought not to consecrate yourselves to the service of that church by making choice of the most desirable, the most noble, the most useful, of all offices, to which the faculties of man can be devoted. And even if some of you come to the conclusion that they are not called of God to seek this office; yet even *such* ought to consider themselves as peculiarly bound to promote, by all the means in their power, a system of measures for the encouragement and aid of *others*, who may see their way clear to engage in this holy enterprise.

"Finally, Christian Brethren, of every character and age! The errand on which we come to you in this address, is no common one. We have all too long neglected our duty, in this respect, to the church of God. Let us, then, humbled by the past, and animated by the prospects, and demands of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute churches require it of us. The cries of desolate, longing frontier settlements, require it of us. The blindness and miseries of the poor heathen require it of us. Yes, brethren, if you love the Lord Jesus Christ is sincerity; if you love the Church to which you belong; if you wish to prevent a famine of the word of life from desolating the land—come forward, and help us in our endeavors to raise up a larger number of able and faithful men for the work of the Lord."

TO CORRESPONDENTS.

Communications to the Board of Education, should be directed, *post paid*, to the Cor. Sec'y. Rev. W. Neill, D. D. at the office, No. 171 South 7th st. Philadelphia. Short, appropriate pieces, for the Education Register, would be very acceptable, if forwarded without expense.

RECEIPTS FOR THE BOARD OF EDUCATION.

Sept. 8. Collection at 6th Church, Philadelphia, at monthly Concert, \$10 67
Do. Dr. Neill's collection, at Cold Spring, Cape May \$20 37 1/2
Do. at York, Penn. 15 62 1/2—\$36 00
17. Annual subs. of Messrs. McFarran, 2 00

JOHN STILLE, Treasurer.

THE
CHRISTIAN ADVOCATE.

DECEMBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LII.

(Concluded from p. 560.)

II. There is a duty to be performed in promoting the wealth and outward estate of others. The great law of Christian benevolence—"thou shalt love thy neighbour as thyself," or, "whatsoever ye would that men should do to you, do ye even so to them," is applicable here as in other cases.

1. In all matters of contract, or traffick, we are to act conscientiously, and fairly;—to do as we would be done by. In making a contract we are not to conceal any thing, which if known to the other party would lead him to avoid or refuse the bargain; or to propose terms which he is led to accept, merely because he is ignorant of something known to us but hidden from him. Neither is it lawful to take advantage of the pressing necessities of others for an immediate supply of some want, which if they could wait a little, or apply elsewhere, they might obtain for much less than we demand. If a general necessity or demand in a community has raised the value of any article of trade or commerce, it is not unfair to take the price that is current; for any thing may be justly

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reckoned to be worth as much as the price at which it is currently sold. But to avail ourselves of the ignorance, or the urgent wants of our neighbour, to take from him any part of his property, however small, which he might and would save if better informed, or less pressed for immediate relief, is certainly inconsistent with Christian integrity, to say nothing of benevolence or kindness.

The concealing of the known defects of an article of merchandise or trade, or the extolling of the value of an article beyond the truth, or the setting of an unreasonable price with a view to obtain it if possible, and to fall from it if necessary—these, and all similar practices, however common, must be avoided by those who would keep a conscience void of offence. In like manner it is to be reckoned unfair, to decry what is offered us by another, with a view to induce him to abate his demand. This fraudulent practice is strikingly described in the Book of Proverbs—"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth."

Any deception in the use of weights and measures, is manifestly iniquitous; and nothing is more pointedly reprobated in the scriptures of truth. In the law of Moses it is said, "Thou shalt have a perfect and just weight, a perfect

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and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee." And Solomon says, "A false balance is abomination to the Lord; but a just weight is his delight." It is scarcely necessary to add, that in the delivery of articles purchased, to diminish any thing in weight or measure, or to transfer worse goods than were actually bought, is cheating in its worst and most odious form.

2. Any individual who is conscious of having defrauded another, can never perform the duty we are now considering, without making restitution, if it be at all possible for him to do it. On this subject, the law given by Moses was express and particular; as you may see by consulting Exod. xxii. 4. Lev. vi. 4—28. 1 Sam. xii. 3. And in the New Testament, we find that the publican Zaccheus gives it as the proof of the sincerity of his repentance, that he made restitution—"Behold Lord—said he to the Saviour—the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four fold." Here is the example which all who have dealt fraudulently—from him who has committed actual theft, to him who has overreached another in a bargain—ought to set before themselves for imitation. Not indeed as to the very letter. It may not be incumbent in every case, scarcely perhaps in any case, to restore four fold; but in every case such restitution must be made as that the party defrauded shall sustain no eventual loss, in consequence of what was taken from him unlawfully. If the party defrauded be dead, then his heirs, or relatives, or descendants, if they can be found, should receive the property to be restored. If none of these can be discovered, the whole amount of the sum purloined should be given to the poor, or to benevolent and pious uses. It must,

in all cases, be shaken from the hands of the defrauder, before he can be entitled to consider himself as a real penitent, and as such forgiven of his God—Without reformation there can be no true repentance.

In cases of bankruptcy, where a legal discharge has been obtained, it is usually considered as an act of generosity, rather than of justice, if the bankrupt, when again possessed of property, pays with interest the losses which his creditors have sustained by his failure. In some instances this may be a strictly just estimate. But in many others, even where the bankruptcy has been in no degree fraudulent, the losses sustained may have been occasioned by such want of care, prudence, management, vigilance or foresight, that a truly conscientious person will feel that justice and equity require that, when able, he should indemnify his creditors—if not fully, at least in part.

3. Affording relief to the necessities of the poor is an incumbent duty, in promoting the wealth and outward estate of others. There are many who seem to consider it as a matter perfectly optional,—a matter of mere inclination, in which no moral obligation is involved—to supply the wants of the poor and needy. This is altogether erroneous. The relief of the necessitous belongs indeed to what moralists denominate *imperfect rights*; that is, relief cannot be demanded by those who are in want. Yet in view of our responsibility to God, there is no duty more obligatory and sacred; and as it cannot be enforced by human authority, we are taught in the sacred scriptures that it is one of which the Most High takes a special cognizance. He declares that he will hear the cry and be the retributor of the poor and needy, when they are wronged, or injured, or unfeelingly left to perish, or to suffer want: And on the other hand, he

declares that "he that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again." In a word, I know of no one duty of the second table of the law, which is more frequently enjoined and urged, and in regard to which more powerful motives to its performance are set before us, both in the Old Testament and the New, than giving to the poor.

This duty is doubtless peculiarly incumbent on the rich. They ought to remember that all which they possess has been given them of God; that he has made them his stewards, in part for this very purpose; and that he will, in the judgment of the great day, demand of them an account of their stewardship in this particular. Our Saviour takes special notice of the performance, or the neglect of this duty, in his statement of the retribution of the final judgment, in the 25th chapter of Matthew: And the apostle Paul directs Timothy—"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life!" For all the wealth of the world, my young friends, you ought not to be willing to take the responsibility of that rich man, who has not been kind and liberal to the poor. And I cannot here forbear the remark, that there are few rich men, even among those who are highly praised for their munificence, who give in proportion to their wealth. Where is the man of wealth, who gives to such a degree as to render it necessary for him to forego a single gratification of himself or his family? How seldom is one found who surrenders even a single luxury,

that he may give to the poor, or to benevolent and pious uses?

But although the rich are to bestow out of their abundance, they are not the only individuals on whom this duty is incumbent. We are all to give, according as God has prospered us. "Even the poor ought to give a small testimony of their gratitude to God, by sparing a little if they can, out of what they get in the world, for those who are poorer than themselves; which if it be but a few mites, it may be an acceptable sacrifice to God; and if persons have nothing before hand in the world, they ought to work for this end, as well as to maintain themselves and families."^a

It is not practicable to lay down any general rule, as to the proportion of our property that we ought to assign to charitable purposes. Those who have families, are certainly not under obligation to give away as much as those who have none. Yet it would often have been well for the children of the opulent—more conducive to their real happiness, as well as their usefulness and respectability—if their parents, in place of leaving them wealth that has rendered them *independent*, as it is called, had left them only enough to facilitate their own exertions to support themselves; and had given the whole of the remainder to feed the poor, and to promote knowledge, virtue, and piety. The practice of giving but a little while a man lives, with the intention of giving much by bequest after death, is foolish in the extreme. It often results in really giving nothing—nothing to the purposes intended to be subserved—The whole is wasted, or misapplied, or perverted, by the unfaithfulness, or carelessness of those entrusted with its application; or lost by some unforeseen or unavoidable occurrence. Far better it is for a man to be his

^a Ridgley.

own executor, in every charity that he proposes to favour; and to leave little or nothing to be distributed by others after his decease. Those indeed who have only enough to sustain themselves comfortably while they live, cannot act on this rule; and yet they may, by will, give to charitable designs their whole property: but in all other cases, a man would better give with his own hands and eyes, than leave it to be done by those who are to come after him. On the whole, every Christian must determine for himself, and in view of the account which he is to render to God, what is the proper proportion of his worldly substance to be appropriated to charitable uses. But every one would do well to give on *system*, and not by caprice or inclination—some may give a tenth, others a third, and others the half or even a larger part of their income. When a system is adopted, we are guarded against negligence on the one hand and profusion on the other—against refusing to give when and as much as we ought, and against giving beyond our ability, so as to cause an embarrassment that we ought to avoid.

It is of no small importance to make a right selection of the objects of our benevolence; otherwise we may do more harm than good by all that we bestow. We should be careful not to minister to vice, nor to encourage sloth or indolence, but see that our charities really answer some valuable end—that they relieve the truly necessitous, help the helpless, comfort the widow, aid the orphan, instruct the ignorant, reclaim the vicious, succour suffering piety, promote education, extend the kingdom of the Redeemer, and benefit eternally the souls of our brethren of mankind. To any, or to all of these objects, “let every man, according as he purposeth in his heart, give; not grudgingly, or of necessity, for God loveth a cheerful giver.”

The duty we have been considering is well summed up by the author already quoted, in the following words—“Works of charity are to be performed prudently, as our circumstances will permit, and the necessity of the object requires; also seasonably, not putting this duty off till another time, when the necessities of those whom we are bound to relieve call for present assistance. ’Tis also to be done secretly, as not desiring to be seen of men, or commended by them for it, and cheerfully; also with tenderness and compassion to those whose necessities call for relief, as considering how soon God can reduce us to the same extremity which they are exposed to, who are the objects of our charity. It ought to be done likewise with thankfulness to God, that he has made us givers rather than receivers; and as a testimony of our love to Christ, especially when we contribute to the necessities of his members.”

WITHERSPOON ON REGENERATION.

(Continued from p. 564.)

There must be a Discovery of the Infinite Glory of God.

As there must be a discovery of the real nature, so also of the infinite glory of God. He must not only be seen to be just such a being as he really is, but there must be a sense of the infinite worth, beauty, and perfection of his character. These two things, though intimately connected, are yet so distinct from one another, as to deserve to be separately considered. The first is necessary, but it is not sufficient alone, or by itself. There can be no true religion, unless there be a discovery of the real nature of God. But though there be a knowledge of what God is, unless there be also a discovery of the excellence and glory of this nature, he can never

ect of esteem and love. thing to know, and another to improve: and, whilst this is the case, whatever we may or affirm, or be persuaded with relation to the Sun, we do not know him, nor can possibly glorify in him. This momentous truth we can hardly comprehend, by what we know to it in our experience, of created natures. Speculation and love are by nature inseparable. Men may know many things which they do not hate; they may hate because they know them: this is the case, the more they know of them they will hate them with greater virulence and rancour. This is not only may, but almost always takes place, when nature is opposite one to another, as in the case of the blind, for example, and the deaf. The more they are ignorant the more is their mutual hatred up, and their perfect knowledge of each other becomes, the more violent, at least more

we have little reason to doubt, that fallen angels, those apostates, have a great degree of knowledge. I would not, I dare not, take upon me to affirm that they are free from error and falsehood, yet it seems probable that they have a high, at the same time, a deep apprehension of "what God they have not the same operations, or the same means of knowing themselves, that we have in our present state. But do they ever see his excellence and glory far from it. They do not tremble; they know not blasphemy. The more they know of him, the more they love him; that is to say, their innate, habitual hatred is the more strongly excited, and the more deeply felt. This is much the same with men, when first awakened,

and it continues to be the same so long as they are kept in bondage and terror. They have an awful view of the holiness of God's nature, of the strictness of his law, and the greatness of his power. This is directly levelled against their own corrupt inclinations, and carries nothing with it but a sentence of condemnation against them: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."* This brings forth their enmity, which before perhaps lay hid. It is remarkable that some persons of loose and disorderly lives, will sometimes maintain, at stated seasons, a profession of piety. So long as they can keep their consciences still and quiet by general indistinct notions of God, as very easy and gentle, no way inclined to punish, they think of him without aversion, nay, will go through some outward forms with apparent satisfaction and delight. Their notion of divine mercy is not a readiness to pardon the greatest sinner on repentance, but a disposition to indulge the sinner, and wink at his continuance in transgression. No sooner are such persons brought to a discovery of the real character of a holy God, than their thoughts of him are entirely changed. They have gloomy views of his nature, and harsh thoughts of his providence; they fret at the strictness of his law, and, as far as they dare, complain of the tyranny of his government. Their sentiments are the same with those expressed by the men of Bethshemesh: "Who is able to stand before this holy Lord God, and to whom shall he go up from us?"†

I cannot help observing, that here we are, if I may speak so, at the very fountain head of error. What is it else that makes many frame to themselves new and flattering schemes of religion, that makes

* Gal. iii. 10.

† 1 Sam. vi. 20.

natural illumination, he can never see the glory and beauty of the divine character. Before this, he may seek to propitiate God's favour, he may wish to avoid his wrath; he may desire a change in God for his own safety, but he cannot be satisfied with him as he really is. It must be the same almighty power, which brought the world out of nothing into being, that must bring back the sinner from his rebellion and apostacy, according to that promise, evidently applicable to the Saviour; "Thy people shall be willing in the day of thy power, in the beauties of holiness."* Neither is the same thing less clearly asserted in the New Testament; "For it is God which worketh in you, both to will and to do of his good pleasure."†

8. Hence we may see wherein lies the fundamental essential difference between common or imperfect convictions, and the effectual sanctifying and saving influences of the Holy Ghost. The first arises from a view of the natural perfections of God, from a belief of his power and severity, without any discovery of his righteousness and glory. Therefore, however great a length they may proceed, however different or opposite their effects may be, they never produce any real change in the heart. It is of great consequence to attend to this important distinction; for though imperfect convictions sometimes are entirely effaced, and are followed by no lasting effect at all, yet it is often otherwise. They frequently produce a counterfeit religion, which not only continues for a time, but is carried down by some to the grave, as a lie in their right hand. So subtle are the deceptions of Satan, that there are many hollow forms of religion, not only upon a legal, but an evangelical bottom. I shall give the reader a sketch of the principles and outlines of both.

* Psalm, cx. 3.

† Phil. ii. 13.

There are some legal hypocrites. Awakened to a sense of their danger merely from the irresistible power of God, they fall to the exercise of repentance, and hope that by so doing they may live. Hence the whole system of bodily penance and mortification. Hence also is strong an attachment, in some worldly persons, to the external forms of religion, and veneration for the places of divine worship. Being now somewhat more regular and decent in their ordinary carriage than before, they entertain a fond hope that all shall be well. In the mean time, they are so far from being restored to the image of God, or being governed by his love, that all this is a burden to them; and indeed it is because it is a burden, that they are so prone to think it meritorious. Conscience checks them, and they dare not run to the same excess with others; or even repeat what they themselves did formerly; and by this comparison, cannot help thinking they are in a hopeful way. But did such persons reflect a little on the nature of God, they would see their error. They would learn, that they are so far from being renewed in the spirit of their minds, that whatever lengths they go, they are dragged or driven against their will; and whenever they can find a plausible excuse, they are ready to withdraw their neck from the yoke. A just view of the glory of God, and the obligation upon every rational creature to love and imitate him, would effectually cure them of all self-righteousness and self-dependence; would lead them to himself and the grace treasured up in his Son, to "work in them the whole good pleasure of his goodness, and the work of faith with power."

On the other hand, there are evangelical hypocrites. These begin upon the same principles, and their views have the same radical defect with the former. They are awakened to a sense of danger, and

sometimes made to tremble through fear of divine judgments, but without any discovery of the glory and amiableness of the divine nature. If such persons happen to live in a family or congregation, where they hear much of the doctrine of redemption, it may have its place in their scheme. They may be so convinced of their own manifold transgressions, as to be satisfied to throw their guilt upon the surety, and rely on the sufferings and death of Christ, for deliverance from the wrath of an offended God. Nay, I have not the least doubt that some may, by a confident presumption, imitate the faith of God's elect, and believe that Christ died for themselves in particular. So long as this persuasion can maintain its ground, it may, and must give them great joy and satisfaction. Who would not find consolation in thinking themselves in safety from divine wrath? Yet all this while they never see the evil of sin in itself, as an opposition to the nature, and a breach of the law of God. They are never brought to love an infinitely holy God in sincerity of heart. They may love him, because they suppose themselves the peculiar objects of his love, with some obscure, confused, sensual idea of the delights of heaven; but they know not or consider not, the nature of that salvation he hath provided for his chosen.

All such love, it is plain, ariseth from a false confidence in their own state, and not from a true knowledge of God. Their notions of God's love to them contain more of a partial indulgence to them as they are, than of his infinite compassion in forgiving what they have been. The effects of such religion are just what might be expected from its nature, violent and passionate for a season, and commonly ostentatious, but temporary and changeable. Self-love lies at the root, and therefore, while they are pleased and gratified, they will

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continue their profession of attachment; but when self-denial or bearing the cross is required, they reject the terms, they lose their transporting views, and return to their sins.

There are many examples of this, not only in scripture, but in the history of the church in every age. Many of those disciples who seemed gladly to embrace the doctrine and highly to honour the person of Christ, when they heard some of the most mortifying precepts, "went back and walked no more with him."* The character is little different, which we find described under the image of the stony ground hearers, who "having not root in themselves, when persecution or tribulation arose because of the word, by and by were offended." I hope this, with the explication above given of its cause, may be of use to account for some appearances in a time of the revival of religion. Persons who seem to have the same exercises with real converts, yet afterwards fall away, and "return with the dog to his vomit again, and with the sow that was washed, to her wallowing in the mire." This gives occasion to adversaries to speak reproachfully, and is greatly distressing to those who truly fear God. But would men carefully attend to what the holy scriptures teach us to expect, their surprise in all such cases would cease. "For it must needs be that offences must come."† And though there are many counterfeits, there will still be sufficient means to distinguish the gold from the dross.

SERIOUS INQUIRIES FOR A CHRISTIAN, AT THE CLOSE OF THE YEAR.

What have I done, in the year which is closing, to promote the glory of God and the salvation of

* John, vi. 60.

† Matt. xviii. 7.

souls? Have I done as much as I ought, and used as many exertions as I might? Have I increased in personal piety? or am I stationary, or in a backsliding state? What advances have I made in knowledge? Have I made none, or if any, only such as are scarcely worth an estimate? Am I better prepared to die, than I was at the close of the last year? Am I more willing now, than I was then, to leave the world, if God should call me hence in the coming year? Are my worldly affairs so ordered and arranged, that my death would not cause loss or difficulty in their settlement, to those that shall come after me? What special mercies have I received in the year past, for which I ought to be specially thankful? What duties have I omitted, that I ought to have performed? What sins have I committed, on the recollection of which I ought to be peculiarly humbled, and over which I ought especially to mourn and repent? What are my purposes for the year to come, if God shall spare my life? Do I resolve to be more prayerful? more watchful? more attentive to every duty? to endea-

vour to walk more with God? to know more of the preciousness of Christ? to cherish a greater tenderness of conscience, both as to sin and duty? to be more active in doing good? and more prepared to bid adieu without reluctance to this world, with all that it contains, in an humble confident hope of entering on a better—on the rest that remaineth for the people of God?

THE CROSS OF CHRIST.

Once on the cross the Saviour died,
And we with him departed too;
With Christ to all things crucified,
And risen with our Lord anew:

Then should we live to Christ alone,
His be our life, who died for us;
And long to make to others known
The love which bade him suffer thus.

Anew created from above,
Desiring not the world again,
Fill'd with the fulness of his love,
And showing forth his praise to men.

Fix'd heavenward be our hearts and eyes,
As o'er our earthly road we go,
Till to the mountain top we rise,
And leave for ever things below!

[*Evang. Mag.*]

Miscellaneous.

NOTES OF A TRAVELLER.

(Continued from page 571.)

Geneva, Switzerland,
Aug. 19, 1828.

Tuesday.—Owing to the great fatigue which I suffered during our toilsome journey from Paris, I did not begin my examinations here till this morning. Yesterday, after dinner, while lying on a bed, the door of my chamber was gently opened, and to my great surprise and pleasure, H. Ralston, Esq. of Philadelphia, came into the room. So utterly unexpected was this meeting, that I was at first tempted to think it a spectral illusion.

We were fellow passengers in the Algonquin—had traversed a considerable portion of the north of England together—and had parted in London, he for Edinburgh, and I for Bath, hoping only to meet again in the peaceful city of our birth, beyond the “blue wave.” The evening glided rapidly along, enlivened by the story of our various adventures. His engagements compelled him to leave Geneva early in the morning, but we hope to see each other at Paris in a few weeks.

The weather to-day is charming; the blue of the sky is as deep and

any ever seen in an Italian
pe—Claude Lorraine might
ghed to imitate it: the rays
un sparkled on the snows of
Blanc, the lofty and distant
of which were reflected by
both surface of the lake. I
ot be very minute in describ-
at we saw at Geneva, for
is exceedingly plain in its
appearance, and there are
buildings remarkable for
ng but as being the abodes
nguished men. The mansion
great Saussure was particu-
interesting to me: it looks
ke the residence of a noble-
an a philosopher. A mean
house, fast sinking in des-
s pointed out to us as wor-
notice—

self-torturing sophist, wild Rous-

tle of affliction—he who threw
ment over passion, and from wo-
verwhelming eloquence, first drew
th of life.

corner of one of the streets an
ent is shown, in which the re-
l Calvin is said to have re-
und where he probably died;
enthusiasm and faith in such
have very much abated since
t to Stratford upon the Avon.
own House is an ancient edie-
ieffly worthy of notice from
inner in which the Senate
er, in the upper story, is
d; this is not done by a stair-
at by a wide inclined plane,
ich it is said the old men
ride on mules: it would, I
have been more sensible,
nical and convenient, to have
the legislative hall on the
l floor.

re is a delightful promenade
lanted with forest trees, and
ed with stone benches: it is
La Treille: it is situated in
the most elevated parts of
y, near the Town House or
de Ville, and commands a
view of Geneva and the
ouring mountains. On one

side of the promenade is the Bo-
tanick garden established by De
Candole; this is enriched with
many fine trees and shrubs, and
ornamented with the busts of a
number of distinguished botanists.
Near one extremity of the garden,
is the finest building in the city.
It is the palace of Mr. Eynard, a
gentleman who has distinguished
himself in the emancipation of the
Greeks, and in the promotion of
the fine arts. Continuing our ram-
bles beyond the southern bounda-
ries of the town, we crossed the
moat which surrounds a portion of
it, by a tasty and durable iron wire
bridge. Beneath the embankments
of the fortifications we noticed a
number of cells, intended as places
of retreat and safety during an at-
tack upon the town. Though reg-
ularly fortified according to the
ancient style of defence, Geneva
would not probably make any effi-
cient resistance against the modern
modes of warfare. These works,
however, have been found useful,
to prevent any sudden attack; and
as the city is almost cut off from
the rest of Switzerland, and is lo-
cated between the powers of France
and Sardinia, the government still
preserves them in perfect repair.
All the ramparts are beautifully
covered with a green sward, which
we found inhabited by multitudes
of a little grey lizard—probably
the *lacerta agilis*, so famous in old
times for its medicinal properties.
These animals would frequently
start up from the sides of our path,
and run on before us in quite a fa-
miliar manner. Under some trees
a little beyond the fortifications, we
seated ourselves on a bench, and
enjoyed a good view of the lake,
the cultivated valley, the snow-
capped Alps, and all the rich and
varied scenery in the neighbour-
hood of this ancient Calvinistic
city. On a beautiful eminence
near the shores of the lake we saw
the mansion occupied by Lord By-
ron during his abode here, and

which is now considered one of the *lions* of the place. Here he probably composed the following beautiful lines, after an excursion on the water, and which every one must regret were, in his case, *all poetry*:—

Clear, placid Leman! thy contrasted lake
With the wide world I dwelt in, is a
thing
Which warns me, with its stillness, to
forsake
Earth's troubled waters for a purer
spring.
This quiet sail is as a noiseless wing
To waft me from distraction; once I
loved
Torn ocean's roar; but thy soft mur-
muring
Sounds sweet as if a sister's voice re-
proved,
That I with stern delights should e'er have
been so moved.

We re-entered the city by an angular passage through the walls of the ramparts. Near this gate, from an elevated spot, still called Calvin's pulpit, that great reformer is said to have preached to the listening crowds below. The college and library founded by him are not far from this spot, and are preserved very much in the same condition in which he left them. We purchased *a pound* of apples and pears of a person standing near this entrance to the city. It was the first time we ever saw this kind of fruit *weighed* out to customers—we found it quite insipid.

We now visited the Academy of Natural History or Museum, under the care of Professor Moricand, a gentleman who has distinguished himself in several departments of science. For a new institution, this establishment contains much that is interesting and valuable. The minerals and organick remains are numerous. I was particularly pleased with a collection of all the fish known to inhabit the Lake of Geneva. It has always been a favourite object with me to induce naturalists to collect and arrange local Faunas and Floras of the districts in which they reside,

so that the stranger might see at a glance what productions are peculiar to the spot. While we were engaged in examining the reptiles, the cases which contained them being kindly opened for us by the janitor, Professor Moricand came into the room, and noticing, I suppose, that we took more than ordinary interest in the subject, without our knowing who he was, for we had no letters of introduction to any one here, he offered us his services, and furnished us with every desired information. Finding that we were Americans, and were possessed of some little knowledge of the natural productions of our own country, he invited us to see his private cabinets in another part of the town—an offer which we eagerly embraced. His collection of dried plants is by far the most extensive and valuable one that I have ever seen—and his cabinet of shells embraces all the known species which inhabit the neighbouring valleys and mountains. With a liberality as unexpected as it is unusual in a naturalist, he furnished me with some fine specimens of most of his varieties. He now accompanied us to our Hotel, where I presented him with the few natural objects which remained of those I brought with me from home. In looking round our apartments he observed, that he had lately visited the Baron Humboldt in these very rooms. Before leaving us, Professor Moricand introduced us to a distinguished naturalist now in Geneva, from Paris, and gave us a pressing invitation to spend an afternoon with him at his country seat, not far from town. The unaffected plainness in the manners of this gentleman, his native genius and extensive information, were exceedingly gratifying. Every American travelling in Europe would do well to acquire some knowledge of the natural history of his own country—for it introduces him to

into the best and most interesting society, and he will find it h to him more than all formal s of introduction. At the t' hote we sat down in company quite a large collection of ish *persons*, to a sumptuous r—"salmon from the lake, chamois from the mountains." ie of the most striking objects e in Geneva, was a view of the ly river Rhone rushing out of ake through a narrow passage ly in the centre of the town. m's line is exceedingly descrip-

— blue rushing of the arrowy Rhone."

indeed a magnificent and tre- lous object. The rapidity, nce, and noise of the waters, ed to me to shake the neigh- ing houses. Near this spot e is a famous hydraulick ma- e, by which the water of the ne is elevated into large reser- s, and is thence conducted by s into the different portions of ity. The water of the lake is , and so transparent, that the m can be distinctly seen in ost any situation; but imme- ly on rushing into the channel he Rhone, it becomes of the est azure. The natural colour ure water in large quantities is : blue; but when it holds in ion animal, vegetable, or mil- substances, or when the bot- over which it flows is covered growing plants, or other mat- the colour is some shades of w or green, or even brown, as ve frequently noticed in many he deep streams in America. tint of the water in Lakes On- and Erie, I recollect to be s green—no doubt from being lied by less pure sources than melting snows and glaciers of Alps, which form a great part he Lake of Geneva. A few s below the city the Rhone is d by a furious little white co- d torrent called the Arve,

which rushes through the valley of Chamouny from the glaciers of Mont Blanc; and for some distance after their confluence, two separate currents, of different colours, may be remarked. We regretted exceed- ingly that our limited time would not permit us to make an excu- sion to the spot called Perte du Rhone, where the whole river sud- denly sinks into the earth and is *lost* under ground for some dis- tance. The magnificence of such a sight produced by the foam and roar of a vast volume of water, precipitated suddenly into a deep chasm, may well be conceived.

Among the edifices usually pointed out as worthy the atten- tion of the stranger, is the old church of St. Peter. It is in an elevated part of the town; and from one of its three towers there is an excellent view of the city and its environs. Nothing about the build- ing struck us as very remarkable, except a large monument of black marble, which is enclosed by a rude board partition. As this is a Protestant place of worship, we saw no pictures or images. The seats were commodious, and the whole appeared well adapted to an assembly of people desirous of re- ceiving instruction through the ear, and not amusement by the eye.

The ingenuity of the Genevease in manufacturing curious clocks, watches, musical snuff boxes, seals, and other toys, is notorious. We therefore visited one of the most celebrated establishments, to pro- cure some of these articles by way of *keepsake*. Most of the artizans have their workshops on the tops or in the garrets of the houses, which are occupied, as in Paris, by several families who have a com- mon stair-way to their apartments. The shop we visited was in the second story. We were much gratified with the great ingenuity displayed here, and wondered at the expensive mechanism lavished upon the merest trifles, most of

them intended for the *Parisians* and *Asiatics*. We each purchased a musical box, which plays, charmingly, two delightful tunes—*Sweet Home* and *Ranz des Vaches*. No American, I contend, can fully enjoy the first air, without having crossed the Atlantic. The second is the national air of Switzerland, the plaintive notes of which produced such a powerful nervous effect on the Swiss soldiers in Egypt, that they deserted the camp of Napoleon, for their native mountains and valleys. I might describe a great variety of exceedingly curious toys manufactured here—such as artificial birds in rich feathers, which are made to start up and flutter and chirp by means of delicate mechanism—automaton magicians, who answer many questions, and are possessed, no doubt, with as much of the spirit of divination, as most of our necromancers or fortune tellers—but I must reserve all such things for a *viva voce* opportunity.

We were greatly surprised and gratified at meeting this morning H. G., Esq., of Philadelphia, who came over with us in the same ship. Since we parted in Liverpool, this is the third time that we have unexpectedly fallen in with each other—once in Manchester, once in the thronged streets of London, and now here at the hall door of the Crown Hotel, in Geneva. He and his brother are just from Italy, and we are rejoiced to learn that they are on their way to Paris through Switzerland, by nearly the same route which we proposed to take—we have therefore all determined to travel in a carriage together. We consider ourselves exceedingly fortunate in thus falling in with the Messrs. G., not only because they are pleasant companions, but the elder brother is well acquainted with the German language, which is spoken generally throughout Switzerland, and with the numerous objects of interest which are

to be found in the tour, passed over the same ground or twice before.

I may say that one of the principal objects with me in the Atlantick, was to see the The magnificence of alpine as drawn by the glowing Mrs. Radcliffe, had perfected my imagination from early youth. The roaring rushing through the blue lakes embosomed in piled up mountains—the glittering glaciers—and the daring avalanche sweeping whirlwind from the snows of the lofty summits—des of these and other picture objects, created a strong view them for myself. Interesting was Mont Blanc the monarch of European tains, with clouds circling its sides, and snows for evering on its head—where shows herself under a multitude of aspects, all calculated forth the talents of the painter, to awaken the curiosity of the philosopher, and to sustain the researches of the naturalist. No tale of fiction had ever chained my faculties more fully, than the narrative of trials and privations sufficient to those dangerous summits. No mortal foot had ever trodden before. The frightful chasm of ice which yawned at his tremendous avalanches which swept over his head, the rigour of the polar region, the burning heat of the which he alike experience journey of a few miles, now fresh in my memory, and made me desirous of a nearer view of the scene as pictured in my fancy.

From what I have said of the views of Mont Blanc, which you might already see, you might not very far distant from

ver, a very long day's
its base. All natural
e are on so gigantick a
or want of an ordinary
f measurement, their
nd dimensions produce
tical deceptions. We
l this in approaching
ssing the Jura—many
arently within a few mi-
a tedious hour scarcely
to attain. In some
we advanced, one por-
mountain after another
etach itself and become
ndent ridge, between
the next, a capacious
it be seen. But I must
down my pen. We
arrangements for an
o the foot of the Alps

To be continued.)

**N UNITARIANISM. By J.
ye Smith, D.D.**

ristian Observer for Au-
ptember last, there is a
the second edition (3
of the able work of
. Pye Smith, entitled
ture Testimony to the

From this we lay be-
eaders, for the present
umber of extracts rela-
itarianism. We shall
tract something more in
mber.

sham, it seems, had
while he was theologi-
Daventry, and profess-
xy, many of his young
over to Unitarianism;
hese seceders included
the best talents, the
lication, and the most
sitions." On which Dr.
holds a similar office at
remarks:

dge only from analogy and
considerations; and I am

sensible that I am advancing to tread on
delicate, and to me painful, ground: but
truth must be spoken. Through more
than twice the number of years that the
'Calm Inquirer' presided at Daventry, I
have been exercised with the trials and
duties of a similar situation: and I also
have known the bitterness of disappointed
hope and a wounded heart. Some of my
friends and pupils have renounced the
faith which they once professed to hold
dearer than life, and have become Unitar-
ians.—I lay my hand upon my heart, and
in the most serious and impartial state of
thought in my power to command, I en-
deavour to form my best estimation of the
probable causes and occasions of their
change of views: and I cannot with truth
say that Christian 'seriousness of dispo-
sition' had apparently the smallest part
of a share in producing that change. On
the contrary, the amplest evidence has
established to me that, the precursors of
the avowed change of sentiment were ge-
nerally extreme levity, pride, rashness,
self-conceit, indolence, scepticism, con-
cealed improprieties of conduct, neglect
of prayer, private scorning at serious pi-
ety, and dishonourable imposition by pre-
tending orthodox sentiments at a time in
which subsequent declaration boasted of
having rejected them.

"To make these animadversions on
subjects so personal, I would gladly have
declined; but the place which those sub-
jects occupy, in the Preface to the *Calm
Inquiry*, has not left me at liberty to re-
fuse the ungracious task. Thankful, how-
ever, shall I be, if these extorted and re-
luctant observations should be the means
of warning any against that rock of proud
and unholy affections, on which others
have made mournful shipwreck." pp. 164,
165.

He adds,

"Difficult is the task to assist, in the
personal and successful search after sacred
truth, young minds whose judgment is
immature, their experience nothing, their
reading hitherto scanty, their conceptions
eager, and their self-opinion often strong.
If in relation to this subject, I may pre-
sume to express my opinion and my wish-
es, they would be to demand, in the first
place, certain prerequisites for the study:
good intellectual powers, the habit of de-
liberate and patient thought, a respecta-
ble acquaintance with the language, style,
and idiomatical peculiarities of the in-
spired writers, a memory well stored with
the contents of the Bible, some practice
in theological reading, and, above all,
and without which all the rest will be nu-
gatory, a heart governed by genuine piety,
humility, the spirit of prayer, and love to
God as the God of perfect holiness. In

minds thus prepared, and thus with conscientious and holy diligence exercised, the seed of heavenly truth would find a congenial soil, and a happy harvest might be expected, under His blessing who alone giveth the increase. But, without this discipline, 'the truth which is according to godliness' will be unwelcome and distasteful; plausible error will be agreeable, and will meet a ready reception; and the lofty boast of free inquiry will end in deep and confirmed self-delusion." pp. 161, 162.

Dr. Smith's chapter on this subject is, as we have already observed, so interesting and valuable, especially to many of those into whose hands our pages are likely to fall, that we should gladly transcribe nearly the whole of it, but we can find space only for the following extracts.

"It is not the prosecution of theological controversy alone that has excited the hateful passions of the human heart. The wordy dialecticks of the middle ages, and the controversies, philosophical and critical, political and historical, which have been agitated in our own times, furnish more than sufficient proof that, in any sort of contest, men can arouse each other's feelings to rancour, and can employ all the unworthy arts of aiming at the mere victory.

"But frequently in religious questions there is more to interest the susceptible tempers of men than is to be found in other disquisitions; and that not only in the heat of controversy, but in the privacy of cool and silent reflection. Nor is it more injurious to the serenity and purity of the soul, to have our passions heated in the public polemicks of religion, than it is to study divine things privately under an unfavourable state of the moral feelings, from any cause whatever. If, in human science, the mere exercise of the intellectual faculties may enable a man to escape mistake and discover truth; the same means will not insure a similar issue in the investigations of religion. Here we have to contend, not only against the ordinary prejudices of education, custom, authority, interest, and connexions, but against a more potent and often less suspected cause of erroneous conclusions, a deep-seated aversion from the very design of real Christianity, a secret dislike of those spiritual, sublime, and holy realities which are the seminal principles of true piety. It would have been a hard task to persuade a practised slave-trader, that his lucrative employment was detestable villainy. As difficult, at least, must it be to

open a way for the doctrine of genius is holiness, through the cold mists of moral prejudice and retention of sin. An 'evangelical' unbelief' denies free entrance to the truth which is according to godliness; it refuses a fair and consideration to its evidences; and a foe whose first approaches resisted, from the presentiment admitted, it will grant no quarter to those of the flesh, and will cast down imaginations, and every thing that exalteth itself against the ledge of God.'

"Those who are superior to the mental sin. Ingenious persons to reading and inquiry, but little to the moral state of their affairs in no small danger of conceiving but rashly, and concluding boldly erroneously, on religious subjects are unwilling to concede that the trines of the gospel require, for discovery and their reception, any more than speculative research. We even to intellectual exercises, to believe ourselves in possession of the information requisite as a confident fearlessness in reaching conclusions which we draw, per out much labour or patience, pride of intellect which is often of error, but is never a cordial truth. If we take up our sentiment out humility, and maintain the seriousness, they will bring us if even they be true; but the probability is that they will be because the sacred truth of God coalesce with such a state of would submit the question to those who have formed habits of self-discipline what is the class of religious into which they are most read when levity, self-confidence, that of superior talent, or unholy faith any kind, have the predominance what are those, on the other hand experience proves to be most with all that is lowly, reverent and affectionate, in the spirit and of religion?

"Upon these principles, it is difficult to account for a fact which appeared a paradox to some, and a cause of stumbling to not a few that so many eminent persons in literature have either openly the Unitarian system, or have been inclined to it." pp. 118-

The author proceeds to remarks, and we think

larly in reference to that in-
al pride which is so closely
ted with theological pravity.
n proceeds:

annot but have a most intimate
to the object before us, to inquire
scription of religious feelings and
is found, by fact and observation,
the nearest affinity to the Unitar-
strines, to be the most congenial
ir ordinary and unconstrained in-
and to be the most promoted by
ption and profession of these doc-
The religion taught in the Bible
vidently the religion of a recover-
; a religion of which the primary
it essential parts are conviction of
peakable evil of sin, hatred of it,
version from it, self-abasement,
s of mind, a broken and a con-
rit, habitual and conscious depen-
n Divine grace, a godly self-jea-
constant reference to Christ in
nation of our motives and the
; of our affections, a daily and
ost arduous struggle in the resist-
inward as well as outward tempta-
the mortification of sin, and in
lity of active obedience. No im-
erson who has seriously examined
ptures, can have failed to perceive
at stress which they lay upon
articulars, as the very elements of
istian character. But are they the
ls of the Unitarian character? Is
tarian system found by experience
cise a congenial, propitious, and
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ese scriptural dispositions are the
ongly felt, that the Unitarian sys-
ears the most lovely and inviting?
e contrary, does not that system,
most manifest and characteristick
on, shed a deadly chill upon them
d, by the generality of those who
it, are they not treated with indif-
or hardened derision?" pp. 125

author next proceeds to the
cal morality of Unitarianism,
ich he remarks:

ere are certain employments of
nd time which possess very fasci-
atractions, and have all the recom-
ion that politeness and elegance
hion can give; but with respect to
it is impossible to deny that the
f thought which they excite, the
s and character which they pane-
the passions which they foment,
; accessory circumstances by which
re invariably surrounded, are in
t contradiction to the spirit and the
of Christian morality. Against
nd against all their shifting vari-

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eties, serious Christians every where bear
their practical testimony: and, amidst the
diversities on minor points of doctrine and
on ecclesiastical order, this practical pro-
test against the lusts and the course of the
present evil world, is one of the uniting
resemblances which binds together all
who love our Lord Jesus Christ in sincer-
ity. How, then, does the practical spir-
it of Unitarianism operate in these in-
stances? Does it generally and charac-
teristically lead to 'come out from among
them, and to be separate, and not to
touch the unclean thing?' Is it not the
truth, that all the forms of gay amuse-
ment and fashionable dissipation have gen-
erally the Unitarians of their neighbour-
hoods among their principal votaries, so
far as station and circumstances afford op-
portunities? Let theatres and balls, card-
tables and billiard-rooms, bear witness.
Let the medicinal waters and the resorts
for sea-bathing, which receive their yearly
visitants for the regaining or the improv-
ing of health,—let them declare whether
Unitarian families do not generally mix in
the full vortex of dechristianizing, though
the world will not deem them demoral-
izing, gaieties." pp. 128, 129.

'The observance of the Lord's
Day is next remarked upon. This
day is divinely appointed to be holy
to the Lord; and experience proves
that on its sacred observance inti-
mately depends the advancement
of religion, both personally and
publicly. But, asks our author,

"How does the spirit of Unitarianism
treat this sacred obligation? Are there
many of its partisans who make conscience
of a strict observance of this holy and
most valuable season? Is it not generally
with them made a day of worldly pleasure,
either in part, or, if an extraordinary oc-
casion should occur, in its whole? Has
not an eminent Unitarian (Mr. Belaham)
preached and printed to persuade men
that 'any employment, or any amusement,
which is lawful on other days, is lawful
on the Sunday?' And has not his exam-
ple led many of his party to treat the sancti-
fied observance of this day with the con-
tempt of pity and the scorn of ridicule?"
pp. 129, 130.*

* Dr. Smith adds in a note:

"It is with sincere pleasure that I ac-
knowledge the just observations of Dr.
Lant Carpenter, on the religious utility
and obligation of the Lord's day, which
he has given to the world since the first
publication of this volume, in his Exam-
ination of the Charges made against Uni-
tarianism, &c. by Archbishop Magee."

From the walks of private life Dr. Smith advances to the pulpit instructions and publick character of the Unitarian communities; and we must say he proves them mournfully wanting. He illustrates his remarks, neither unfairly nor unaptly, with the melancholy case of Geneva.

"An instructive instance of this deterioration is presented to us, in the modern history of the church of Geneva, once the glory of the Reformation. For about eighty years, Arianism and Socinianism have been spreading themselves among the pastors and academical professors of that city; for the most part under the disguise of evasions, ambiguous phrases, and faint denials; but, during the latter half of that period, with increasing boldness. Our English Unitarians have recently been gratified with discovering that, in the new Genevese Catechism, 'there is not only no exposition or defence of the doctrine of the Trinity, but not even an allusion to it;' and that 'the Genevan pastors are on the high road of reformation, and their next catechism may not merely omit, but openly expose, pretended orthodoxy.' This writer was probably not aware, that he was humbly chanting to the tune which had been before sung by those consummate reformers, d'Alembert and Voltaire. The article 'Geneva,' in the celebrated French Encyclopédie, was written by the former of those authors, so illustrious by the splendour of their talents, so detestable for the baseness of their moral principles. From that elaborate and, but for its irreligious tincture, interesting article, I select some paragraphs.

"Very far indeed are the ministers from thinking all alike, even on those points which are regarded elsewhere as having the most important place in religion. Many have renounced the divinity of Jesus Christ, of which their leader Calvin was so zealous a defender, and for which he brought Servetus to the stake. —They explain the least unfavourably that they can, the express passages of Scripture which are contrary to their opinions.—In one word; all the religion that many of the ministers of Geneva have is a complete Socinianism, rejecting every thing called mystery, and supposing that the first principle of a true religion is to propose nothing to be received as a matter of faith which strikes against reason. Thus, when they are pressed upon the position which is so essential to Christianity, the necessity of revelation, many of them substitute in its place utility, as a softer term. If in this they are not ortho-

dox, they are at least consistent.—At Geneva, less complaint is made than elsewhere, on the growth of infidelity; which ought to excite no surprise: religion is there reduced almost entirely to the worship of one God, at least with all above the lowest ranks: respect for Jesus Christ and the Bible is perhaps the only thing which distinguishes the Christianity of Geneva from pure Deism."

"Great offence was taken by M. Vernet and other ministers of Geneva on the publication of this article: and an ambiguous profession of faith was by them given to the world, which, instead of contradicting, in effect confirmed the representation of d'Alembert. The correspondence of that philosopher and Voltaire continues great number of very curious passages on the alarm and agitation which were produced among the ministers, and on the ridiculous inutility of their evasive protestation. They give melancholy indications that Unitarianism is a 'downward road,' and that its progress was viewed with high delight by those desperate and malicious unbelievers.

"Another passage from the Encyclopédie will furnish additional evidence of the favourable eye with which the great leaders of infidelity viewed the character and progress of Unitarianism, and with what exultation they looked forwards to its ultimate effects. It is a part of a very long and elaborate article, evidently intended as a high panegyrick upon the Unitarian system; though, as usual, the author writes under the disguise of an affected submission to the authority of 'the catholic, apostolick, and Roman religion.'

"The Unitarians have always been regarded as Christian divines, who had only broken and torn off a few branches of the tree, but still held to the trunk; whereas they ought to have been looked upon as a sect of philosophers, who, that they might not give too rude a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure Deism, and reject formally and unequivocally every sort of revelation; but who were continually doing, with respect to the Old and New Testament, what Epicurus did with respect to the gods; admitting them verbally, but destroying them really. In fact, the Unitarians received only so much of the scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems which they had embraced.—A man . . . becomes a Protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for solution of his doubts and difficulties, and

becomes a Socinian. From Socinianism to Deism there is but a very slight shade, and a single step to take: and he takes it.

"Such has been the accelerated course of departure from its former evangelical faith, which has dishonoured the church of Geneva: and it is an incontestable fact, that this unhappy progression has been accompanied with an equally advancing, and at last a hideous, dissolution of publick manners. During the twenty years that the chief priest and prophet of infidelity resided at Ferney, he frequently numbered among his admiring and flattering visitors, some of the pastors of Geneva. The bonds were weakened and ruptured which religious principles would have held unbroken; and, as that little state depended more than almost any other for the preservation of social order and liberty, upon fraternal union among its citizens, it was torn in pieces by frightful and ruinous dissensions, long before it was involved in the vortex of the French revolution. Its moral state became not less deplorable. The unprecedented abandonment of public worship, the almost total abolition of family religion, the contempt of the scriptures, the scandalous violation of the Lord's day, and an audacity of libertinism, threatening the destruction of all domestick virtues, have deeply shaded the recent picture of that always interesting and once happy people. Other causes may be admitted to have had a share in the production of these effects; but the great and predisposing cause was indifference, under the pretence of philosophy and liberality, to the doctrines of the Reformation; and then, the relinquishment of those doctrines, and of the spirit of humility and piety in which alone they can be truly held." pp. 133—137.

The close alliance of Infidelity with Socinianism is unhappily too notorious; and well might Dr. Priestley panegyrize President Jefferson, a known and avowed infidel, remarking, "He is generally considered an unbeliever: if so, he cannot be far from us, and I hope in the way to be not only almost, but altogether, what we are." Indeed, our author boldly challenges the Socinian body on this point:

"I make my appeal to intelligent and candid Unitarians themselves, whether they are not perfectly aware that a proportion not inconsiderable or unimportant of their congregations, at the present time, throughout our country, consists of persons who do not disguise their scepticism or even settled disbelief, with re-

gard to the Divine origin and paramount authority of the Christian religion? What has produced this coalition? Why does it continue, with every appearance of mutual contentment? Is not the undeniable cause a congeniality of spirit; and a conviction, on the part of those scepticks and infidels, that the theory of Unitarianism approaches so nearly to their own, that any remaining differences may be very well accommodated to the satisfaction of each party?" p. 139.

ON JUSTIFICATION.

In our last number we published, from the Christian Observer of June last, an excellent short paper on the all-important subject of *Justification*. The doctrine was well and clearly explained; but the writer objected to the translation of the Greek preposition *α* or *ε* by the English word *by*. He thought that the word *through* (in Greek *δια*) would be a more correct translation, because, according to him, *through* denotes the *instrumental* cause, whereas *by*, he thinks, indicates the *meritorious* or *efficient* cause, which faith is not, in the matter of a sinner's justification before God—It is by faith as an *instrument*, that the sinner apprehends, or lays hold on, the *righteousness of Christ*, as the sole *meritorious*, or *efficient* cause of his justification.

In the August number of the Christian Observer, there is a reply to Dr. Niblock, the author of the paper on Justification, in which it is shown that *by*, in English, more properly denotes an *efficient cause* than *through*; the latter word having generally a reference to place. We have not space for the insertion of this reply; but will remark, that the prepositions *α* and *δια* in Greek, seem often to be used *interchangeably*, although the latter, like *through* in English, primarily relates to place and motion, and is, we think, more frequently and appropriately so used than *α*. On

the whole, therefore, the doctrine that the righteousness of Christ is solely and entirely the meritorious cause of justification to the people of God, and that faith is only the exercise, or act, by which the believing sinner rests, or relies on this righteousness alone, must be collected from the scope of those passages of sacred scripture in which this great truth is taught, and not from the translation of the Greek prepositions *ex* and *de* into the English words *by* and *through*—since the use of these words, in both languages, is too various and uncertain to decide the point. Nor are plain passages of scripture wanting, in which the manifest sense clearly establishes the doctrine in question. See Rom. iii. 24, 25, 26; iv. 5, 6, 7, 8; v. 19. Phil. iii. 9. 2 Cor. v. 19, 21. Eph. i. 6, 7. It is asked by Dr. Niblock, "Is faith above all other graces?" We may safely and directly answer, No—since the apostle Paul, after speaking of Faith, Hope, and Charity, says expressly, "the greatest of these is charity." Yet faith is, so to speak, the foundation grace, on which the others are built. The

truth is, every grace has its private office, in the economy of salvation. But it is the exercise of faith, and of faith alone, that we must brace and rely on the Lord Christ. Hence the accurate and excellent statement of our position of Faith. It says,—receiving and resting on Christ his righteousness, is the instrument of justification, but accompanied by all other graces."

OBITUARY NOTICE.

Died, at his residence in Philadelphia, on the 17th of October, in the 84th year of his age, BENJAMIN WICKES, a ruler in the 6th Presbyterian of this city. There was modesty, and of instruction the life and character of Wickes; and we hoped to, our present number a brief sketch of this excellent man unavoidably delayed till the month, when its appearance is expected.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(Concluded from page 583.)

It is not our intention to examine and comment on these letters, *seriatim*. We have already stated our estimate of their general character and merit, given the entire table of contents, exhibited extended extracts, remarked on the general nature of the controversy, and recommended the perusal of Dr. Woods' publication, in extenso, to our readers. We shall only further give our opinion on the result

of the argument pursued in them, with a few more extracts, add some remarks of our own on the nature of this whole controversy. We say then that in our judgment, after a repeated perusal of the letters, and of the position of them in the Christian Spectator, that Dr. Woods has fairly and completely demolished the system of Dr. Taylor—taking it to pieces. Dr. W. apprehended that what we supposed that it was, what we are confident the truth is, in general understood it to be, has Dr. W. merely proved the doctrine of Dr. Taylor

d Clerum, with the accompanying notes, is untenable, he has a right to be extremely mischievous and dangerous. This he has in regard to a number of. Some of these are stated in following extract; the kind spirit which, especially the extreme our which appears at the close, t to have secured Dr. W. ist the harsh and most unmercenary censure bestowed upon him in Christian Spectator.

But my Brother, you cannot surely find it strange, that serious disquietude of mind should exist among us in consequence of what you have published in relation to these subjects. For you well know that Calvinists, though not afraid of discussion, are sincerely and firmly attached to their articles of faith, and are apt to be carried about with the changing opinions of others. Whether right or wrong, we have been accustomed to consider the controversy which early existed in the church between the Orthodox and Pelagians, and which, after the Reformation, was continued between the Lutherans and Calvinists on one side, and Arminians or Remonstrants on the other, as of radical importance. Now you would you expect us to feel, and, in our convictions, how ought we to feel, when a brother, who has professed himself decidedly orthodox, and has had entire confidence, and is placed at the head of one of our Theological Schools, makes an attack upon several of our articles of our faith, and employs language on the subject of moral agency, free will, depravity, divine influence, etc., which is so like the language of Arminians and Pelagians, that it would require great labour to discover the difference? How would it be natural for us to feel, when such a brother adopts, on several controverted subjects, the language of the opinions which have been adopted by Unitarians; and when we find that Unitarians themselves understand him as agreeing with them, and are making such cement a subject of exultation? Would it not betray an indifference and remissness in us, which you would think unacceptable, if such things excited no solid interest in us respecting the cause which ought ever to be dearest to our hearts? Would I ask again, how would you expect us to feel, and with our dread of error, how ought we to feel, when we find a remarkable resemblance between our mode of thinking on one of the subjects of the present discussion, and that

of free thinkers? Rousseau says; * 'If man is active and free, he acts of himself. — Providence does not hinder him from doing evil, either because the evil which so feeble a being as man can perform, is nothing in his eyes, or because he could not hinder it without restraining our liberty, and thus doing a greater evil, by degrading our nature. — We are placed upon the earth, and endowed with liberty, tempted by passion, and restrained by conscience. What more could divine power itself do for us? Could it put contradiction in our nature, and pay the price of well-doing to one who had not been able to do ill? What! in order to prevent man from being wicked, must God confine him to instinct, and make him a beast?' This eloquent writer says in another place;† 'Man, be patient. The evils you suffer are a necessary effect of nature. The eternal and beneficent Being would have been glad to exempt you from them. — The reason why he has not done better, is, that he *could not*. — Again. 'Why wish to vindicate the divine power at the expense of the divine goodness?' And again. 'The question is not, whether we do or do not suffer; but whether it was well for the universe to exist, and whether the ills which we endure are not inevitable to its constitution.'

I have not adverted to this noticeable agreement in phraseology, and in reasoning between you and those I have mentioned, for the purpose of stigmatizing your theory, or as a proof that it is erroneous. For Rousseau might have, and, in many respects, evidently had, very just conceptions on moral and religious subjects. And so had the Pelagians and Arminians. But when we find you, on several interesting points, siding with these sects against the Orthodox, and siding too with Dr. John Taylor against Edwards on some of the main questions at issue between them; and when in addition to this, we find you on some points coinciding so nearly with the views of the French philosophers, and, shall I say, on other points throwing out the very objections, which we have so often heard from cavillers against orthodoxy; it would certainly be strange, if none of our sensibilities were touched, and no concern or fear excited within us in regard to the tendency of your speculations. I acknowledge that on this whole subject we may be mistaken; and that our fear may be groundless. And we will be anxiously looking for evidence to satisfy us that it

* Confession of Faith in "Emile."

† Letter to Voltaire respecting a poem on the destruction of Babylon.

is so. To such evidence we will open every avenue to our understandings and hearts. But I feel myself constrained to say, that the theory which you adopt in contradistinction to the common theory, appears to me, generally, so far as I understand it, to be unscriptural, and of dangerous tendency. And the more I examine it, the farther I am from being satisfied with it. And this is the case with the Orthodox community to an extent, as I have reason to think, far beyond your apprehension."

We stated in our last number, that we were not to be understood as adopting for ourselves the propositions which Dr. Woods defends against the objections of Dr. Taylor, and intimated an intention to explain ourselves in regard to this matter. We are now to redeem our pledge. The assumptions which Dr. Taylor impugns, and Dr. Woods defends, are, "*First, that sin is the necessary means of the greatest good, and as such, so far as it exists, is preferable, on the whole, to holiness in its stead. Secondly, that God could in a moral system have prevented all sin, or at least the present degree of sin.*" The sum of what we have to say on these propositions is, that we would neither affirm nor deny, in regard to either of them; and think that the discussion of them must always be unprofitable and frequently injurious. Still it is true, that in the New England churches generally, these propositions were received; and their influence on practical religion—the only consideration that renders any theological speculation of much importance—was fully known; and although we cannot say, that this influence was of the very best kind, yet we cheerfully and unreservedly say, that it consisted with fervent, enlightened, eminent practical piety, in hundreds and thousands of those who adopted these propositions as true, and who have been among the best examples which our country has ever furnished, of zeal in propagating the gospel of our Redeemer, both at home and abroad. Now it is in these circum-

stances that Dr. Taylor and his associates come forward with speculations which disturb the settled faith of the religious community—speculations which in their nature, in the principles they involve, and in the reasoning by which it is attempted to support them, are unspeakably more objectionable than those which they impugn—nay, not only objectionable, but in their tendency going to the subversion of the whole system of evangelical truth. It is on this account that we have rejoiced to see Dr. Woods take the noble and decided stand he has taken, against the prevalence of these pernicious novelties.

In regard to the second proposition, or assumption, we are ready to admit that Dr. W. has not only demonstrated the absurdity and impiety of denying it, (if the "could" which the proposition contains refers, as we believe Dr. Taylor used it, to the first sense in which the word *power* is explained in these letters) but has said nothing to which we could not heartily subscribe. In regard to the other, or first proposition, we also think, that as Dr. Woods has shown that Dr. Taylor holds, equally with himself, that sin must come into God's moral system, only assigning for it a different reason, or another place, the impropriety and absurdity of disturbing the settled belief of the religious community by Dr. Taylor, for the sake of his novelty, is manifestly and highly censurable. But as Dr. W. has to defend the principle that "sin under the divine government will, on the whole, be for the best," (p. 81) or "that sin is the necessary means of the greatest good," which his whole argument admits, it is here that his opponent will have him at an advantage—an advantage which we perceive he has already taken. Here the parties hold a principle in common; and although Dr. Taylor, in applying it, has, as we think Dr. Woods has demonstrated,"

roduced, directly and incidentally, principles and reasonings of the most pernicious kind, which the letters before us are admirably calculated to correct, yet, as to the principle itself, it is a common cause with him and Dr. Taylor, to defend it if they can—We say, that we would not undertake either to defend it, or to confute it; for we say with Dr. W. that “the orthodox generally regard the existence of sin under the divine government as a profound mystery,” (p. 37)—a truth which he repeatedly comes over, and on which, in one or two instances, he enlarges excellently and beautifully. Now if the existence of sin under the divine government be a *profound mystery*, is it wise or right to attempt any explanation of it whatever? And is it not an attempt to explain it, when it is said, that “sin is the necessary means of the greatest good?” Is not this said for the purpose, and the sole purpose, of giving at least a degree of explanation to “a profound mystery?” We know that sin is an evil—an infinite evil. We know that God perfectly hates it, and cannot be its author—has forbidden its commission, and will, in all cases, show his abhorrence of it, by its proper punishment. We know that men are commanded to hate it, to repent of it, to avoid it, and to seek its pardon in the way of the divine appointment. But its *origin* in God’s creation, or the *why*, or *wherefore*, that he has permitted it, is “a profound mystery;” and as such we are fully persuaded it ought always to be treated—reposing our minds on the goodness and mercy of God, in having opened a way for its forgiveness to fallen man, and on the assurance that he will overrule it for the bright display of his own glory—Here let us rest, and let the mystery alone.

The principle of which we have just spoken is derived from what has sometimes been called the Bel-

tistian Theory, which has Leibnitz, if not for its author, certainly for its most able advocate and propagator. He published it, if we rightly recollect, about the commencement of the last century, and it brought on the celebrated correspondence and controversy between him and Dr. Samuel Clark, of London, in which Queen Caroline took so much interest as to become the medium of communication between those powerful reasoners. The design of Leibnitz in his theory was to give Calvinism, as he thought, a less forbidding and more philosophical aspect. The essence of this system is, that “of all possible systems, God, infinitely wise and good, *must* form that which is *best*.” But the system was never adopted generally, by the Calvinists of Germany, Holland, or Scotland. The truth is, that the *philosophers* were far more ready to adopt it than the *divines*. Pope, who borrowed, as he avows, the doctrine of his “*Essay on Man*,” from Bolingbroke, made this theory the basis of that essay:—

“Of systems possible, if ’tis confest
That wisdom infinite must form the
best,” &c.

In the life of Pope by Johnson, may be seen the trouble which the poet experienced from an attack made on the doctrine of this essay by Crousaz, a scholar of a high order in Switzerland, and a man of eminent piety. Warburton, than whom no man ever had a greater power of making the worse appear the better cause, came to the assistance and rescue of the poet—Johnson’s remarks on the whole subject are worth attention.

In this country, the Leibnitian theory was adopted by Edwards and Bellamy; men for whom we profess and feel a profound veneration; and of whose theological views in general, we sincerely approve. But to the principle in question we early learned to demur, and our reading, and refle-

tion, and observation since, have confirmed us in the belief, that it is neither supported by scripture, nor sustainable on sound and satisfactory principles of reason. As maintained by Edwards, it was laid hold of by Lord Kames, and pushed to the extreme of fatalism; and though Edwards has satisfactorily shown that his own application of the system, and many of his principles, are entirely different from those of Kames, yet we were once acquainted with a Scotch divine of great eminence and acumen, and as thorough a Calvinist as any other man, and no enemy to the character and writings of Edwards, who declared it as his conviction, on close examination, that Edwards could not be solidly and conclusively defended against the infidel reasonings of Lord Kames. In the hands of Mr. Hopkins, from whom the Hopkinsians derive their name and their system, this same principle was fundamental, in leading him to what we esteem great and dangerous errors. We will spare space enough, much as we want it, to insert a pretty long extract from Dr. Witherspoon's thirteenth lecture on Divinity, in which he gives his views of the Leibnitian theory.

"The next thing to be considered is the *liberty* of God in his decrees. They are according to the council of his own will. Almost all the systems say that God did most wisely, most justly, and most freely, decree whatsoever comes to pass.

"The chief objection to this arises from what used to be called, many years ago, the Belitian scheme, of which, whatever chance traces may be seen in former authors, Leibnitz is the proper author. Of this scheme it is the leading part, or rather the foundation of the whole, to say that God, infinitely wise and good, must necessarily choose the best in every thing. That therefore of all possible systems this which he has chosen, because it has taken place, must necessarily be the best, and he could not choose any other; so that from the unalterable rectitude of his nature, he is as invariably determined by his necessity as any of his creatures. This boasted demonstration would be defensible, perhaps, were it not that its very

foundations are good for nothing. Its ideas are not applicable to the divine Being; better and best are definite terms, and actual comparisons. We say a thing is better when it is preferable to some others, and best when it is a thing absolutely preferable to all others. Now with what propriety can it be said that in the plans that were possible to infinite wisdom and power there is one best. Have we comprehension sufficient to see this, and therefore to say it? It seems to me that a demonstration might be given to the contrary. The whole system of creation is either finite and temporal, or infinite and eternal. If it be finite, it seems absurd to say that it would not be made better by being made larger and similar; and if it was not from eternity it might have been made many thousands of years sooner. If on the contrary it be infinite and eternal, the possible combinations of an infinite system are truly infinite, and there cannot be a best. The patrons of this scheme when pressed with these difficulties, have recourse to what they should have begun with, the incomprehensibility of time and space, and say that we cannot apply any of the ideas of sooner or later to eternity, or larger or lesser to space. The impossibility of uniting infinite to definite qualities, should have prevented them from saying that of all possible systems infinite wisdom must choose the best; but when we speak of time and space, nothing is more clear, than that if at any time a thing has existed ten years, I can suppose that it existed twenty years; and that if any thing be of finite extent, I can suppose it enlarged as well as diminished. So great is the obstinacy of people in adhering to their systems, that Dr. Clark reduces an antagonist to the absurdity of affirming, that though the universe were moved ten millions of leagues in any direction, it would still be in the same place; and another writer of some note, says, either that the thing is impossible that the world could have been created sooner than it was, or that if it had been created five thousand years sooner, yet it would have been created at the same time. Besides, this scheme seems to me to labour under two great and obvious difficulties—that the infinite God should set limits to himself, by the production of a created system—It brings creation a great deal too near the Creator to say it is the alternative of Omnipotence. The other difficulty is, that it seems to make something which I do not know how to express otherwise, than by the ancient stoical fate, antecedent and superior even to God himself. I would therefore think it best to say, with the current of orthodox divines, that God was

free in his purpose and providence, and that there is no reason to be for the one or the other beyond

connexions both of truth and error are frequently unperceived and unsuspected; yet after the moments of time, and investigation, and controversy, they are found, to be close, exact, and astonishing. These moments are sometimes very short and gradually made—an age scarcely suffice to complete

At other times, particularly in controversy, and consequently, urge them forward, they are exceedingly rapid. We verily believe, that in a departure from the so-called moderate Calvinism there is, in a descending path, no consistent stopping place, but of blank Atheism: and in this way may be called an ascending path, that there is no proper stopping place, but of absolute fatalism, which is not only Atheism, under another name. In the descending path there is indeed a half-way station called Unitarianism, at which we may stop; but it is, we think, that they are startled at perceiving to what they are tending—they are satisfied, because there is the very same reason why they could take the last steps, that they are for taking many of the first ones. Not a few do take the first step except the last; they are avowed Deists, but do not pass to professed Atheism. To say by the way—if any such could cast an eye on our pages—would earnestly recommend the perusal of the few last pages of Paine's *Apology for the Bible*, and the series of letters addressed to Thomas Paine. Facts confirm the course we have now made. When Unitarianism begins to slide downward, seldom stops short of the path of Unitarianism, or downright Atheism, as was the case with Priestley and many others that might be named. On the other hand, when

the fallacy and impiety of Deism, or Unitarianism, are once perceived and felt, and its votary begins to aspire to better things, he seldom stops till he has found a resting place in moderate Calvinism, as did Newton and Scott, and many more.

It is admitted, however, and ought to be remembered, that there is a large part of the religious world—and many who belong to it persons of unquestionable piety—who hold a creed of very ill-assorted articles. They have never thoroughly examined the connexion of their principles or sentiments. Their good feelings and sanctified hearts make them shrink back from gross practical errors; and they live and die inconsistently, but truly pious. There are, we are persuaded, but few, even among the preachers of the gospel, who clearly discern the tendency of certain principles. This, we think, is often owing to scanty information of the effects that have ultimately been produced by incipient and apparently unimportant errors; or to a neglect to observe the progress of error, from its beginnings to its consummation; and hence some of its first steps are sometimes even lauded, by men not yet unsound in the faith, as the noble and enterprising "march of mind."

We have spoken of the connexion of one truth, or error, with another. Let us explain ourselves a little here. In regard to this subject, the difference between philosophical, or metaphysical speculations, and revealed truth, ought to be carefully observed. In metaphysics and philosophy, human reason speaks. In the scriptures of truth, God speaks. The metaphysician or philosopher will pursue his principles and reasonings, let them lead whither, and as far as they may—to be consistent, he must do so. It is otherwise with him who takes the word of God for his sole and constant guide. When

he learns a truth from that word, and begins to make inferences from it, he may be stopped short in his career, by finding that a consequence which he was prone to draw, is directly falsified or forbidden, by some plain declaration of the volume of inspiration. He of course reviews his reasoning. Perhaps he discovers its error, and perhaps he does not. But whether he makes the discovery or not, he knows that the infallible word of God is to be trusted and followed, rather than his own weak and erring mind, and thus he is arrested. When, therefore, we speak of consistency in theology, we mean a consistency of every doctrine we hold, with what is plainly taught in the oracles of revealed truth. We do not mean that a man must be able to show *how* it is, that every one of his theological opinions may be metaphysically or philosophically maintained; nor *how* every one of them may be made exactly to tally or quadrate with every other. We have not a doubt that the attempt to do this has led many excellent men into error, and injured true religion exceedingly. That all truth is consistent with itself, no one can doubt who knows what truth is. But the *rationale* of this consistency, we may, in some instances, not be able to discover and explain. This is notoriously the case with facts in natural philosophy, which is employed in explaining the *works* of God: and why may it not be the case in Christian theology, which is an explanation of the *word* of God?—It undoubtedly is the case, in the latter as well as in the former. Consistent theology, therefore, is the holding of no sentiment that is inconsistent with plain revealed truth; and the holding of all that is taught by that truth, and as it is taught. Let it not be said that this is pleading for theological empiricism—Far from it. The biblical theologian, if he deserves the name, will always

be able to show, and must show to a great extent, the beautiful harmony and connexion of revealed truth. But there will be points which he may not be able to show this fully. This he will acknowledge; and let his metaphysics prompt or dictate as they may, will not attempt “to be wise above what is written;” and will be exceedingly to press and to texts of Scripture, to extract from them a meaning different from obvious import, that they no longer militate with his philosophy, but yield it their countenance and support. Such is a biblical theologian distinguished from a sophizing theologian. May in mercy to his church, in the number of the former, a diminish that of the latter.

LETTERS TO THE EDITORS OF
CATHOLIC MISCELLANY,
trating the Papal Doctrine
Intention; the Opus Oper
Roman Infallibility; and
Knavery of Popish Writers
Thomas Waddell.

This is a closely printed pamphlet of seventy-one pages. The author is a Protestant from Ireland, who, according to his own statement, was, in his days, “brought into doubts and difficulties by popish sophistry; hence was led to make the controversy his study: and he certainly shows that his acquaintance with it is not superficial or considerable. His language is in every way correct or courteous; his facts are strong, and his reasoning powerful. We have read carefully the introduction at the first letter, and have dipped into other parts of the pamphlet these days, when the Romanists are using all their art and influence to make proselytes in our country among the populace, we think this publication is calculated to

aliking kind of style, coarse as sometimes is, but mingled with worn facts and plain reasoning, be far more effectual in countering the delusions of the papal saries among the uncultivated of the community, than more heeded compositions. Nor does it w that many who can write r than Mr. Waddell, must his pamphlet—if they do read without advantage. He under-

stands his subject better than a great proportion of our scholars and theological students; and they may collect from it information which they lack, and ought to possess. Mr. W., since this publication, has had a controversy with the editor of the *Catholick Press*, which we understand he also intends to publish. We heartily wish him success.

Literary and Philosophical Intelligence, etc.

il Roads.—It is stated in a London ; that Mr. Stephenson, proprietor of locket Engine, traversed the whole h of the Liverpool and Manchester ay, 32 miles, in 33 minutes, on a r of 1,000 guineas, which he won. is nearly at the rate of a mile a te, or sixty miles an hour. The on rate of mail stage travelling in pe a few years since, was four miles ur. The Rocket Engine therefore improvement of fifteen-fold upon ld mail stage.

e northern part of the Russian em- loes not move, in consequence of the al revolution of the earth, at the rate re than 450 miles an hour. If, there- posterity will only improve upon the ator of the Rocket Engine, half as as he has improved upon the old stage, some future Jehu may set out Kamtschatka at sunrise, and keep an always rising, for eight hours, till rives at St. Petersburg. Or, if he ontrive to bridge the ocean, he may the sun company all the while, and round the earth every twenty-four

ie Baltimore Gazette states, that se- gentlemen, recently returned from and, inform the editor, that the high- degree of excitement and even ism appears to pervade all class- f people in England in relation to oads, and many extensive ones are mpleted: several of the canal pro- vors have sold out their rights to anies, who are about to change e works into rail-ways, and no doubt ins there that a general system of oads will, at no distant day, intersect y part of the island. It is stated hese gentlemen that on a part of line, the cars travel at the rate of t 30 miles the hour; yet such is the

case of the motion, that the traveller scarcely perceives its rapidity, except when he meets a car travelling in a contrary direction, when the parties, passing each other at the rate of nearly 60 miles per hour, are made sensible of the velocity at which they are going.

Domestick Blankets.—We were highly gratified a day or two since, with an examination of a pair of blankets, made by the Society at Economy, Pennsylvania, under the superintendence of Mr. Rapp. They are made of the finest Merino wool, very thick, and of an excellent texture—far superior in all these particulars, and every other in which comfort and durability are involved, to any of the imported article we ever saw of the same price. Besides securing a very superior article, agriculturists will subserve their own interests, in obtaining these blankets, by patronizing a domestick market for wool, a consideration worthy of attention in these days of depression in the wool raising business. We do not hesitate to say, that if blankets of such quality can be made at such prices in this country, the importation of the foreign article will soon cease—in which event the raising of wool will again become an object worthy of attention.

Friendship between Birds.—We observed this summer two common thrushes frequenting the shrubs, on the green in our garden. There was an association and friendship between them that called our attention to their actions. One of them seemed ailing or feeble, from some bodily accident; for though it hopped about, yet it appeared unable to obtain a sufficiency of food. Its companion, an active, sprightly bird, would bring it worms, or bruised snails, when they mutually partook of the banquet; and the ailing bird

The transforming influence of the gospel, on Hottentots and Sandwich Islanders, completely falsifies, and ought forever to silence, the allegations of infidels, and all other enemies of missions, that it is in vain to attempt to benefit such men by missionary labours—They are benefited by these labours, when all other efforts prove—as they ever have proved—ineffectual and abortive.

ULTRA GANGES.

CHINA.

Extract of a Letter from the Rev. Robert Morrison, D. D., dated Canton, China, March 27th, 1830; addressed to the Treasurer.

MY DEAR FRIEND,—I have this morning been perusing a journal kept by Leang-a-fa, in which he states what he is occupied in daily, and records some of the conversations he has with his idolatrous countrymen. Ignorant and atheistical objections are made by some; and others, who see the gospel of Jesus to be a more excellent way than the worship of idols, are deterred from confessing it through fear of man, the scorn of their neighbours and kindred, together with the interruption that the keeping of the fourth commandment would occasion to their worldly concerns.

The old man, Afa's father, is softened so far as to worship Jehovah, though, at the same time, he continues to worship the idols which the Mandarins worship. He cannot believe it to be right that he should think himself wiser than the emperor and the Mandarins.

The Rev. Mr. Bridgman, who is a life-missionary, seems very devoted. He is 28 years of age. Mr. Abeel, the Presbyterian minister, sent to the sailors in China, is 24 years of age. His health does not admit of his labouring so hard as the other missionary.

Their presence in this land, before my death, gives me a ground of hope that the great Lord of the harvest will not let this field be without labourers, till an abundance shall have been gathered in—till Christ shall see of the travail of his soul in the conversion of many from among the Gentiles, and be satisfied.

Mrs. Morrison, and our dear children, are frequently indisposed; but all are still preserved in life.

With affectionate regards, I remain, my dear friend, in the hope of meeting you in heaven, through the grace of our Lord Jesus,
(Signed) Yours faithfully,
ROBERT MORRISON.

Letter from the Rev. Messrs. Elijah C. Bridgman and David Abeel, American Missionaries, dated Canton, China, 26th March, 1830; addressed to the Foreign Secretary.

DEAR SIR,—We rejoice that, in the good providence of God, the time has come, when missionaries of the Lord Jesus, sent out by your American brethren, can address you from China. After a short and agreeable passage, we arrived here on the 25th of the last month. Early the next morning we had our first interview with your missionary, who received us with paternal and fraternal affection, and bade us a most hearty welcome to the new scene of our labour. And, dear sir, it was a precious season, when, at such a time, and in such a place, we were permitted to bow together at the throne of grace.

We were sent out to this distant land by different societies; one by the American Seamen's Friend Society, who have engaged their missionary to labour, at least one year, in Canton and Wampoa, and then leave it discretionary with him, whether to continue in their service, or unite in the great work of evangelizing the heathen. The other is under the auspices of the American Board for Foreign Missions.

You will, doubtless, be informed, by letters with which this will be forwarded, of the health of Dr. Morrison, and the state of the mission. For the present, certainly, we can impart no new views of the lamentable condition and the imperious wants of China. The debt which the churches owe to this people, on account of the Lord Jesus, is great. We regret that so long a time should have elapsed, before the American churches would join you, and come up to the help of the Lord against the mighty. We feel that we are entering into other men's labours; but we rejoice that the good work has been begun, and carried forward with so much success. There is great cause for devout thanksgiving to Almighty God, that he has so long preserved the life, and blessed the labours of the venerable man, who, after bearing the heat and burden of the day, is still strong in the Lord—a friend and teacher of the heathen, and a friend and counsellor of those who would honour and love him as their father.

Last evening we had the pleasure of being introduced to Leang-a-fa. He bears the image of the Lord Jesus. Before we parted he read the tenth chapter of Luke, and closed with a fervent and appropriate prayer, the sentiments of which Dr. Morrison repeated in English for our edification. If the same ideas

impressions which he expressed, in regard to the second verse of the chapter, were generally entertained by Christians, the labourers would not be so disproportioned in numbers to the extensive harvest. "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." Praying for the success of your society, and asking an interest in your prayers,

We remain, Dear Sir, yours,
In the fellowship of the gospel,
ELIJAH C. BRIDGMAN,
DAVID ABDEL.

EAST INDIES.

CUDDAPAH.

Letter from the Rev. W. Howell, Missionary, dated Cuddapah, April 5, 1830; addressed to the Treasurer.

DEAR AND RESPECTED SIR,—At this oppressive and trying season (thermometer 100°) I again have the pleasure to address you; though I feel the enervating effects of the climate every year on my constitution, I am enabled still to go through my several duties without experiencing any serious interruptions, which is a source of gratification to me.—I intend, in a few days, to make a tour into the districts, to distribute the Scriptures and tracts more widely among the heathen, and to proclaim to them the salvation that is in Jesus Christ.

During the three last months the mission was daily visited by natives from the surrounding districts, summoned to attend the Court Sessions, and others, chiefly of the Vysya or Banian caste, to renew their annual leases with the Collector; these were all supplied with a copy of the newly printed Gospels and tracts, which were received with pleasing avidity; and it is a favourable indication of the times that the heathen will soon be given to Jesus Christ for an inheritance.—May the Lord hasten it, and the Holy Spirit be poured out abundantly to fulfil that event!

It is with much pleasure I have to inform you that since my last communication there have been added to the church three members, two of whose parents are also in church fellowship; these persons were but a year ago married and taught to read in the Christian School. May they and their seed be accounted to the Lord for a generation! The other is a poor woman, who has been a candidate for some time, and has suffered much from afflictions. There are some others, also, who appear disposed to come forward to this ordinance, but are afraid to approach it; they say, from what they hear recorded in 1 Cor. xi. 29, 30, "eating and drinking unworthily," of bring-

ing judgment on themselves, and of many becoming weakly, sickly, and dying in consequence. It is well that they have such a sacred view of the ordinance, and that they are aware with what dispositions they should come to it. A few more families from among the heathen have come to reside in the Christian village, and who are also candidates for baptism; of these, there are at present eighteen adults, and twelve children, receiving instruction from Jonah, the native reader, and for whose use I have prepared a Catechism adapted for that purpose; it is arranged as follows:—On the Attributes of God—On Creation—On the Fall of Man—On Salvation by Jesus Christ—Ten Commandments—Lord's Prayer—On Baptism—Lord's Supper, and Judgment—the whole rendered easy and concise, and suited to their capacity.

I am sorry to bring to your notice that I am obliged again to reduce the number of schools, owing to the frequent removal of gentlemen from the station. The converted Brahmin Veerapah is now employed in the Christian school, and has nineteen boys and twelve girls under instruction.

The Teloo goo hymns, printed at Bellary, have at length been received, and their cost placed to the account of G. J. Waters, Esq. The number of hymns is 87, arranged according to subjects.—He intends to bear the charges of printing the Pilgrim's Progress, and has lately sent me 200 rupees for that purpose, and which I have remitted to the agents at Madras. The work is now copying fair for the press; and one hundred copies will cost, it is estimated, 700 rupees.—I have also prepared the Teloo goo tract, "*Criticisms on the Hindoo Shasters*," and sent it for print to the Tract Society at Madras. I have shown the manuscript to some respectable natives, and they are of opinion that the arguments are capable of producing a good effect on such as are inquiring after truth.—The revision of the Teloo goo Scriptures keeps pace with my other duties.

I have, as usual, distributed at the *Gungama* festival this year about 500 tracts and 50 gospels. The number who were hooked by proxy on this occasion were about thirty persons, and a woman among them. The sight is truly appalling; but it has no effect whatever on the beholders, they appear quite indifferent; and the greater part, it appears, come to this feast to see their friends and connexions, from distant places, whom they are sure to meet here.

The small-pox has lately raged here, and in the country, to a very serious extent, and from that cause many have died. A poor woman, in the Christian village

was afflicted with it soon after confinement, and died a few days afterwards. Entreating your fervent prayers, I beg to remain,

Dear and respected Sir,

Your very faithful servant
in the Gospel,

W. HOWELL.

—
SALEM.

A few Extracts from the Journal of the Rev. Henry Crisp, during the period from 3d November, 1829, to 22d February, 1830; furnishing encouraging proofs of the willingness of the heathen to receive Christian books.

November 4th.—Started at daybreak this morning, and soon after sunrise reached Yettappoor, about three miles distant, which I understood to be a considerable place.

We went out once into the Bazaar, and taking our stand in a public place, began with reading a tract. A crowd soon collected, and listened quietly to the reading of the tract, and to what was said in reference to the acknowledged need of salvation, and the inability of the gods in whom they trust to confer this blessing. Shortly after, one of the Brahmins, who had been listening, said that it was not right; Isaac had been "abusing" the gods, in whom they believed, because the history of Vishtnoo, in the Krishtuan incarnation, had been exposed to show how unfit he was to be a saviour to others. He was requested to show that what had been said was not according to their own shasters, but feeling the badness of his cause, he soon desisted. The people, generally, fell in with what had been said, saying—"This is right; but what can we do, we know nothing?" They were very eager for tracts, and soon stripped us of what we had in our hands.

Returning to the place where I had left my horse, I found that there was no better place for me to spend the day in, than under the shadow of a large Banyan tree. There were two chouldrys, but they were too filthy and ruinous to be habitable. Besides these, there were three mupdupums connected with the pagoda, but they were not free to me. The tree, whose shade I enjoyed, was situated on a pleasant open green, opposite the principal pagoda, and quite favourable to the object which had brought me to the place. The people gathered around me immediately, and were so anxious for books, that I had scarcely any opportunity to take food. This continued throughout the day; some came, and, after reading part of a tract, took it away with them; others having obtained one, returned, bringing a friend with them for another. All that could read were un-

wearied in their importunity till they obtained either "a small book or a large odd" (a tract or a gospel). Several men from Veloon, a village about four miles distant, were particularly importunate for some books to take with them to their village, and expressed their hope that we should go there also. In this manner the day was spent: sometimes hearing parts of tracts or gospels read by the natives, or reading to them; sometimes speaking about the things contained in them; and sometimes giving them away. Notwithstanding my situation was far from comfortable, and the heat rather too much, this made it a truly pleasant day.

Came on to Attoor in the afternoon. In the road stopped at Peddomaikena Palium; spoke with three Brahmins who came to the chouldry, and gave each a tract, which they willingly received.

5th.—At Attoor went into the town by sunrise this morning. Found one school, the best village school I have seen for some time. Near the Bazaar a large assembly collected around us. The schoolmaster read part of a tract "on the soul," and after I had spoken a short time to the people, Isaac read and spoke some time. This continued till eight o'clock. The people listened, with attention and apparent wonder, to an exposure of the follies and evils of idolatry, and to a representation of the way of salvation by Jesus Christ. No one was disposed to dispute, though many Brahmins and other superior people were present; neither were they disposed to accept any tracts at first, but, after a short time, all, from the Brahmin to the lowest caste who could read, sought them with eagerness. A few portions of Scripture were given likewise. Several persons came to the Bungalow for books in the course of the day.

AFRICA.

Extract of a Letter from Dr. Philip, dated Balfour, April 5, 1830; addressed to Rev. Andrew Reed, one of the Directors.

MY DEAR FRIEND,—I am now in what is called the neutral territory; it is a part of Cafferland, lately taken from the Caffers. Here a number of Hottentots, chiefly from Bethelsdorp and Theopolis, have been placed by government, between the Caffers and the colonists. They were stationed, as to the means of subsistence, at our institutions; and, when the proposal was made to them, they accepted of the offer. The country is so beautiful and romantic, that it can no more be described than the state of things among the people themselves. It is not more than ten months since the first of them came to settle in this new country, and

that short time the effects of their industry have created the surprise and astonishment of every visiter.

On the Sabbath morning, about ten o'clock, the people assembled from their different locations to worship God and hear his word. The temporary place erected for divine service was too small, and we adjourned to a place, where I pitched my chair, under the shade of a spreading tree. We had between three and four hundred present; and nothing could exceed the decency, the attention, and apparent devotion of the congregation. Not a single vestige of their former condition was to be seen. Nothing could be more neat and appropriate than the style in which they were dressed; and, when their former state is taken into consideration, the whole appeared more like a vision than a reality. After a short interval, we again met in the afternoon, when they were addressed by Mr. R—, who preached to them with much pathos and effect. The afternoon service being ended, it was agreed that they should meet next day at an early hour. They had requested me to send them a missionary, and to assist them in establishing schools in the district. I promised to give them my decision on these points on the coming day. Next day, about ten o'clock, the whole of the people again assembled in the place on which we had held worship the preceding day. We had 180

men present, and nearly as many women. After an introductory address, the people were called upon to express their sentiments. The scene now became highly interesting. The hearts of the people were full, and they spoke with propriety and great effect, because they spoke about what they understood and felt; and most of them were obliged to sit down before they had finished all they intended to say, their feelings being too powerful for utterance.

The appropriateness of the allusions made by many of the speakers to Old Testament history, the comparisons they drew between their own state and the people of God on various occasions, and particularly their references to the children of Israel in Egypt, were very striking. Another thing pleased me much—we had no fulsome compliments. The hand of God was distinctly recognised in their deliverance. Every speech delivered was in this strain. They began with this; they constantly adverted to it; and not one speech was concluded but in this spirit. The most talented man in this country, who was present on the occasion, wept like a child. He exclaimed, on retiring, "This exceeds all I could have imagined; to me the scene is perfectly new; it has opened up to me a new volume in the history of human nature. What were these people? What are they now?"

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of November last, viz.

Of the Rev. Dr. E. S. Ely, in part of his subscription to the Synodical Professorship of the Synod of Philadelphia	\$100 33
Of the Philadelphia Bank, six months' interest on the Kirkpatrick Scholarship	62 50
Of the Rev. Thomas J. Biggs, executor, for the Kennedy Scholarship	37 50
Of the Rev. Albert Barnes, on account of his subscription for the Scholarship to be endowed by the Senior Class of 1823, in the Theological Seminary	50 00
Amount	\$250 33

Diet of Public Affairs.

EUROPE.

European intelligence, from the 21st to the 24th of October, from Britain and France, is the latest we have seen at the time of writing. We cannot go into as particular a view as we have sometimes given of the state of publick affairs, in each of the nations of Europe. There has indeed been but little change in any of them, in the month past. As we have repeatedly remarked, the whole of Europe is in an agitated

state; and we think that any thing like confident conjectures as to the result, ought not to be made—At any rate we are not disposed to make them. On the whole, we think the following extract from a London paper, making some allowance for the manifest desire of the writer to point his sentences, or to make each exhibit an antithesis, is not far from the truth. "The state of Europe, says the paragraphist, at this moment, is the most singular in the annals of diplomacy. There is no war, but there is no peace. There is no rebellion, but there is no obedience. There is no revolution, but every continental throne trembles. A popular spirit of insubordination has arisen, without a popular knowledge of the principles of rational liberty; and all Europe is fevered with a restless anxiety for rights which none of its monarchs can concede without ruin, and none of its nations can possess, without a total change of the habits, laws, and feelings of the people."

BRITAIN.—The British papers, during the month past, have teemed with articles relative to France and other continental states; but have contained little relative to their domestic concerns. Parliament was expected to convene on the 26th of October, and it was understood that the new monarch would open it with a speech delivered by himself. The notorious William Cobbet had been publishing letters addressed to the Duke of Wellington, insisting that the English nation, emulating emulated France, would never be satisfied without a thorough reform in Parliament—the favourite topic. He had also addressed a letter to the French people, which was to be translated into French, and sent in numerous copies to Paris. In this letter he urges the Parisians to insist on the execution of the ministers of the late king, and to take no denial. He also labours to persuade them to place no confidence in the men now in power, whom he represents as a set of rogues, seeking their own enrichment and not the good of the nation—with the exception of Lafayette alone, who, he thinks, is either deluded, or in his dotage. The letter is artfully written, and, as seems to us, with a spirit truly diabolical; aiming to involve the French in scenes of bloodshed and confusion, and to produce a general convulsion in Europe—His malignity, however, is far greater than his influence. Distress for want of the necessities of life, is stated to have produced popular commotion in one part of England. We do not perceive however that such distress is general—not nearly as much so as it was a year ago. The speech of Talleyrand, on being presented to the king, is given in the London prints—It is highly complimentary. Among other things he says—"I have accepted with great satisfaction a mission which brings my long career to a close so honourable. Sire, after all the vicissitudes of my lengthened days, after all the various changes of fortune, which, during forty years, so fruitful in events, have chequered my life, nothing could have been more grateful to me, nor have more fully accomplished my wishes, than the appointment which brings me again into this happy country." In Ireland, Mr. O'Connell has been greeted in a large popular assembly, and appears to be using all his influence against the present British ministry, and all their measures in relation to Ireland—His object is to dissolve the union.

FRANCE.—By the latest advices from Paris, it appears that the Chamber of Deputies had adjourned to the 10th of November. It had, however, been convoked for the 3d of that month, by letters addressed by the king to each of the members. It is said that the number and urgency of the affairs with which the Chamber will be occupied, rendered it desirable that the recess should be as short as possible; and that of the 140 elections which were to take place, 120 would be completed by the 28th of October; so that the greater part of the new members might be in Paris by the 3d of November. Before the adjournment, a number of wholesome laws and resolutions were passed, which we think it not important to our readers that we should mention in detail. But what related to a law for the abolition of capital punishment, is interesting to the whole civilized world. The committee to whom this subject had been referred, reported their opinion in favour of an entire abolition; but they did not report a motion to that effect—They left the whole subject open for discussion. Contemporaneously with the report of this committee, petitions were presented from many who had lost relatives, or were suffering under wounds received, in the conflict with the royal troops on the 26th, 27th, and 28th of July—We must quote here the statement of the reporter on these petitions, or appeals—the sentiments of the sufferers do honour to human nature. "It is unnecessary," said the reporter, "that I should enter into details; I will merely give you a rapid sketch of the nature of these appeals. They are three in number. The first is signed but by one person, Mr. Moutardier, residing in the Rue de l'Odun, and the father of six children; the second exhibits forty signatures; and the third, seventy-six. Opposite each name is a specification of the nature of each wound, with the place of abode of each individual. Many of these are still in the hospitals, and several probably will continue to

the bed of suffering. Allow me, gentlemen, to quote a few passages of these petitions:

“The characteristics of our revolution are, the humanity of the people, their devotional respect for the rights of all, their respectful commiseration for the conquered. . . . Vengeance ought to find no place among such elevated sentiments, . . . the shades of our brothers need no blood to appease them, the flowers strewed, and the tears which liberty sheds on their graves, suffice to the martyrs of the great result.”

“All details are unnecessary after this simple exposition of facts. You will feel with as much sensibility as we do, how generous, I had almost said divine, are such sentiments. Is there in fact, any thing more magnanimous than to hear words of peace only, from those who have been mutilated by the cannon of their enemy, and to see them, as we might say, come and implore their pardon! Eternal honour be rendered to such exalted virtue! Posterity will record, and all Europe will soon join in our admiration.”

Several members asked that the petitions should be deposited among the archives. Mr. D'HARCOURT then said—“The petition just read has caused in me a lively emotion,—it gratifies both my national honour and my national pride. So much courage and magnanimity after victory, remind us of the glorious days of antiquity. This action is worthy of posterity, it gives to our revolution a character of sublimity and chivalry. I therefore propose that it be referred to the ministers, that they may express to the petitioners, in behalf of the Chamber, the high esteem their conduct has inspired.”—This proposition was adopted by the Chamber. An animated discussion then ensued. Among the speakers on the occasion we find the name of General Lafayette, advocating earnestly the entire abolition of the punishment of death. Eventually, however, by a vote of 125 to 21, the subject, after specifying the views of the Chamber as favourable to a general but not entire abolition of the punishment of death, was referred to the king, in a written communication which concludes as follows—“Sire: the House entreat your Majesty to take the initiative on this salutary reform; so much glory is attached to it, so many advantages are to result from it, that the nation is unwilling to be indebted for these benefits to another than her king.” Immediately after this reference the Chamber adjourned; and of course the result cannot be known till the meeting in the beginning of November. It is, however, fully understood to be the opinion both of the king and the Chamber of Deputies, that the punishment of death ought to be abolished, except in certain extraordinary cases, to be distinctly specified in the law that shall be passed—thus leaving the case of the ex-ministers of the late king undecided, and yet under auspices of mercy—Hence it was, that on the 18th and 19th of October, those vindictive spirits that were intent on the death of the ex-ministers, urged forward, as is said with probability, by the Jesuits, old royalists, and others who wish utterly to subvert the present government, raised a great tumult in Paris, and went, in a pretty large body, to the palace of the king, crying, “Vengeance; death to the ministers,” &c. The following summary account of this affair, and the reflections that follow the statement, are taken from the London Morning Herald of the 23d of October—We believe the account is correct, and think the reflections just—

“The intelligence in the French papers is of importance. Paris, so lately a prey to commotion, which seemed to threaten at one time to compromise the very existence of government itself, is now restored to the most perfect quiet and obedience to the law. This happy result is the joint fruit of the devotion and vigour of the National Guards, and the personal firmness of the king. The crisis was, by all accounts, one which required all the energies of the friends of order and the existing state of things. For several days—indeed from the day that it became generally known that the Chambers, the ministry and the king had declared themselves friendly to a mitigation of the ex-ministers—the feeling had begun to develop itself amongst the populace at Paris, strongly deprecatory of the contemplated indulgence. This feeling found its first vent through the revolutionary journals, then it was proclaimed through the occasional cries of ‘Mort aux Ministres!’ from small assemblies of the people, but at length it became the cry and rallying word of the mob of the capital. Tumultuous movements were the consequence, and in the streets of Paris, which have so lately witnessed the overthrow of a monarchy by similar instruments, they became a matter of deep concern, and no small alarm to the government. Upon the nights of Sunday and Monday last, the populace assembled in great numbers in the courts of the Palais Royale, and under the very windows of the king. They did not conceal that their object was to overawe the government, and deter it from pursuing the course of mercy which it had prescribed to itself in the case of the unfortunate tenants of Vin-

cermes. The authorities were taken by surprise, and did not immediately take repressive measures; but, upon the night of Monday, the National Guard, the great bulwark of good order as well as the liberties of France, interposed, and completely dispersed the disturbers, without much resistance. These latter then took the road of Vincennes, but were diverted from their attack upon the prisoners by the firmness of the governor of the castle, and eventually dispersed themselves. Since that night there has been no serious disturbance. The king, throughout these trying circumstances, has shown himself worthy of the high office to which he has been called. Though himself the creature of popular choice, he has not been intimidated by popular clamour, but has distinguished between the sense of the nation and the aims of factious discord. He has refused to accept the resignation of two of his ministers, who wished to relieve him of the unpopularity of their names, and other measures, lest it should seem unbecoming, or yielding to the mob, and has placed himself at the head of the National Guard, determined to force the respect due to his office at all events. The king has triumphed, and the popular party is weakened; but the advantage of a victory, which, under other circumstances, a monarch might take for enlarging his prerogative, cannot be apprehended in these, as the National Guard, whilst they constitute his strength, are also a guarantee that he does not abuse his power. Upwards of 200 of the mob are in the hands of the police, and amongst them is said to be a member of the family of Prince Metternich. It was said that agents of the ex-ministers were the principal promoters of these disturbances. The National Guard was about to be further enlarged so, as to embrace every Frenchman at all removed from the ranks of the poor. The Chamber of Peers were to meet on the 11th of next month, and it was understood that the trial of Polignac and his fellow prisoners would be proceeded in without delay."

It was a great mistake in the friends of the late revolution, that they did not suffer the ex-ministers to escape. If they had not been arrested they could have done us harm, and all the late trouble would have been prevented—What is to ensue, when these ministers shall be put on their trial, we pretend not to forecast.

SPAIN.—Both the French and English papers contain accounts of an unsuccessful irruption into Spain by the refugees, who ever since the overthrow of the late government of France, had been collecting in considerable numbers, near the northern frontier of that kingdom. The substance of these accounts is, that the refugees were divided among themselves in the choice of a commander, and eventually set aside, at least as to the chief command, the valiant, skilful and enterprising Mina; that under General Valdes, a corps of about 800 men, marched a short distance into the Spanish territory, when they were attacked by the king's troops, and nearly the whole of them, except Valdes himself, destroyed. Later accounts, however, affirm that the whole of this story is a fabrication. We believe the truth is, that the Constitutionalists have been worsted; but that their loss has been exaggerated. All accounts agree that a more formidable invasion, probably under the direction of Mina, will soon be in motion.—The city of Cadiz is in all but a state of rebellion—giving much uneasiness to the monarch and his advisers. Pacific measures, and attempts to sooth the Constitutionalists by recalling them from banishment, and by offering to renew the constitution which was set aside by the French invasion, are talked of; but we see nothing definitively proposed, and believe that Ferdinand and his court are utterly at a loss what course to take. In the mean time, the Spanish minister, who was at Paris when the late revolution took place, and who has returned to Madrid, has been rewarded with a title and a pension, for showing his marked and constant disapprobation of all the measures which issued in the establishment of the present government of France. Yet Ferdinand has recognised the validity of that government. Had he refused, his throne would probably soon have been vacant. But there is no end to his duplicity and inconsistency. His new queen, on the 10th of October, presented him with a daughter, who has received the title of "Princess of the Asturias;" which shows that the king is determined to treat the Salique law as of no force, and to exclude his brother Don Carlos from the succession. This is said to have given great offence to the Carlists. We suspect that the chance of either of them to reign, at this time next year, is not worth a dispute—Carlos is said to be more despotick in his views than Ferdinand himself.

PORTUGAL.—It appears that although the Pope has awarded the *Golden Rose* to Don Miguel, he absolutely refuses, even on the entreaties of his cardinals, to recognise Miguel as the lawful king of Portugal. His misnamed Holiness is doubtless afraid to offend Don Pedro, and the emperor of Germany. Portugal, like Spain, is greatly agitated, but we have heard of no new event, of more importance than what we have mentioned, during the last month.

RUSSIA.—The latest Paris accounts say, that "a telegraphic despatch sent to the Government by the Prefect of the North, on the 19th of October, states—The Russians occupy Antwerp. All Belgium is now free from the Dutch troops." This statement is probably not far from the truth: but it remains to be seen whether an armistice will not yet be made by the king of Belgium, with his Dutch troops, to recover the possessions he has lost; or at least to bring the Belgians to a compromise. On the one hand, however, we think there will be no farther resort to military force, either by the king, or by his son, the Prince of Orange. They are men of discernment, and will not perceive the folly, in the present state of their country and of Europe, to attempt to govern a people who join upon France, by the law of arms. What arrangement will ultimately be made remains to be seen; but we have no doubt that Belgium will be separated from Holland, and will have a government of her own—As to the remaining states of Europe, we shall for the present not advert to them particularly. Indeed we know but little more than we have already intimated, at the commencement of this article. There certainly is a revolutionary *influenza* now pervading the whole of Europe. In some places, particularly in Italy and Germany, the symptoms are far more violent and threatening than in others; but it is epidemic, in one form or another, nearly throughout that continent—Turkey itself is hardly an exception. When the effects become interesting in any place, it will be our business to describe them—For the present this general statement will suffice.

ASIA.

A single item of intelligence, worth repeating, has met our observation from the Eastern quarter of the world, in the course of the last month.

AFRICA.

TUNIS.—Advices from Algiers to the 15th of September, by the way of Gibraltar, state that General Clausel had arrived to take the command of the army, and that Marshal Bourmont had left Algiers for France, with part of the squadron and some artillery. This is contrary to our statement of last month, taken we believe, from a letter, that Marshal Bourmont had left Algiers in a small mercantile vessel, unarmed, and with scarcely any attendants but his sons, and one of them in a dying condition.

We could wish the information by the way of Gibraltar might prove correct. Bourmont is a brave and able commander; and we are sure he would be safe in Tunis, let him think as he might, if he would not act against his country. But we have not heard of his arrival in France, as we think we should if the Gibraltar account were correct; and we fear he has decided to follow the fortunes of his foolish master, Louis XVIII. It is stated that about 20,000 troops remain at Algiers, and the advanced detachments in its vicinity. All, or nearly all the petty Beys, who were dependents or allies of the Dey of Algiers, have submitted, or are likely soon to submit, to the French authorities. General Clausel is very popular; but the climate of Africa has proved to be very fatal to the French soldiers. The number stated to be in the hospitals is unusually large for an army of 20,000 men.

LIBERIA.—We find in the African Repository for November, the annunciation of the death of the Rev. Mr. Erskine, a man of colour, of the Presbyterian denomination. His death is represented as a great calamity, and is attributed to an indiscreet exposure, but he was entirely recovered from an attack of the fever of the climate. We extract from the Repository a few facts, without giving the details with which they are attended. The season at Liberia has been uncommonly unhealthy—in other respects the affairs of the colony have suffered no material change—there is an increase of population, and the products of agriculture promise to be greater than heretofore. Foreign vessels visit the colony more frequently of late than formerly; there were ported at one time, five square rigged vessels, three English, one French, and one American—the annual election of municipal officers had taken place, and there was more "warmth of feeling" at the election, than the Vice-agent could have wished. The abominable traffick of the slave trade was carried on with the utmost activity, all along the coast—a Spanish slave trader has opened a slave factory at Grand Cape, only 45 miles from Liberia. Captain Parker saw no less than 900 slaves shipped in three weeks—they were brought from the interior of the country, the distance of several hundred miles—a work-house is much needed "for confining licentious females, and other disorderly and lazy persons." The Board of Managers of the Colonization Society have determined, that "schools, fitted to the state of the country, shall be forthwith established, under the direction and superintendence of the Vice-agent, at Monrovia, Caldwell, and Millsburg; in which reading, writing, and

arithmetic, shall be taught to all the children, and such other branches as circumstances may from time to time render expedient."

AMERICA.

BUENOS AYRES AND MONTE VIDEO.—Advices to the 11th of September from these places state, that returns were coming in, of Members elected to what they call "the General Constitutional Assembly." A permanent Committee of this body met on the 9th Sept., to take under consideration the state of the "circulating medium"—that is, of the paper money—which is fast hastening to the same goal with our old *continental* currency; or, in other words, it is soon to be good for nothing. We are glad to observe that the civil war in the United Provinces has ceased; although there still seems to be danger that it will be renewed. In every view, their affairs are in a mournfully unsettled, distracted and afflictive state. Those of Monte Video, indeed, are not quite so gloomy as those of Buenos Ayres; nor is money there so much depreciated. But even there, *bad* seems to be growing *worse*. General Riviera, it is said, will be the next President; and notwithstanding all disheartening circumstances, great and splendid rejoicings have taken place at Monte Video, "on account of the swearing in of the new Constitution."

BRAZIL.—On the last day of August and the first of September, there was a dreadful tempest of wind, rain, and thunder, at Rio Janeiro, from which much damage was sustained, both on the water and the land. On the 3d of September, the ordinary session of the General Legislative Assembly was closed, by the following "Speech from the throne," of the Emperor Don Pedro:

"*August and Honourable Representatives of the Brazilian nation.*—It becomes my duty to signify to the General Assembly my regret that the time appointed for the close of this session has arrived, without the passage of certain acts which the constitution of the empire demands—which I had recommended, and which the whole nation anticipated from the patriotism of its representatives. It devolves upon me, as first and most interested in the prosperity of Brazil, to apply a prompt and legal remedy to the evils of the country; and considering the urgency and indispensable necessity of certain legislative measures which are pending, and others which the critical circumstances of the nation demand, I have resolved to convocate a general assembly extraordinary, for the consideration of those subjects which, in the speech from the throne, I shall lay before them. This session is closed.

"THE CONSTITUTIONAL EMPEROR AND PERPETUAL DEFENDER OF BRAZIL."

An imperial decree was issued the same day, convoking an assembly extraordinary, to commence its sessions on the 8th of September, and continue them till the last of October, "in order to consult the welfare of the state." Thus it appears, that the Emperor Don Pedro I. is trying pretty much the same experiment as was tried by Charles X. Time will show whether the result will not be the same.

COLOMBIA.—We so entirely misapprehended the state of facts last month, from the obscure accounts then before us, as to represent the troops opposed to those of Bolivar as successful, in a battle fought in the neighbourhood of Bogota, on the twenty-seventh of August. We now find, that at that time a military corps called the Calao Battalion, or regiment, advanced on Bogota, to establish the authority of Bolivar. It was opposed in the neighbourhood of the city by the government troops, under the direction of the president Mosquera. A bloody action ensued; the government troops were defeated, and Mosquera and the citizens of Bogota capitulated to the conquerors, on the 4th of September. The articles of capitulation were mild and favourable to the vanquished. Mosquera retired from the government, which was placed *ad interim* in the hands of a military chief, of the name of RAFAEL URDANETA, who had despatched commissioners to Bolivar at Carthagena, to receive his orders and to invite him to Bogota, that he may there put himself at the head of the government. Bolivar has issued his proclamation, in which, with great professions of patriotism and apparent regard to the welfare of Colombia, he assumes the supreme authority. Venezuela, it is to be understood, is as yet separated from, and opposed to, the measures adopted by the late congress at Bogota. We think it probable, that there will be a conflict between Paez, who is supreme in Venezuela, and Bolivar; but it may be otherwise, as Paez is the creature, and has heretofore been the devoted friend and partizan of Bolivar. A civil war, however, appears inevitable. As it would seem that these states are not yet ripe for a free government, and are bent on having masters, we do not know but Bolivar will make as good an one for Colombia, ~~as any the~~ people can find; but he has certainly acted in a manner that must for ever our minds at least, all confidence in his integrity and his most solemn de-

MEXICO.—Of this great republic, the existing president, or supreme political head, is ——— Bustamante. He came into power by forcibly excluding Guerrero from the office which he now fills. But the partisans of Guerrero are numerous, and in arms to support his claims to the government. In the state of Valladolid he has strongly established his authority, which is supported by a disciplined military force of 2000 men. The last accounts give the details of military operations between these contending chiefs; and it would seem as if the ultimate success of Guerrero was not improbable. A private letter from a gentleman of, it is said, great credit, contains the following remarks—"The present administration of Mexico appears to be now beginning to reap the fruits of their oppressive system of policy. They have maintained their authority thus far by the same strong military band with which they first established it, and will have themselves to blame if they are soon displaced by similar means. We have more than once expressed our regret that the revolutions of Mexico should be all military; but the liberal and patriotic Mexicans naturally inquire, how is an armed oppressor to be resisted otherwise than by arms? The people of Mexico, we see more and more reason to believe, are opposed to their present rulers; and for the very good reason, that their rulers are their enemies. If a better administration should be substituted for that of Bustamante, we hope to see it cherishing the national interests, that it may prosper with the country, instead of supporting regiments, as the present has done, that it may exist in spite of it"—How lamentable is the state of all the countries in the southern part of our continent, of which we have now taken a survey! And what is the cause of all? The advocates of despotism will answer—It is all the fruit of rebellion against lawful authority, and a mad contest for liberty. No, say we—It is all the effect of long habits of tyranny, oppression, ignorance and superstition, with the vices which they naturally and invariably engender. It were truly desirable that an escape from these could have been made, without an experience of these deplorable evils. But it was impossible; and bad as is the present state of these countries, it is not so bad as an interminable state of degradation and wretchedness: for out of the present darkness light will at last arise—order out of confusion and good out of evil.

UNITED STATES.—A commercial treaty between the Sublime Porte and the United States has been negotiated at Constantinople by Mr. Charles Rhind, who has recently arrived at New York, bringing with him the treaty, which is said to be very advantageous to our country.

The month for which our present number is issued, closes a year which has been one of great mercy to our favoured land. We have indeed deeply sympathized with our fellow citizens of New Orleans, while smarting under our country's scourge, the yellow fever. But with this exception, we have escaped the scourge; and general health has prevailed throughout our extended Union. In some places a partial drought has been experienced, but we question whether the products of the earth, taking our country at large, have ever been more abundant, in any one year, than in that which we are closing. Peace and quiet have also reigned in all our bounds—unless quiet may be said to have risen into exultation, at the news of the revolution in France—a revolution which agitates many other nations, not with joy, but with apprehension and dread. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Our Congress is convening while we are writing this; and we shall be permitted earnestly to exhort our fellow Christians to be much in prayer, that He who turns the hearts of men as the rivers of water are turned, may dispose our rulers to "do justly, to love mercy, and to walk humbly with God"—to repeal the unrighteous and oppressive Indian enactment of the last session, and the wicked law which has so long patronized the desecration of the holy Sabbath. And with our prayers to God, let petitions to our national legislature be addressed *numerously*; and let them be very plainly, and earnestly, but respectfully penned: for verily it is a critical time for our nation. The Almighty Avenger of the oppressed and helpless, against whom neither nations nor individuals have ever hardened themselves and prospered, must be propitiated, or calamities of the most awful character, we seriously believe, are at the door.

TO SUBSCRIBERS.

We wish our subscribers to know, that if any numbers of our work do not reach them, we are ready to make up the deficiency, when informed of it, without additional charge to them. We have sustained a heavy loss in this way by some, to us unaccountable, occurrences in the Post Office; but we are willing to bear the loss, rather than that our subscribers should suffer it—If numbers are lost after they are received, we will replace them, at twenty-five cents for each number.

We have great reason to be satisfied with the punctuality with which the most of our subscribers make their payments. There are a few, however, who are in arrears for several years in succession; from whom we should be glad to receive remittances by mail, at our risk, in any Bank paper that is equal to specie in the places from which remittances may be made—the paper of the United States Bank is most desirable.

We have been disappointed and pained to find, that notwithstanding the notice on every number of the Christian Advocate, an expectation has been indulged, in a few instances, that we would receive less than three dollars, when payments have not been made in advance. This is really impracticable, without such a loss to us as we could not long sustain. The proper price of our work is three dollars per annum; and the abatement of fifty cents is made, to encourage payments in advance. We have added half a sheet to our Miscellany, without any additional charge; and by doing so, have provided for a saving of fifty cents (if they choose to avail themselves of it) to those who take the Missionary Reporter and Education Register. We are still willing to receive five dollars for two years, although remitted after the June number of the first year, as payment for the current year and in advance for the next following. Farther than this we cannot go. No one acquainted with the nature and typographical execution of our work, will, we think, say that it is overcharged.

In closing the eighth volume of the Christian Advocate, we return our sincere thanks to the attached patrons of this Miscellany. Since its commencement, periodicals, almost without number, have sprung up in every part of our country—each one earnestly soliciting patronage. Of this we do not complain. But if others are zealous in obtaining subscribers for their favourite publications, and our friends remain indifferent or inactive, we would remind them that the Christian Advocate cannot long continue—Merit, if we possess it, will not, as all experience shows, prove an adequate counterbalance to *importunity*. We say not this because we are actually sinking.—This is not the fact. But deaths, and a variety of casualties, diminish annually and considerably, the subscribers to every periodical; and if additions do not make up losses, it must soon go down. We therefore respectfully ask our friends to aid us, in preserving and extending the circulation of a work, devoted to the maintenance of the doctrines, institutions, and interests of the Presbyterian church—to aid us, by such endeavours to increase our subscription list, as they can employ without much inconvenience to themselves.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

DECEMBER 1, 1830.

BOARD OF MISSIONS.

Agreeably to some suggestions which we made a number of months since, we shall omit in the present number, our usual selections for the Monthly Concert, and give in their room a brief statement of the doings of the Board of Missions during the last six months—This statement is particularly designed for our congregational auxiliaries and it is earnestly requested of all pastors of churches, interested in the prosperity of the Board, that they will read it to their congregations, on the Sabbath immediately preceding the 25th day of December, the period recommended by the Board to their auxiliaries for making their annual collections.

We would also suggest to Pastors the propriety of their preaching at the same time, on the subject of Domestic Missions, and reading to their people select portions of the last Annual Report of the Board.

INCREASE OF MISSIONARIES, AND STATIONS SUPPLIED.

The whole number of Missionaries reported by the Board to the Assembly in May last, was 198—since that time about *fifty* new appointments have been made and accepted—and the whole number actually engaged in the service of the Board at the present time, is about *two hundred*. Nearly all of these are now engaged as permanent Missionaries, and most of them are connected with one or more congregations, as regular pastors or stated supplies. Of the fifty new Missionaries, commissioned within the last six months, more than one half were young men who had recently been licensed to preach the gospel, and many of them had just graduated at the Theological Seminary in Princeton—and these new Missionaries have been distributed through 15 or 16 different states of the Union. The number of destitute districts, and of feeble congregations regularly supplied by these 200 Missionaries, is at this time, more than 300.

AMOUNT OF COMPENSATION ALLOWED.

No outfits are ever allowed by this Board to any of its Missionaries, nor has the Board become responsible in a single instance to a Missionary for more than \$200 for a year's service. In six or seven instances only have they found it necessary to appropriate this amount, and in these the circumstances of the congregations were such, that the Missionaries could not otherwise have been sustained—while more than 180 Missionaries are sustained in about 20 different States, at an expense to the Board of \$100 or less a year. Out of the large number of young men from Princeton, who have recently been commissioned to labor in ten or eleven different States, not a single individual has received a pledge from this Board of more than \$100 for a year's missionary service, and by our past experience of the benefits resulting from this rigid system of economy, and the success which has attended it, we are encouraged to believe that the time will soon arrive, when no feeble congregation will ask or receive a larger amount of Missionary aid than from \$50 to \$100 a year. Such is the economy already practised by the Board in all its appropriations, that the average expense of each year's ministerial service including all the expenses of the office, and of special agencies, will be hereafter only about \$100, and we can now say with confidence to all

the friends and patrons of the Board that they are fully prepared to sustain on Missionary ground, one minister at least for every \$100 which shall be contributed to their funds.

CO-OPERATION OF SESSIONS, PRESBYTERIES, AND SYNODS.

Although only two years and a half have elapsed, since the re-organization of the Board, and although very few special agents have been employed to visit the churches, yet they have succeeded in establishing about 400 Sessional auxiliaries on the 50 cent plan and nearly one half of all the Synods and Presbyteries in our connexion have given the most encouraging pledges of cordial support and co-operation. In a number of the Presbyteries arrangements have been made for carrying forward the plans of the Board, by voluntary agencies, which are to be executed without any expenditure of Missionary funds. In many of the Presbyteries also, Cor. Ex. Committees have been established, on the plan recommended by the Board, and by the existence and efforts of such committees, missionary operations have been greatly facilitated, and very considerable expenditures, which would otherwise have been indispensable, have been avoided. New and energetic measures have recently been adopted by the Board for increasing the number of its Auxiliaries, and also the number of Cor. Ex. Committees of Presbyteries—and the hope is indulged, that their exertions to effect these desirable objects will be cheerfully seconded by the Elders and Pastors of the churches.

FRUITS OF MISSIONARY LABORS.

The Missionaries of the Board generally have been received with great kindness and cordiality, by the people to whom they have been sent, and with very few exceptions, their ministerial and pastoral labors have been attended with visible and encouraging success. Upwards of 300 congregations have been steadily supplied with the preaching of the Gospel—and in most of the congregations, Bible, Missionary, Tract, Education, and Temperance Societies have been organized & cherished, & are still in successful operation—many destitute families have been furnished with copies of the sacred Scriptures, and hundreds of thousands of pages of religious Tracts have been put into circulation. It is believed, that no less than 150 Bible classes, and from 300 to 400 Sabbath schools, are, at the present time, under the immediate direction, or general supervision of the Missionaries of this Board—and from 10 to 20,000 children and youth of our own country are thus furnished with the means of an early and religious education.

Within the last six months more than *twenty* of the Congregations served by the missionaries of the Board, have been visited with the special and reviving influences of the Holy Spirit, and *several hundred* souls have been hopefully converted to God—and been added to the visible church of Christ—and in some of these favored congregations the work of the Lord is steadily progressing.

The facts above specified are deemed abundantly sufficient to show, that the efforts of the Board and of their Missionaries have been graciously owned and sanctioned by the Great Head of the Church, and that a great amount of good has already been accomplished.

NECESSITY AND MEANS OF REPLENISHING THE TREASURY.

The fact is already before the churches that the Treasury of this Board has been considerably overdrawn, and that it is extremely desirable that it be speedily replenished. Although their present necessities are great, the Board rejoice in the assurance, that the churches whose servants they are, and the auxiliaries and annual subscribers, on whom they chiefly depend for their pecuniary resources, are furnished richly with the means which are required for the support and encouragement of their operations—and they

cannot entertain a doubt that their present wants will speedily be supplied. Only let the annual subscriptions of auxiliaries, and of individuals, be promptly collected and remitted to the Treasurer of the Board, and let contributions be made in those churches where no auxiliaries have hitherto been organized, and in a very few weeks, at most, we shall have the satisfaction of announcing that the Missionary Treasury is no longer empty.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Synod of Philadelphia.

The Committee on the subject of the missionary operations of the General Assembly, presented the following report which was adopted, viz.

The Synod having heard a gratifying report from the Board of Missions through their Corresponding Secretary and General Agent on the subject of the wide extension of the demands for their benevolent efforts, and of their success in obtaining suitable labourers to supply the waste places of the Lord's vineyard; feel themselves loudly called upon to use every means in their power to strengthen their hands, by furnishing them funds for meeting the demands of their benevolent exertions.

1. Resolved, That to effect this object, it be earnestly recommended to the Presbyteries under the care of this Synod, to appoint Corresponding committees in conformity with the plan recommended by the Board of Missions.

2. Resolved, That the Synod highly approve of the prudence and economy of the Board in the application of their funds to the execution of missionary purposes.

3. Resolved. That it be earnestly recommended to all the Sessions and Congregations under the care of this Synod to form Auxiliaries to the Board on the fifty-cent plan.

4. Resolved, That *The Missionary Reporter and Education Register*, be recommended to all our churches.

5. Resolved, That Messrs. Hoff and Engles, in the Presbytery of Philadelphia;—Messrs. Breckenridge, Nevins and Musgrave, in the Presbytery of Baltimore;—Messrs. Harrison, Post, and Walton in the Presbytery of the District of Columbia;—Dr. Dickey and Mr. Barr, in the Presbytery of New Castle;—Messrs. McK. Williamson and Kennedy in the Presbytery of Carlisle; Messrs. Smith, Painter and Barber, in the Presbytery of Northumberland;—Messrs. Coulter, Woods and Linn, in the Presbytery of Huntingdon;—and

Messrs. Laird, Campbell, and Michellmore, in the Presbytery of Lewes, be and they hereby are appointed agents for the ensuing year, in the bounds of their respective presbyteries, to visit the different congregations belonging to these Presbyteries, in such manner as they shall judge for edification, and bring the subject of domestic missions, and particularly the great importance of supporting the Board of Missions in their operations before their view.

6. Resolved, That in case of the failure of any of the above agents to perform the service above committed to them, the Presbytery to which they belong are directed to appoint a substitute or substitutes.

7. Resolved, That it be, and it hereby is given in charge of the different Presbyteries to supply the pulpits of the agents, in their bounds as often as they are absent on the business of their agencies on the sabbath.

Presbytery of Genesee, N. Y.

Extracts from the minutes of the Presbytery of Genesee at their stated meeting in Bethany, September, 1830.

Resolved, that the Rev. Messrs. Eli S. Hunter, Gilbert Crawford, Russell Whiting, and Julius Steel be a Committee of Missions, to correspond both with the General Assembly's Board of Missions, and the A. H. M. Society for the present year, and that they report to Presbytery at each stated meeting.

In view of the wants of the destitute within our bounds,

Resolved, that increased efforts to augment the funds of the Assembly's board of missions, and the funds of the A. H. M. Society, (according as our several preferences shall chance to be) is an obligation resting upon us as a Presbytery and upon the Churches under our care.

A true copy from the minutes.

Attest,

Eli S. Hunter,
Stated Clerk.

Presbytery of Susquehanna (Pa.)

At the last stated meeting of this Presbytery, several important and spirited res-

tions were adopted, in reference to the Monthly Concert for Prayer, Sabbath Schools, the circulation of the Confession of Faith & Domestic Missions. The following is the plan of Missionary operations adopted by the Presbytery.

1.—*Resolved*, That the Susquehanna Presbytery be, and it hereby is formed into a Missionary society auxiliary to the Board of Missions of the General Assembly.

2.—*Resolved*, That all the Churches under the care of the Presbytery be requested to form themselves into Missionary Associations on the fifty cent plan; and to forward their collections to Presbytery at each Spring meeting, to be transmitted by the Commissioners to the Assembly to the parent Board.

3.—*Resolved*, That the Rev. *Ebenezer Kingsbury, Daniel Deruelle, Nicholas Murray*; and Elders *William Jessup, and Parley Coburn*, be a Corresponding Executive Committee on Missions with the following powers.

To receive, generally, applications for aid from feeble congregations which have pastors or stated supplies; and to recommend the same to the Executive Committee of the Board of Missions.

To devise and execute plans for raising funds in the several congregations, which funds shall be reported to the Treasurer of the Assembly's Board, and held subject to the order of said Board.

To select and recommend to the Ex. Com. of the Board of Missions, Missionary fields, and Missionary laborers, and also to locate such Missionaries as may be sent to them by the Board for specific instruction.

To suggest the amount of aid which they may deem indispensably necessary to be afforded to each congregation which they shall recommend to the attention of the Board.

4.—*Resolved*, That it be recommended to each Church enjoying the labors of a Pastor or stated supply to grant their Minister the privilege of spending at least two Sabbaths during the year, in Missionary labors among the destitute.

By Order of Presbytery,
D. DERUELLE, *Stated Clerk*.

Presbytery of Hartford, O.

We have recently been furnished with the following resolutions which were adopted by this Presbytery, in session at Middle Sandy, Oct. 6, 1830.

"On motion resolved, that this Pres-

bytery become auxiliary to the Board of Missions of the General Assembly on the plan proposed by said Board—and that the Rev. Messrs. Vallandigham and Reed, with Mr. David Hanna, elder, be appointed a Committee on Missions for the ensuing year.

Resolved that the stated Clerk be directed to forward to the Corresponding Secretary of the Board of Mission of the General Assembly a copy of the above resolution."

ROBERT DILWORTH *Stated Clerk*.

Presbytery of Steubenville O.

"Mount Pleasant Oct. 6, 1830.

Sessions of Pres. of Steubenville,

"Resolved, unanimously, That we view the transaction of Missionary business to be especially the duty of the Church, in her distinctive character. That we consider the present organization of the Board of Missions of the General Assembly, as most consistent with the order, which should be taken in this matter, and hope that that institution will continue and prosper. That it is most proper, that this Presbytery be an auxiliary to that Board," &c. &c.

A true extract.

CHARLES C. BEATTY, *Stated Clerk*.

Presbyteries of Richland and Lancaster, Ohio.

Resolutions of a very encouraging and decisive character were adopted by these Presbyteries, at their last stated meetings, in favour of the Board of Missions of the General Assembly.

Synod of N. C. and Presbytery of Orange, N. C.

The following is an extract from a letter of the Rev. J. Witherspoon, to the Corresponding Secretary, dated Hillsborough, Oct. 28th, 1830.

"I returned last week from the Sessions of our Presbytery and Synod—We had formerly a Missionary Society in our State, under the direction of Synod. At our late meeting this was dissolved, and each Presbytery was left to conduct its own operations. Our Presbytery (Orange,) then met and declared itself Auxiliary to the General Assembly's Board of Missions, and appointed the following Ex. Committee, viz. Rev W. M. Pheeters, D. D. S. L. Graham, Nehemiah Harding, A. Wilson, J. Witherspoon and A. Venable, H. Reed, &c."

*Presbytery of Concord, N. C.**A Noble Resolution.*

The Presbytery of Concord, at its stated meeting last Spring, declared itself auxiliary to the Board of Missions, and appointed a Corresponding Ex. Com. agreeably to the plan recommended by the Board. From the Cor. Secretary of the Committee, we have just received an interesting communication, dated Charlotte, N. C. Nov. 5th 1830, from which we make the following extracts—

"It now becomes my duty to inform you that at our late meeting of Presbytery, the following resolution was adopted,

"Resolved, that the Committee will endeavour, in reliance on divine aid, by our next stated sessions of Presbytery, to raise the sum of one thousand dollars in co-operation with the Board of Missions of the General Assembly, and that all the members of Presbytery be, and hereby are, earnestly requested to co-operate and assist in this plan.

"The above resolution was reported to Presbytery, and unanimously and cordially approved of—

"I am also instructed to ask you to send us on immediately if you can, two Missionaries at least.

"We need efficient and practical men, who are willing to endure hardness as good soldiers of the cross, and who are neither afraid nor ashamed to become all things to all men, that they may win souls to Christ, even from the highways and hedges.

Buncombe, Rutherford, Haywood, Macon, Wilkes, Ashe, Anson and Montgomery, within our bounds are all counties, needing much Missionary labor, either in the whole or parts of them. We have no men to spare—We hope you may be able to send us at least two.

May the Lord crown the efforts of your Board with abundant success.

Yours truly,

R. H. MORRISON, Cor. Sec.

Presbytery of Bedford, N. Y.

At a late meeting of the Presbytery of Bedford, the following resolutions were unanimously adopted, viz.

1. That this Presbytery constitute itself a Missionary Society, auxiliary to the Board of Missions of the General Assembly.

2. That the officers of the Society be

a President, Secretary and Treasurer; and that the Moderator of the Presbytery chosen in the Spring be the President of the Society for one year, and that the Secretary and Treasurer be chosen by ballot to serve during the pleasure of the Society.

3. That as the Board of Missions of the General Assembly have recommended to the members of the church to pay each fifty cents annually, to assist in evangelizing the world; and as this sum is so small, as to be burdensome to few or none, that therefore the ministers of the several congregations belonging to this Presbytery endeavor to obtain half a dollar of each member of the church for this purpose, together with such donations and contributions from others as they can procure, and pay the same into the hands of the Treasurer.

4. That the Society make out at the stated meeting of the Presbytery in the Spring an annual report of their proceedings, which together with the money on hand shall be forwarded to the Board of Missions of the General Assembly."

A true extract from the minutes of the Presbytery.

JACOB GREEN, Stated Clerk.

Bedford, Nov. 18, 1830.

Female Missionary Society of the Congregation of Bedford N. Y.

The above named Society, belonging to the congregation of the Rev. Jacob Green became Auxiliary to the Board of Missions about three years and a half since, but we regret to find, that it has not hitherto been published in the list of our auxiliaries. The omission has been unintentional, and we now take great pleasure in recognising this interesting and efficient Auxiliary; and also in stating, that more than \$200 have been paid into our Treasury, by this Society since its connexion with the Board.

We cannot refrain from saying, here is an example of continued liberality, worthy of imitation. Let all the daughters of Zion do likewise, and means will be abundant.

REPORTS OF MISSIONARIES.*Indiana.*

In the month of May last, the Rev. John R. Moreland, pastor of the church in Indianapolis, was appointed by this Board to spend three months in the course of

present year, in Missionary labours, in the counties of Marion and Johnson. Two months services have been performed and much good has been accomplished. From Mr. Moreland's second report, dated September 13th, 1830, we have selected the following extracts, which we deem particularly interesting and worthy of the serious consideration of all who are engaged in building up the waste places. Our own views accord fully with those of our Missionary, respecting the necessity, and importance of itinerant, or circuit preaching—and we do most earnestly desire that *very many* of the pastors of our large churches may soon be engaged in such labours, for two or three months in the year, among the feeble churches and destitute districts of country with which they may be surrounded.

The way prepared for organising a new Church.

"Yesterday I attended an appointment previously made; for the purpose of forming, not a church, but to use a Methodist phrase, a class. Ten persons presented themselves as members of the Presbyterian church; and three I received on examination, thus constituting an association of persons for religious purposes consisting of thirteen, and I trust they are the children of God. In this neighbourhood I preached frequently last fall, a number were awakened; and because they had no prospect of a Presbyterian church being formed in the neighbourhood, about twenty joined the Methodist church.

Necessity of itinerant or circuit preaching.

"The people of this county can never be supplied with preaching only on the plan of forming circuits. If we would increase our church we must go to the people; we must go and search them out. The people have not the disposition, nor have they the means, if they had the desire of going any distance to meeting—you must go to every settlement, to every family in the whole world. It is desirable both to the preacher and people to have preaching all the time in the same place; but on this plan the command of Jesus Christ, "go into all the world and preach the gospel to every creature," can never be obeyed. The plan of itinerating practised by Paul, and by a greater than Paul, and which has been carried on so successfully by the Methodists, is the only one that will carry the gospel to the ends of the earth.

I have acted somewhat on the plan of a circuit rider for fifteen years, during which time I have travelled through much of Tennessee, Alabama, Illinois, and nearly the whole of Kentucky and Indiana, and can say, to the honor of the Methodist society, I have hardly ever entered a neighbourhood however poor and remote, but had been visited by some circuit rider. And how are they able to do this; is it because they have more zeal, a greater desire for the salvation of men. No verily it is not; but it is because their society supports them in this laborious work. Their system is powerfully efficient. This can only be accounted for because it is the plan of God. The primitive church had her evangelists; and I rejoice that this long neglected institution is now revived in the missionaries of our church—let the Presbyteries, let the Synods, let the General Assembly support the present plan of Missions, and there is no doubt of its being equally, if not more successful than any other system ever put in operation. In my opinion there is no other way to sustain the ministers of the gospel on this field. If they are left to support themselves in the present situation of the country, not one in ten could remain on this ground. Bear them up a few years longer and then we will aid in sending the good news still further west. They must be supported or your Sabbath schools, Bible societies, Tract societies, Temperance societies, and every other moral and religious institution will languish, *will die*. The whole amount of money now in the Lord's treasury has flowed from a few benevolent hands, out of 200,000 communicants not more than two thousand probably have given one dollar to this cause—we will do what we can to support ourselves but the plain truth is, we cannot live unless we are assisted.

"From Mr. J. S. Thomson, dated Crawfordsville, Aug. 23d, 1830."

A new church organized in Portland.

A short time after I wrote you last, I organized a church in the village of Portland consisting of 27 members. In this place I preach one fourth of the time as formerly. The state of religion in this place I do not consider as flattering as it was some months ago. Universalist principles and other infidel sentiments have very considerable influence here and in other places throughout the county. Notwithstanding all the efforts that have been made to support the cause of Christianity it is to be lamented that infidelity is increasing.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

REMARKS ON OBJECTIONS.

Continued from page 47, of this vol.

The frequency of application for money in aid of Evangelical designs, is matter of complaint, with many of the professed friends of Christ and his cause. "Agents of the several benevolent societies are scouring the country, in all directions; crossing each others' paths, often coming in collision, making their appearance at the same time, or in close succession, in the same congregations, and pressing the claims of their respective objects, with a zeal and importunity, which are not a little annoying." We have heard this objection alleged, in terms like the foregoing, repeatedly, and have felt that, the *modus operandi* in our numerous and estimable institutions, gives too much occasion for it. But then, let us remember that this complaint, if indeed there be just ground for it, lies against the *manner of operating*,—not against the amount done, or designed to be done. It is clearly the duty of Christians to do something, according as the Lord has prospered them, for the advancement of the Redeemer's kingdom, beyond the sphere of their own particular church, or religious society. This seems to be generally admitted. Hence, Associations, Societies, Boards and Unions are formed, in order to unite the prayers, and embody the efforts of large numbers of persons, whose views of Revealed Truth, and christian duty harmonize. But the mere formation of societies will accomplish nothing. The means of transacting business must be had, in proportion to the amount of business to be accomplished. Evangelical associations, by whatever name they may be distinguished, are but agencies of the church of God for promoting the influence of Christianity. They have not the faculty of creating the pecuniary means of distributing the sacred scriptures, or of conveying the glad tidings of salvation to the destitute millions of mankind. The Christian community must furnish these means, if they are to be applied at all. It is evident, therefore, that applications for money, the medium of business, religious and secular—must keep pace with the spread of the Gospel. Men may resist such calls—or turn a deaf ear to them; but how they can do so, consistently with

the christian profession, or without contravening the Saviour's redeeming plan it is not for us to say. The only proper remedy, for the evil complained of in the objection, is prescribed by the apostle Paul, I. Cor. XVI. 1—4 "Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week, let *every one of you* lay by him in store, as God has prospered him, that there be no gatherings when I come. And, when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem, and if it be meet that I go also, they shall go with me." The principle of this order applies to the case of those who are famishing for the bread of life, as well as to that of the poor saints at Jerusalem. Its adoption, in form or in spirit, by the churches generally, would we are persuaded, be found both convenient and effective, in an eminent degree. It would supersede in a great measure the necessity of travelling agencies, and those personal appeals, which are indeed, quite as trying to the sensibilities of the solicitor, as to the patience and good nature of those, on whom he may deem it his duty to call.

The members of every christian congregation should consider themselves as associated, not only for their own mutual edification, by a serious and diligent use of Gospel ordinances; but also, for the diffusion of the blessings of redemption, as extensively as possible. If no man liveth unto himself in the kingdom of Christ, neither is it permitted to particular churches to wrap themselves up within themselves, regardless of the things of others. We are required to let our light shine before men, so that our good works shall induce others to glorify God,—we are to hold forth the word of life,—to do good; and be ready to communicate, knowing that, with such sacrifices God is well pleased. These maxims apply to churches, no less than to individuals. Let them become principles of systematic action, and we shall soon have ample means for the propagation of the Gospel. Let a collection be made every Sabbath, each member contributing, according to his ability, to a fund sacred to the Lord, and for the promotion of evangelical objects. Let appropriations be made, not tediously, from this common and conver-

my charge, is large and flourishing. The teachers are faithful, and the scholars are attentive and diligent. I have made it a point to examine them publicly, every month on the shorter catechism. We have also obtained a valuable library for our school which does excite the interest of the children in no small degree.

My Bible Class has been to me one of my most interesting charges. While I have been benefitted myself in making preparation to meet my class; others also who rarely before opened the Sacred Volume have acquired (at least) a taste for the perusal of divine truth.

Temperance.

In the cause of temperance I have not been inactive. When I came here I found the people without information, as to the great evil of intemperate drinking; and my earnest wish was to arrest the progress of that vice here as effectually as possible. For this purpose, I procured (at my own expense) tracts which treated on the subject. And by scattering these silent messengers among the people, I believe I have done more, than if I had attempted to *drive* the people into the measure. So far as my tracts have been circulated, they have produced the desired effect. And we apprehend little or no opposition, from the mass of the people, in our attempt to form a society.

VIRGINIA.

From Mr. W.G. Campbell, dated, Lew-
isburg, Va. Oct. 11th, 1830.

I have been able to establish a Sabbath School in this place, I think, with encouraging prospects—the first day more than 30 scholars met; a man of middle age, sensible of his ignorance, came forward and asked permission to take his seat among the children, to study the word of life; several grown persons have become scholars, and appear anxious to learn—would it not be well for all who are engaged in establishing Sabbath Schools to hold out the idea that these institutions are not intended exclusively for children, but for all who have need of instruction? A group of coloured persons also had assembled hoping that they would be admitted into the school, and appeared much pleased when I told them that provision would be made for their instruction; the condition of these poor ignorant creatures in this country must excite the sympathies of every heart that can feel.

I here met with an aged female who had long been a professor of religion but had been almost entirely deprived of the means of grace—though ignorant she appeared to have some correct views of *divine truth*—amidst such darkness an occasional ray of hope that she was a child of God would enter her soul—I conversed much with her about the state of her soul, also read to her the tract entitled “Questions and Answer,” and preached at her house in the evening—she appeared very much revived and comforted by the truths of the Gospel.

In all this region of country within the bounds of the Lexington Presbytery, west of the Allegheny, embracing 14 counties, there are but two settled Presbyterian ministers and two or three Missionaries occasionally employed—these counties contain probably 60,000 inhabitants; and it is certain that the missionary plan is the only one that will ever effectually remedy their condition—the people are generally settled in valleys between high and rugged mountains; and these settlements are mostly remote from each other; so that congregations that will be able to support their ministers *themselves* will not probably be formed.

OHIO.

Extracts from the Journal of a Missionary in Ohio, July 15, 1830.

A “New Light” preacher lately made a speech in public, the substance of which is as follows; “Males to the age of 21, and females to the age of 18, are as pure as the angels of Heaven.”

Another one, while preaching in this village a few days ago, said, “A man ought to be *ashamed* to pretend to teach that Jesus Christ is God.”

6th, Sept. At night attended the Monthly Concert in ———. But few out; (the evening being wet) perhaps five or six *praying* people, and as many of the world. But blessed be the Lord, a good and pleasant meeting does not depend upon *numbers*; but upon the favour of the *Holy One* bestowed on souls truly engaged in his service. I thought it was good to be there. I believe that if the Lord Jesus ever meets his people, he does in the *Monthly Concert of Prayer*. For years past, I have observed they have been among the most pleasant meetings. Surely, the Lord will be present, when his church are on their knees!

Of the practicability of this enterprise, if properly conducted, your Committee have no doubt; because there is, so far as their knowledge extends, no system of means in operation among the Churches of the Synod for the promotion of the object which this institution proposes to accomplish. For want of some systematic organization, by which the energies of the Churches could be concentrated, and brought to bear on the education of young men for the ministry, but little has been hitherto accomplished within our limits. And it cannot be, when the nature and object of this institution shall be fully understood and its claims shall be urged home on the hearts of those who feel for the interests of religion, that they will fail to unite their prayers and exertions in its behalf. They cannot decline co-operating in a system of measures which seems so well calculated to combine the efforts of the Churches in this region for the purpose of training up a devoted, enlightened, and holy ministry. The number of young men of the requisite qualifications, who ought to be brought forward, but who must be kept back without continued and increased exertions of the friends of this object, will, it is believed, ever keep pace with, and probably exceed, the means of sustaining them. We need only to have the Churches aroused to feel and act on this subject, to bring forth a noble company of godly youth, who, when trained under your fostering care, shall go forth to bless the world, and aid in gathering home many sons and daughters to glory.

What must be done? Your Committee respectfully suggest, whether special exertions should not be made with as little delay as possible, to inform and interest the public mind on this subject. It is a matter of fact that should not be overlooked, that the education of young men for the ministry, though it is an object of primary importance, and one on which all other benevolent movements depend for their success, has not excited a deep and general interest. And this state of things can only be changed by the exertions of those whose appropriate business it is to enlighten the public mind, and who have it in their power, to some extent, to control public opinion. By their timely and faithful efforts, the tide of popular feeling and pious influence may be made to flow in a channel which shall greatly accelerate the movements of this enterprise. Would it not, therefore, be well for ministers to bring this subject pro-

minently before their people, show them its claims and its importance, and entreat their prayers and exertions on this behalf?

There should also in the opinion of your Committee, be a thorough visitation of all the churches by the authorised Agent. In this visit, on which much depends, the Agent will need the entire and cordial co-operation of the Pastors and Elders to second his efforts. And it seems very desirable that some systematic exertions should be made, and some organization adopted, by all the Churches, in aid of this object. If all hearts can be made to feel for it, and all hands unite in sustaining and carrying it forward, the work will be easily and effectually done. Let us then not be weary in well-doing, knowing who has said "in due season ye shall reap, if ye faint not."

OBJECTION AND ANSWER.

Christianity is known only to a small portion of Mankind; if it were from God, would it not be universal in its Extent?

Do you believe any one religion to be divine? If you do, the objection is answered. The deist cannot urge it with any propriety; for his religion is very far from being universal: we shall find in the world fifty persons professing christianity for one who professes deism. Besides, we clearly see that many benefits which God has bestowed on men, are partial as to the enjoyment. Some are given to particular nations, but denied to the rest of the world; others are possessed by some individuals only, of a favoured nation. A moderate knowledge of history will be sufficient to convince us, that in the moral government of the world, the bounties of providence, as well as mental endowments, and the means of improvement, are distributed with what appears to us an unequal hand. When the objections to this inequality of distribution are considered and refuted, the objection arising from the partial knowledge of christianity is answered at the same time.

The subject may be viewed in another light. Some blessings flow immediately from God to every person who enjoys them; others are conveyed by the instrumentality of man; and depend on the philanthropy of man, for their continuance and extension. The last is the case as to the knowledge of christianity. When it was first revealed it was committed into the hands of the disciples of Jesus: and its propagation in the world ever since has depended on their ex-

with our Sabbath Schools there are two infant Sabbath day schools, which are well sustained, as also a Female Bible Class, designed for the older scholars and youth more advanced, in this class there exists at the present, some unusual attention to the subject of personal religion, which has greatly animated the teachers, and led them to assemble their class during the week for special prayer and conversation. No small portion of the city, which is supplied monthly with Tracts, is furnished with distributors from our little band, so you see the people have a mind to work, although their means are limited. Our building, which, from pecuniary embarrassments has long remained unfinished, has at length been completed; last Sabbath we for the first time occupied the main part of our house. Dr. Alexander preached the opening sermon, and I need not assure you, that it was to us, a day of peculiar interest—our prospects are now brightening. The revenue arising from our pews, we hope will soon enable us wholly to support the Gospel, and in our turn to render aid to other feeble congregations, and thus show that we have not forgotten your friendly aid extended to us, by which we still exist as a church.

AGENCY OF THE REV. L. F. LEAKE.

From the Rev. L. F. Leake, who has just entered upon an agency for the Board, in the Presbytery of Lexington, Va. we have received a report, dated Staunton, Va. Nov. 19th, 1830, informing us of the formation of the following auxiliaries, viz.

Cook's Creek and Harrisonburg congregation, 17 annual subscribers, sum subscribed \$15 50

Donation, 50

Mossy Creek congregation, 52 annual subscribers—sum subscribed \$29 50

Donations, Thomas Bell, 1 00

do cash 62½

For Missionary Reporter, 2 subscriptions, \$1 00

Cash received from annual subscribers \$15 00

Union in Augusta congregation, 17 annual subscribers—sum subscribed \$9 50

Donations, cash 37½

For Missionary Reporter, 1 subscription 50

Cash received from annual subscribers 5 50

TEMPERANCE SOCIETIES.

The cause of Temperance appears to be steadily advancing, in almost every section of the country, where our missionaries are laboring. In most of their congregational societies have already been established, many of which are large and flourishing, and the influence exerted by them is beginning to be deeply felt by distillers and retailers of ardent spirits. The following extracts from recent reports of our Missionaries, will serve to illustrate the invaluable blessings which frequently result to individuals, and to communities, from their benevolent efforts in this good cause.

N. York.—A Missionary in the western part of the state, says, "a Temperance society has been organized, which has occasioned a great reformation among the people, as to the use of ardent spirits.

A missionary in Genesee co. N. Y. gives the following account of the reformation and hopeful conversion of an old and confirmed drunkard.

"Last Sabbath I administered the sacrament of the Lord's Supper in Alexandria, when an old man, about sixty years of age, came forward, was baptized, and took upon him the vows of the Lord. In this man a very great change has taken place. He has for some years been much addicted to intemperance, and when the Temperance society was formed in that place, was one of its most bitter opposers. But from an opposer he has become its decided friend and advocate, not only, but one of its best and most substantial members. And more than this, we trust he has become, through grace, a sincere follower of the Lord Jesus Christ. In this case the Temperance society, which is so much spoken against, and I am sorry to say, by some professors of religion too, has been the means of making a sober man, and so far as we can judge, a christian. I am happy to say that the Bethany Temperance society, now embraces between 150 to 300 members."

Virginia.—A Missionary in Pittsylvania co. says, "We have a small but flourishing Temperance Society. This was formed the 5th of July, and then had between twenty and thirty members—now between forty and fifty. The subject of Temperance since the formation of the society has been the topic of conversation in every company. Discussion is going on—information is sought and circulated. There has been much bitter opposition and it will con-

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Notice to Auxiliaries, Agents and Treasurers.

It is earnestly requested of all the Agents of the Board of Missions, and of all Treasurers of Auxiliary Societies, and of Presbyteries, who have been authorized to receive monies for the use of the Board, that they will forward without delay, such amounts as may be placed in their hands during the months of December and January, to *Solomon Allen, Esq. Treasurer, No. 18, South Third Street, Philadelphia.*

Agent for the Reporter, Staunton, Va.

Mr. Joseph Cowan, Staunton, Va. Treasurer of the Corresponding Ex-Committee of the Presbytery of Lexington, and agent for the "Missionary Reporter and Education Register."

Account of cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th November, 1830.

<i>Alexandria, D.C.</i> Donation from a friend, [G.]	\$5 00
<i>Augusta, Ky.</i> From auxiliary society per Rev. J. H. Logan,	45 57
<i>Bridgeton, N. J.</i> do do Rev. Mr. Hoff,	50 50
<i>Bellefonte, Pa.</i> collection in congregation per Rev. James Linn,	15 00
<i>Cochecton, O.</i> donation from a Lady per Mr. G. W. Warner,	2 00
<i>Greenwich, N.J.</i> from auxiliary society, per Rev. S. Lawrence,	5 00
<i>Lower Liberty, O.</i> Monthly Concert collection, per Rev. D. C. Allen,	3 90
<i>Lancaster, Pa.</i> collection after the missionary sermon before the Synod of Philadelphia, per Rev. J. T. Russell,	41 37
<i>Lewisburg, Va.</i> collection in Presbyterian church at the meeting of Lexington Presbytery, per J. Cowan, Esq. treasurer,	95 00
<i>Marysville, O.</i> Monthly Concert collection, per Rev. D. C. Allen,	84 1/2
<i>Northampton co. Pa.</i> collections per Mr. J. C. Watson,	2 10
donation from Miss Deals, per do.	0.25—2 35
<i>Newton, Pa.</i> from auxiliary society, per Rev. Mr. Boyd,	6 50
<i>New Brunswick, N.J.</i> from Rev. J. J. Janeway, D.D. his subscription for 1830,	100 00
<i>New York,</i> from Moses Allen, Esq. do	100 00
<i>Princeton, N.J.</i> Collections at Monthly Concert from session, per Rev. G. S. Woodhull,	40 00
<i>Philadelphia,</i> from Solomon Allen, Esq. his subscription for 1830,	100 00
from an unknown individual per Rev. Dr. Skinner,	20 00
from a Female friend, for the Indian Mission,	2 00
<i>Richmond, Pa.</i> collections per Mr. J. C. Watson,	5 00
<i>Rehoboth, Pa.</i> collection per Rev. W. C. Anderson,	4 37
<i>Richmond Co. N.C.</i> donation from Mr. Alex. Southerland, per A. M'Rae, Esq.	20 00
<i>Robinson Co. N.C.</i> do Mr. Archibald M'Callum, per do.	5 00
<i>Sunbury & Northumberland, Pa.</i> from auxiliary society per Rev. Mr. Smith,	22 00
<i>Staunton, Va.</i> from Female Benevolent Society,	160 00
<i>St. Louis, Mo.</i> from Presbyterian Church, per Mr. John Shankford, treasurer,	106 55
<i>Three Springs, Brooke co. Va.</i> collection per Rev. W. C. Anderson,	7 55
<i>Upper Liberty, O.</i> Monthly Concert collection, per Rev. D. C. Allen,	59 1/2
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SOLOMON ALLEN, Treasurer,
No. 18, S. Third street.

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ed treasury, to the institutions designed to advance the kingdom of Christ, graduated by the strength of their claims and the pressure of their wants, and, we venture to predict, that, vastly more will be done, with much less trouble, as well as less occasion of complaint about frequent vexatious calls for money.

Would not this plan, or something like it be in good keeping with the apostolic order to the churches of Galatia and Corinth? That it is practicable these can be no doubt: and that it will react beneficially on the churches that shall make the experiment, we are quite confident. If ministers will bring the subject distinctly before their people, based on Gospel precepts, and take pains to keep them well informed in relation to the benevolent enterprises of the day, if we are not greatly mistaken they will be well rewarded, and agreeably surprised, by the result of their efforts, in the course of a few years. "He that watereth shall be watered. A giving people are very apt to be a *fraying* people; and "the effectual, fervent prayer of the righteous availeth much."

Extract from the minutes of the Synod of Philadelphia, at its late Sessions, in the city of Lancaster, Oct. 1830.

The Committee appointed to take into consideration the communication from the General Agent and Corresponding Secretary of the Board of Education, under the care of the General Assembly, respectfully report: That the claims of the Board of Education, upon the attention and patronage of this Synod, are of a very peculiar nature. The success of this Board appears to be intimately connected with the success of the Board of Missions. Ministers of the Gospel must be furnished before they can be commissioned and sent forth to preach the Gospel; and it seems to be desirable, that they should not only be commissioned but educated, under the immediate direction of the Church in whose service they are to labor. The Board of Education has not hitherto received adequate encouragement from the Churches in our connection, and their efforts to accomplish the great objects of their appointment, have not been seconded by correspondent exertions in Synods, Presbyteries, and particular congregations. The funds of this Board are nearly exhausted, and the applications by candidates are numerous, and daily increasing. The committee, therefore would earnestly recommend, that the Churches under the care of this Synod, should immediately devise measures for supporting, by their contributions and influence, the plans of the Board; and

that they should in a very particular manner, feel impressed with the necessity of sustaining, by direct contributions to the Board, the expense incurred by them in the support of their candidates and agencies.

Extract from the first Report of the Board of Education of the Synod of New York, auxiliary to the General Assembly's Board.

When your Committee look on the moral desolations which overspread no inconsiderable portion of our country; when they hear the Macedonian cry from very many who are perishing for lack of the bread of life in more than half the States and Territories of this nation; when they see millions of their countrymen, to say nothing of the heathen world, living and dying without the Gospel; and when they witness the inroads which death is making every year upon the living ministry, they are constrained to feel that no object can have stronger claims upon the prayers and charities of God's people, than that which proposes to raise up laborers, and thrust them into this field, now white for the harvest. Nor does obligation on this subject cease with simply increasing the number of ministers; all experience testifies that the character of the Church and the destiny of the world depend, to a mighty extent, on the qualifications and character of the Christian Ministry. It seems to your Committee that the proper training of the youth, who are soon to exercise the ministry in the Churches, is a matter of great responsibility, and concerning which there cannot be too prayerful circumspection and holy solicitude. Your committee feel that they themselves, and all the people of God in this Synod; are loudly called upon to take this subject home to their hearts; to feel more deeply its importance, and their obligation to prayer and personal exertion in its behalf. And they are more fully convinced than ever that the plan proposed by this Board, to train up young men as much as possible in the bosom of our own Church, and under the supervision of our own judicatories and with less pecuniary embarrassments than they have heretofore been subjected to, is the plan demanded by the existing state of the church within our limits. And it is devoutly to be hoped that some measures may be adopted which shall induce all the Churches in the Synod of New York to co-operate cordially in the execution of this plan.

Of the practicability of this enterprise, if properly conducted, your Committee have no doubt; because there is, so far as their knowledge extends, no system of means in operation among the Churches of the Synod for the promotion of the object which this institution proposes to accomplish. For want of some systematic organization, by which the energies of the Churches could be concentrated, and brought to bear on the education of young men for the ministry, but little has been hitherto accomplished within our limits. And it cannot be, when the nature and object of this institution shall be fully understood and its claims shall be urged home on the hearts of those who feel for the interests of religion, that they will fail to unite their prayers and exertions in its behalf. They cannot decline co-operating in a system of measures which seems so well calculated to combine the efforts of the Churches in this region for the purpose of training up a devoted, enlightened, and holy ministry. The number of young men of the requisite qualifications, who ought to be brought forward, but who must be kept back without continued and increased exertions of the friends of this object, will, it is believed, ever keep pace with, and probably exceed, the means of sustaining them. We need only to have the Churches aroused to feel and act on this subject, to bring forth a noble company of godly youth, who, when trained under your fostering care, shall go forth to bless the world, and aid in gathering home many sons and daughters to glory.

What must be done? Your Committee respectfully suggest, whether special exertions should not be made with as little delay as possible, to inform and interest the public mind on this subject. It is a matter of fact that should not be overlooked, that the education of young men for the ministry, thought it is an object of primary importance, and one on which all other benevolent movements depend for their success, has not excited a deep and general interest. And this state of things can only be changed by the exertions of those whose appropriate business it is to enlighten the public mind, and who have it in their power, to some extent, to control public opinion. By their timely and faithful efforts, the tide of popular feeling and pious influence may be made to flow in a channel which shall greatly accelerate the movements of this enterprise. Would it not, therefore, be well for ministers to bring this subject pro-

minently before their people, show them its claims and its importance, and entreat their prayers and exertions on this behalf?

There should also in the opinion of your Committee, be a thorough visitation of all the churches by the authorized Agent. In this visit, on which much depends, the Agent will need the entire and cordial co-operation of the Pastors and Elders to second his efforts. And it seems very desirable that some systematic exertions should be made, and some organization adopted, by all the Churches, in aid of this object. If all hearts can be made to feel for it, and all hands unite in sustaining and carrying it forward, the work will be easily and effectually done. Let us then not be weary in well-doing, knowing who has said "in due season ye shall reap, if ye faint not."

OBJECTION AND ANSWER.

Christianity is known only to a small portion of Mankind; if it were from God, would it not be universal in its Extent?

Do you believe any one religion to be divine? If you do, the objection is answered. The deist cannot urge it with any propriety; for his religion is very far from being universal: we shall find in the world fifty persons professing christianity for one who professes deism. Besides, we clearly see that many benefits which God has bestowed on men, are partial as to the enjoyment. Some are given to particular nations, but denied to the rest of the world; others are possessed by some individuals only, of a favoured nation. A moderate knowledge of history will be sufficient to convince us, that in the moral government of the world, the bounties of providence, as well as mental endowments, and the means of improvement, are distributed with what appears to us an unequal hand. When the objections to this inequality of distribution are considered and refuted, the objection arising from the partial knowledge of christianity is answered at the same time.

The subject may be viewed in another light. Some blessings flow immediately from God to every person who enjoys them; others are conveyed by the instrumentality of man; and depend on the philanthropy of man, for their continuance and extension. The last is the case as to the knowledge of christianity. When it was first revealed it was committed into the hands of the disciples of Jesus: and its propagation in the world ever since has depended on their ex-

tions in publishing it among the nations. That a melancholy negligence has been too often betrayed, must be acknowledged and deplored. But at the same time it will be found, that in numberless instances the most violent opposition has been made to the zealous endeavours of christians; and that it is owing to the sanguinary persecutions of the rulers of the world, that the gospel does not now enlighten the whole habitable globe. If a conqueror, followed by his powerful army, desolate a country, and burn the cities and villages, and destroy the cattle and field of corn, and the people perish for cold and hunger, is their misery to be ascribed to a lack of goodness in God, or to the superabounding wickedness of man? The answer will equally apply to the subject before us.

The objection will appear less cogent, if it be considered that christianity is not the religion of the day, nor of an age; but a scheme of mercy extending itself through thousands of years, which gradually attains its triumphs, and which overcoming all opposition, will at last be diffused over the face of the whole earth. The tendency of this must be obvious to every friend of the gospel, who is an attentive observer of the moral state of mankind. When the gospel has produced its full effect, the objection will entirely cease; for according to the language of prophecy, "Men shall be blessed in Jesus; and all nations call him blessed. Ps. lxxii.—*Bogue's Essay.*

RECEIPTS FOR THE BOARD OF EDUCATION.

The Treasurer reports the following receipts in November:

George Ralston, annual subscription,	-	-	-	-	100 00
Solomon Allen, do.	-	-	-	-	100 00
Alexander Henry, do.	-	-	-	-	100 00
William Brown, do. for 1831,	-	-	-	-	100 00
John Stille, do.	-	-	-	-	100 00
Rev. Dr. Ely, do.	-	-	-	-	100 00
Of do. the following donations received by him—Rev. S. Walter	1.06,				
Concert in Third Presbyterian church, Phila.	2.50;			3.56	
Mrs. Margaret Carswell	25.00, Nancy Bradford	.59	-	25.50	
Mrs. Annetty and Mrs. Russell, Albany,	each 1.00,		-	2.00	
Mrs. Gray and Mrs. Rider	50 cents each, Mrs. Warner	1.00,		2.00	
					32 06
Rev. Doct. Knox by Rev. Doct. Green,	-	-	-	-	10 00
Sixth Presbyterian church, Philad. at Concert of Prayer	-	-	-	-	12 00
Robert Ralston's annual subscription,	-	-	-	-	100 00
From Rev. Doct. Neill, agent, his collections	-	-	-	-	363 55
					\$1118 41

Nov. 25, 1830.

JOHN STILLE, *Treasurer.*

RECEIPTS FOR THE BOARD OF EDUCATION, DURING THE MONTH ENDING NOVEMBER 25th, 1830.

Collected by the General Agent, the following sums, viz:

From the First Church, Albany, N.Y.	-	-	-	-	\$99 50
Female Association, do.	-	-	-	-	10 00
					109 50
From Second Church, Albany,	-	-	-	-	80 75
J. J. K. of do. towards expense of the agency	-	-	-	-	20 00
					100 75
From Third Church, Albany, Mr. Pond's second annual payment,	-	-	-	-	10 00
Few individuals of same,	-	-	-	-	5 00
					15 00
From Second church, Troy, N.Y.	-	-	-	-	76 50
Church of Lansingburg, N.Y.	-	-	-	-	36 60
Do. Schenectady,	-	-	-	-	25 00
					138 10
Total,					\$363 55



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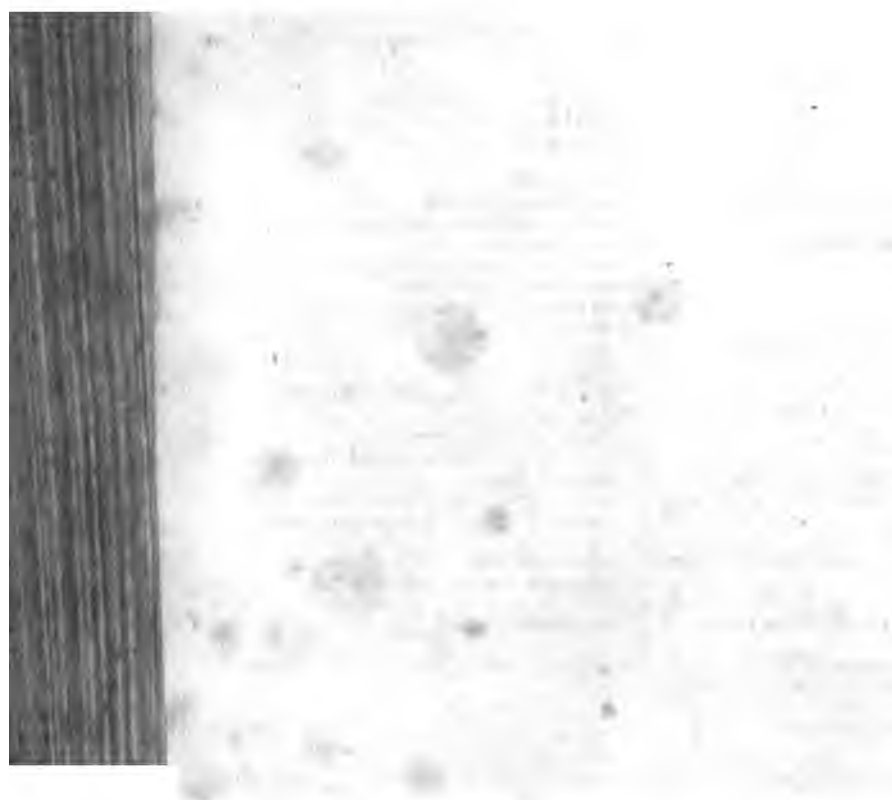
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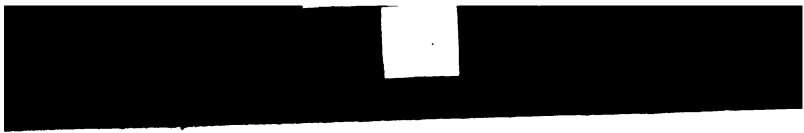
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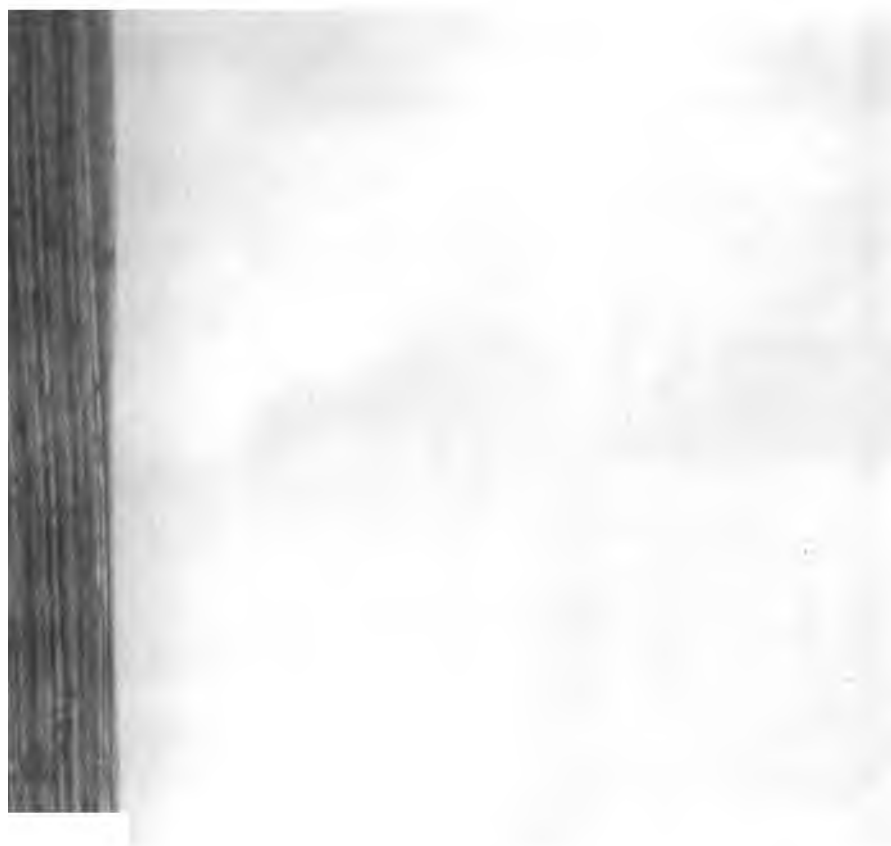
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